The R.t Rev.nd Father in God
THOMAS WILSON S.T.P.
LORD Bishop of SODOR and MAN.
Consecr: Jan: 16. MDCLXLVII.

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THE

WORKS

OF THE RIGHT REVEREND FATHER IN GOD

THOMAS WILSON, D. D.

LORD BISHOP OF SODOR AND MAN.

IN TWO VOLUMES.

WITH HIS

LIFE,

COMPILED FROM AUTHENTIC PAPERS

BY C. CRUTTWELL.

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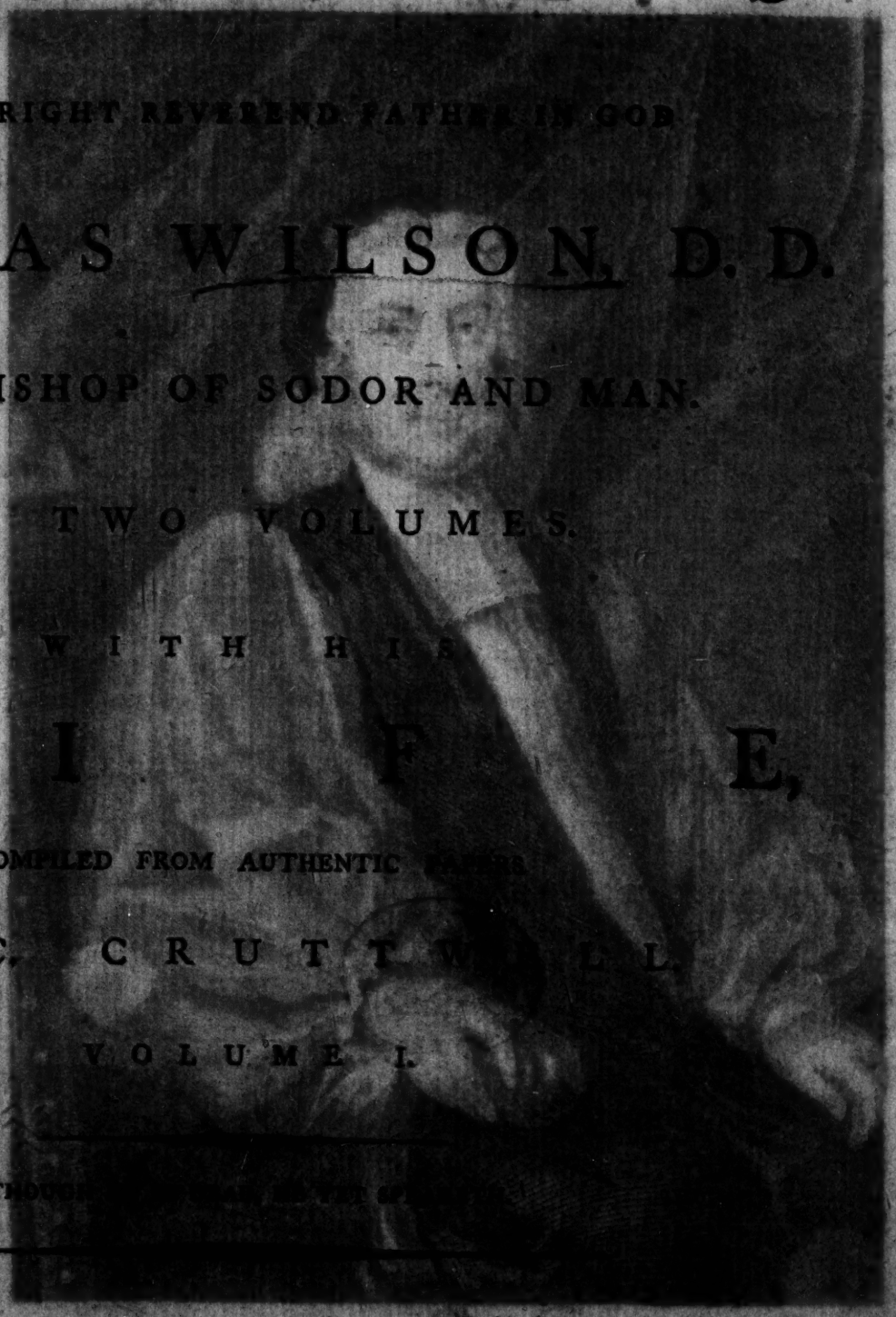

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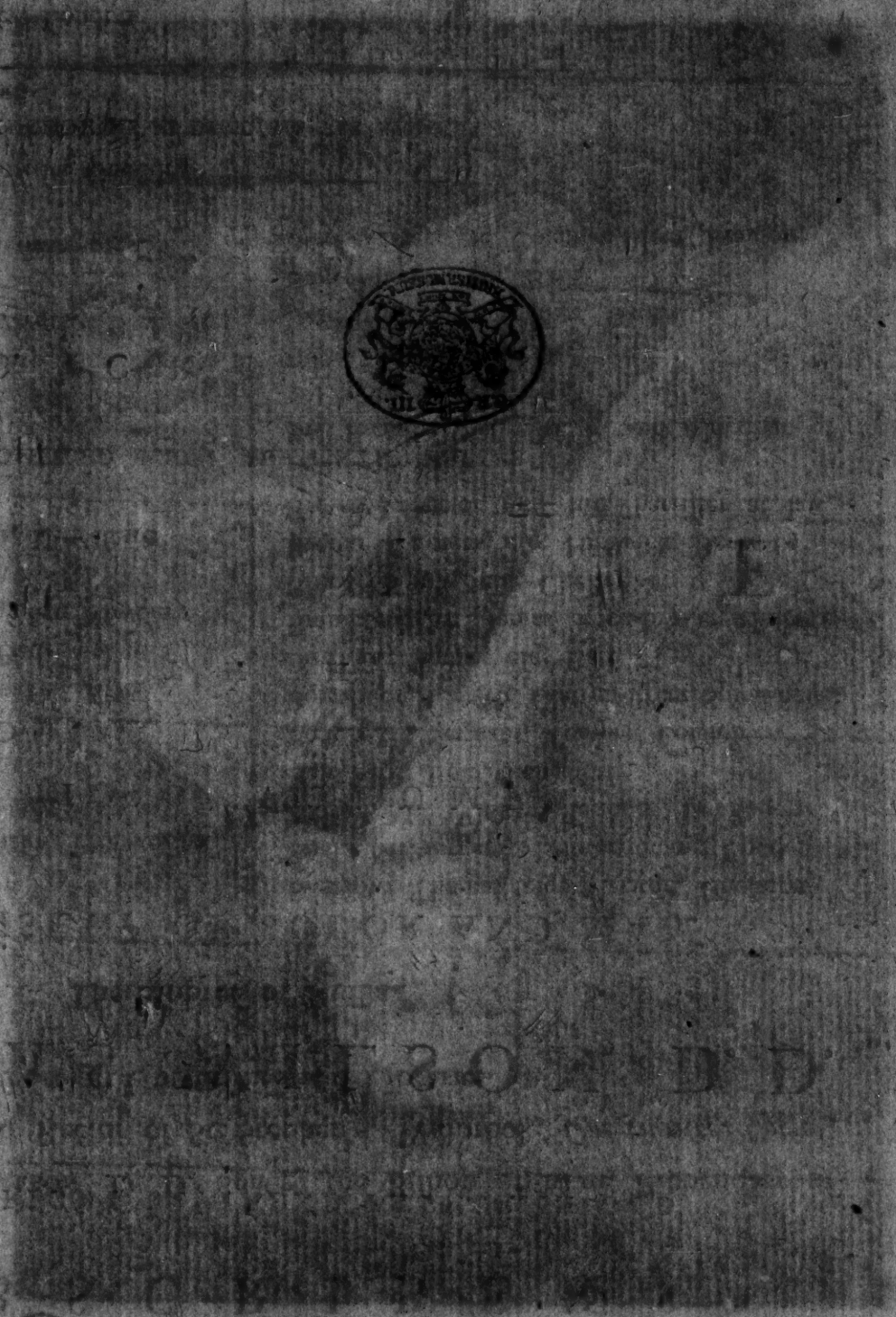

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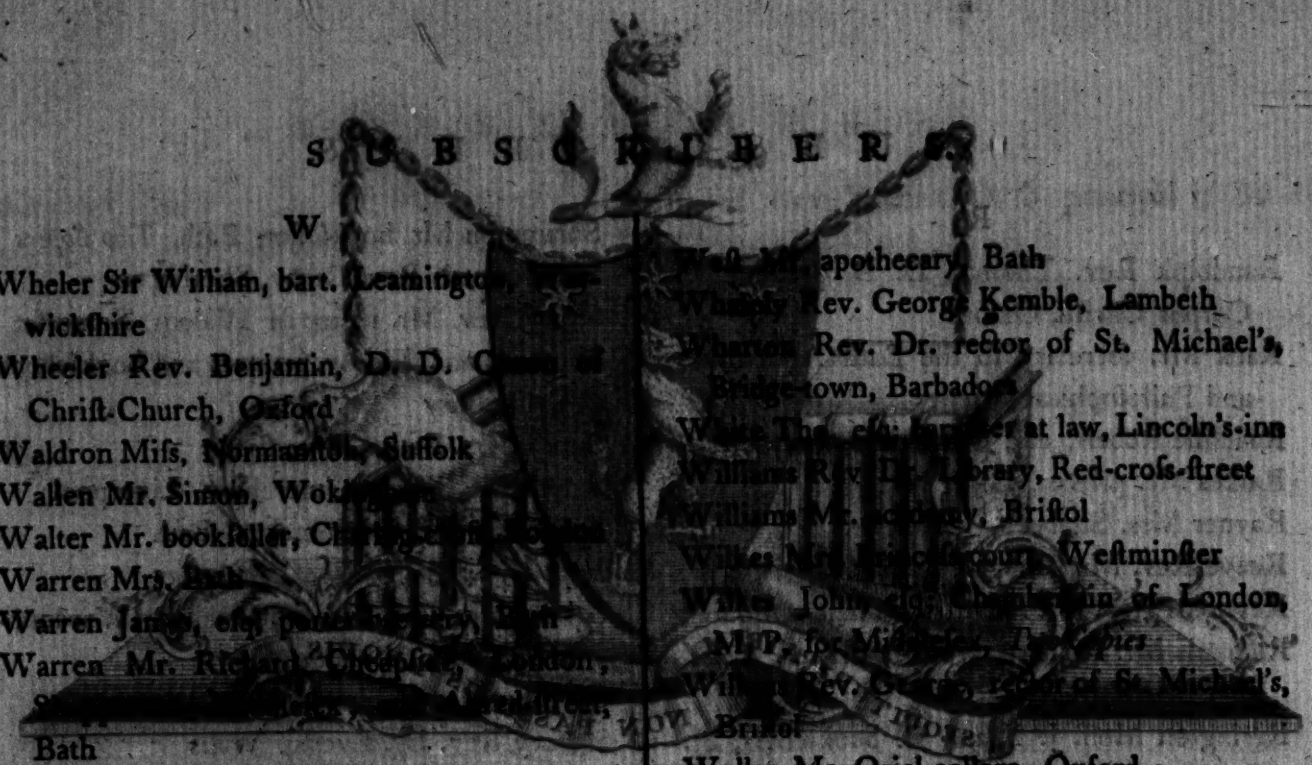

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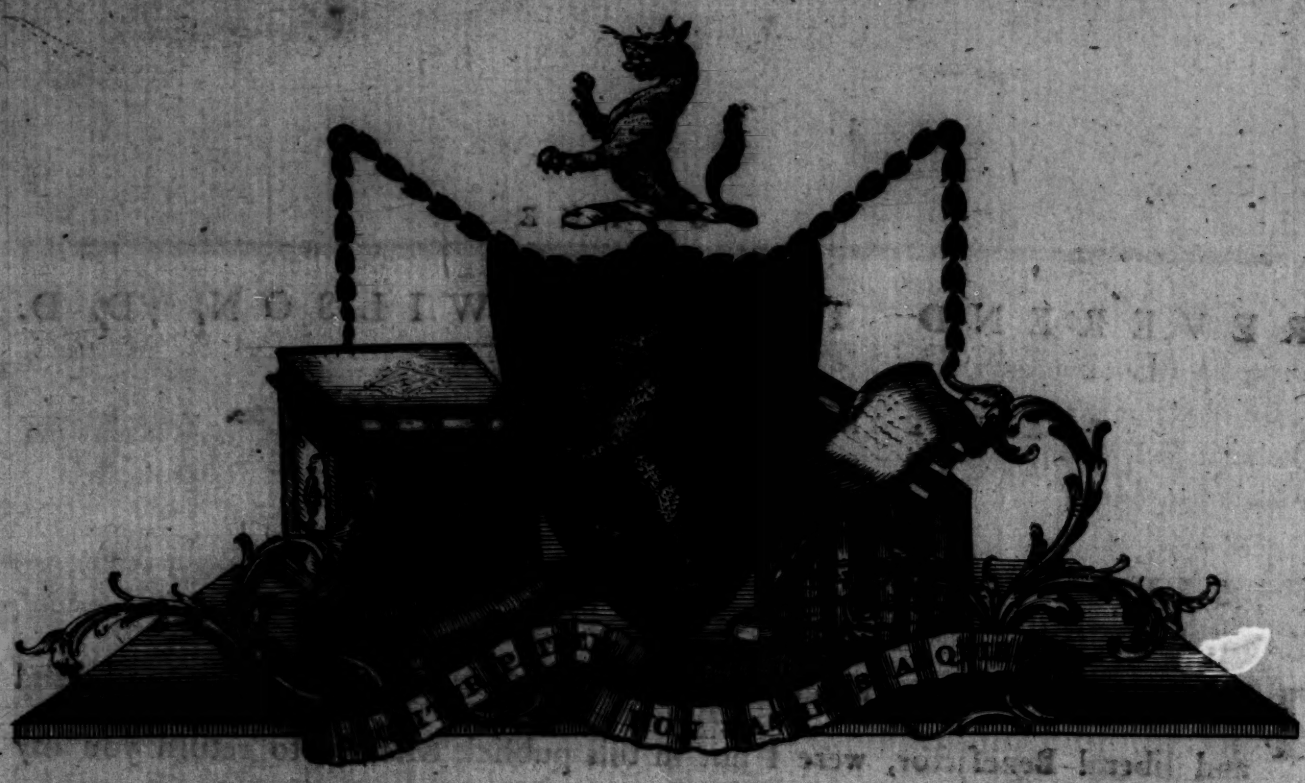

TO THE REVEREND THOMAS WILSON, D. D.

SON OF THE BISHOP OF MAN,

PREBENDARY OF WESTMINSTER, AND RECTOR OF ST. STEPHEN's, WALBROOK.

SIR,

I COULD not appear as the Editor of your Father's Works without your Protection; nor would the World forgive my Ingratitude, if I did not thus openly acknowledge the Obligations I lie under to your Friendſhip, as well for your Preſent of the Copy, as for your very liberal and generous Subſcription.

May you live many Years to enjoy the Happineſs of knowing that your Father's Writings do Good in your Life-time, as they will continue to do in future Ages: And may you late leave your Friends to join, with your venerable Father, the happy Aſſembly of the Spirits of good Men made perfect.

I am, SIR, with the ſincereſt Gratitude and Eſteem,

Your moſt obedient,

obliged humble Servant,

Clement Cruttwell.

Bath, Nov. 1ſt, 1780.

TO THE

REVEREND THOMAS WILSON, D. D.

PREBENDARY OF WESTMINSTER, &c. &c.

SIR,

I SHOULD think myſelf inexcuſably deficient in Gratitude to a moſt kind and liberal Benefactor, were I not in this publick Manner to return you my beſt Thanks for your very generous Preſent of one Moiety of the Copy-Right of the Works of your excellent Father, and for the noble Subſcription which accompanied that Gift.

To You, Sir, and to the Publick, I am ſenſible I ſtand in need of an Apology for the Errors that may have eſcaped me as the Printer:---Yet I hope that theſe Errors are ſuch only as the candid Reader will the more eaſily paſs over, when he is told that (in order to fulfil our Engagements to the Subſcribers) the Two Volumes were printed off, at a Country Preſs, amidſt a great Variety of other Buſineſs, in the Space of Eight Months.

I am, SIR,

With perfect Reſpect

and the ſincereſt Gratitude,

Your moſt obedient

and obliged humble Servant,

Richard Cruttwell.

Bath, Nov. 1ſt, 1780.

THE EDITOR's PREFACE.

THE well-known character of Biſhop Wilſon is a ſufficient apology for the publication of the preſent work. Such Tracts of his compoſing as were printed in his life-time met with the warmeſt teſtimony of public approbation. His Inſtruction for receiving the Sacrament of the Lord's Supper is a work well known, and very highly eſteemed. The Inſtruction for the Indians, though written for and adapted to the capacities of the moſt illiterate, is ſuch a ſyſtem of Chriſtian Ethicks as the moſt learned and polite muſt admire.

The Treatiſe entitled Parochialia has been long known to the Clergy of his Dioceſe; and I think there is little room to doubt, that it will be found highly ſerviceable to the Clergy of every Dioceſe.

His Sermon on the Chriſtian Education of Children has been long and deſervedly admired; and his other Sermons will be found equally excellent, equally edifying; being familiar diſcourſes preached from the heart, without vanity, and with a real deſign to do good; ſcriptural, plain, and practical, ſuited to the capacities of all; and forming with the reſt of his works a complete body of Practical Divinity.——But they will beſt ſpeak for themſelves.

It may be thought that I have preſumed too far in placing my name in the front of this Work as Editor and Biographer. The kind partiality and perſuaſions of my friend Dr. Wilſon induced me to hazard the undertaking. Protected by his direction and advice, and aſſiſted with great materials proper and neceſſary for the purpoſe, I have given my name to the publick, and muſt now riſe or fall by their deciſion. I have taken, I hope, no unwarrantable liberties in the narration; I have made no attempts at rhetorick, and I have introduced few reflections. Little is related of the Biſhop but what his own manuſcripts teſtify for truth: And where he is

himſelf ſilent, I am beholden to his ſon, Dr. Wilſon; to the Reverend Mr. Moore, of Douglaſs in the Iſle of Man; or to papers which were communicated by them, and are of the moſt unqueſtionable authority. I have endeavoured by no means to make the Biſhop appear wiſer or more pious than he was. His life was ſuch an example of ſtrict conformity to the rules of the Goſpel, that if the relation of it fail to do good, the fault muſt be imputed to the weakneſs of the Narrator.

The head of the Biſhop was engraved by Vertu, ſo long ago as the year 1735; and as it was taken from the life, was thought on that account preferable to any other that could be now obtained.

The repreſentation of the Tomb was from a deſign given me by my brother, in Long-Acre, on his reading the reflection which follows the Epitaph, and concludes the Life.

I cannot end without acknowledging with gratitude the very favourable reception the ſubſcription has met with:

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THE

THE

LIFE

OF THE

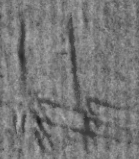
RIGHT REVEREND FATHER IN GOD

THOMAS WILSON, D. D.

LORD BISHOP OF SODOR AND MAN,

COMPILED FROM AUTHENTIC PAPERS

BY C. CRUTTWELL.



THE LIFE OF THE RIGHT REVEREND THOMAS WILSON, D. D. LORD BISHOP OF SODOR AND MAN.

DR. THOMAS WILSON, the venerable and apoſtolic Biſhop of Sodor and Man, was born at Burton, a village in the hundred of Wirral, in the county palatine of Cheſter, on the 20th of December, 1663; and, as he ſays himſelf in his Manuſcript Diary, "of honeſt parents, fearing GOD." He was baptized the Monday following, or, to uſe his own words, he had "an early right to the covenant of grace."

The family from which he was deſcended had been inhabitants, time immemorial, of that part of the county of Cheſter. His father died in the year 1702; his mother, whoſe maiden name was Sherlock, and who was born at Oxton, in the ſame county, ſurvived her huſband a few years; ſo that both his parents lived to ſee him a Biſhop.

In his Diary he always ſpeaks of his parents in the moſt dutiful and affectionate terms; and it appears to have been his daily practice, to offer up prayers for their temporal and eternal welfare. The following is the form he uſed on this occaſion:

For my FATHER *and* MOTHER.

"O Almighty Lord God, to whom the obedience of children to their parents is moſt acceptable, and all diſobedience moſt diſpleaſing; give me grace, that I may always obſerve my parents with all kind of duty, obey them in all their juſt commands, be aiding to them if ever they ſhall ſtand in need of my aſſiſtance; that I may bear all their reproofs and the infirmities of their old age patiently; and that I may never grieve them by ſtubborn and evil courſes.

"Good Lord, forgive all the offences that I have at any time committed againſt my parents; increaſe the number of their days; keep them ſafe in body and mind; ſupport them under all the ſickneſſes and infirmities of their declining years; make thy fatherly corrections as eaſy to them as to Thee ſeems moſt meet, but make them uſeful to that great end, the ſalvation of their ſouls.

"Grant, O Lord, that they may ſee their offſpring proſper in the fear of Thee; and, to this end, I moſt humbly beſeech Thee to give the ſame graces and good things to my brethren and ſiſters, which I aſk for myſelf, and eſpecially the grace of obedience to Thee and to our dear parents, for whoſe care over us, and for all their godly inſtructions, we can never be ſufficiently thankful to Thee and to them.

"Hear, O bleſſed Lord, all our prayers for them and for one another, that, when any of us ſhall depart this life, we may do it in peace and in thy favour: and that thoſe who are left behind may not have reaſon to grieve as men without hope. Grant theſe things, O Father of mankind, for the ſake of thy Son Jeſus Chriſt. *Amen.*

Great care was taken of his education; and, at a proper age, he was placed under the tuition of Mr. Harper, a very eminent ſchoolmaſter in the city of Cheſter, with whom he continued till he was ſufficiently qualified for the Univerſity. He was then removed to Trinity-College in Dublin, whither moſt of the young gentlemen of Lancaſhire and Cheſhire were, at that time, ſent, with an allowance of twenty pounds a year; a ſum, which, however ſmall it may now be thought, was, in thoſe days, ſufficient for a ſober ſtudent in ſo cheap a country as Ireland. Upon Mr. Wilſon's admiſſion into the Univerſity, it was his intention to have ſtudied phyſic; but he was perſuaded by Archdeacon Hewetſon to dedicate himſelf to the church, for which he ſeemed by nature more particularly deſigned. He did not, however, entirely relinquiſh the purſuit of medical knowledge;—a circumſtance which was afterwards productive of much benefit to the people of his Dioceſe.

During his reſidence at Dublin, he conducted himſelf with the utmoſt regularity and decorum; and, by his diligent application, made a great proficiency in academical learning. He continued at College till the year 1686, when, on the 29th of June, he was, at the immediate inſtance and deſire of his friend the Archdeacon, ordained a Deacon by Dr. Moreton, Biſhop of Kildare. The ordination was held for him alone, on the day of the conſecration of the church of Kildare, in the preſence of a very numerous congregation; and our pious Divine, ever after, kept the anniverſary of it holy, and poured forth his heart to God in a particular prayer on the occaſion; which is here inſerted as we find it in a Memorandum-Book, on which he ſet a great value:

On ST. PETER'S-DAY, *when I was ordained Deacon*, 1686.

Likewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. See 1 Tim. iii. 8, 9, 10. iv. 12—16. vi. 20, 21.

Read the whole office for ordering of Prieſts.

" ALMIGHTY God, who of thy great love to mankind haſt given thy Son Jeſus Chriſt to be the author of everlaſting life; who, having perfected our redemption, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, and Paſtors, by whoſe Miniſtry he gathered together a flock in all parts of the world, to ſet forth the praiſe of thy name. For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call me, though very unworthy of that great honour, to the ſame office and miniſtry, I render unto Thee my moſt hearty thanks; moſt humbly beſeeching Thee, by the ſame thy bleſſed Son, that as thou haſt given me a will, ſo thou wouldeſt give me power and ſtrength to ſerve Thee in the ſacred miniſtry of thy church unto which I was as on this day called. To this end, give me, O Lord God, I humbly beg, a wiſe, a ſober, a patient, an underſtanding, a devout, a religious, a courageous heart; that I may inſtruct the ignorant, reclaim the vicious, bear with the infirmities of the weak, comfort the afflicted, confirm the

the ſtrong; that I may be an example of true piety and ſincere religion, that I may conſtantly ſpeak the truth, boldly rebuke vice, and chearfully ſuffer for righteouſneſs' ſake. Let my great Lord and Maſter, let his example, be always before my eyes. Let my days be ſpent in doing good, in viſiting the ſick, and helping their infirmities, in compoſing of differences, in preaching the glad tidings of ſalvation, and in all the works of mercy and charity by which I ſhall be judged at the laſt day.

"Give me grace and courage that I may never deſert my calling, though I ſhould never meet with encouragement from the good things of this world; but let my heart and its deſires be there fixed, where true joys are to be found, and rewards laid up for thoſe that ſerve Thee faithfully.

"Grant, O Lord, that I may do nothing unbecoming an immediate ſervant and follower of Chriſt. Give me ſtrength againſt all temptations, and eſpecially againſt ſuch as would draw me to diſhonour Thee, and my holy profeſſion; that by me, and by all thoſe over whom I ſhall be appointed thy Miniſter, thy holy name may be glorified, thy kingdom enlarged, and that when I ſhall have preached to others, I myſelf may not be a caſt-away.

"Bleſs, O gracious God, all thoſe that labour with me in this great harveſt. Thou haſt ſent forth labourers: O, proſper thou our handy work. Bleſs all degrees and orders in thy holy church, all Biſhops, Prieſts, and Deacons, that in all places they may ſet forth thy glory, and ſet forward the ſalvation of all men. Give us all grace, that we may often and ſeriouſly lay to heart the nature and importance of our calling; that theſe thoughts may make us diligent and zealous, and that our zeal may ever be concerned in matters of real moment.

"O God, look mercifully down upon this church in which I ſerve at thine Altar; purge all its members from all atheiſm, hereſy, ſchiſm, ſuperſtition, and profaneneſs.

"And ſince thou haſt appointed me to live in theſe times, in which the ſalvation offered by Chriſt Jeſus is either deſpiſed or made ineffectual by diviſions of contending parties; grant, O Lord, that I may never be aſhamed of thy Goſpel, but rather ſuffer as becomes a good Chriſtian; that I may keep myſelf ſtedfaſt in the true faith, and not be toſſed about with any wind of falſe doctrine, or the craft of men.

"O God, who hateſt nothing that Thou haſt made, have mercy upon all Jews, Turks, and Infidels; fetch them home, bleſſed Lord, to thy flock, and make them one fold under one ſhepherd.

"In an humble confidence that Thou, O God, wilt graciouſly receive the petitions of all thoſe, who, in the name of Jeſus Chriſt, call upon Thee; in his name, and for his ſake, I moſt humbly offer theſe my ſupplications and prayers this day of my ordination; beſeeching Thee to ſay Amen to theſe my deſires, and to all other my petitions, which I ſhall offer, according to thy will, to thy divine Majeſty."

The Memorandum-Book above-mentioned, was given him by his friend Archdeacon Hewetſon, ſoon after the ceremony of his ordination. Mr. Wilſon carefully preſerved it, and continued to enter in it minutes of ſuch occurrences as he thought worthy of notice, as well as his prayers on particular occaſions.—From this, and other books of the like kind, this account of his life is compiled.—At the beginning we meet with the following memorandums, written by the Archdeacon; which are an affecting proof of his own piety, and of his ſincere friendſhip for Mr. Wilſon:

"MICH. HEWETSON'S

" MICH. HEWETSON's *Memorandums, concerning the Conſecration of the Church of* " KILDARE, *and the Ordination of his dear Friend* THOMAS WILSON, *with ſome* " *advices thereupon.*

" I. Upon St. Peter's-Day, 1686, the Cathedral Church of Kildare was conſecrated by the Lord Biſhop of that Dioceſe; he being aſſiſted and attended on by the clergy of the Dioceſe, in ſurplices and hoods, beſides ſtrangers.

" The ceremony being finiſhed, the Dean of the Church read Prayers, and, after the ſecond leſſon, the Biſhop confirmed a great number. The Dean likewiſe preached the Conſecration Sermon, (in which he took notice of the Ordination too) which being ended, I having before prevailed with the Biſhop to ordain my dear Tom Wilſon, and being appointed by him to officiate as Archdeacon at the Ordination, (which was held for him alone) we put on our ſurplices, and I preſented him to the Biſhop ſitting in a chair near the altar; who ordered him Deacon, in the preſence of his clergy, and a great congregation. A Communion immediately followed, to which many of the laity as well as the clergy ſtaid; and for that ſervice we offered a piece of plate, being a Paten worth between ſix and ſeven pounds, having on the inſide this inſcription:

DEO ET ALTARI ECCLESIÆ CATHEDRALIS S^TÆ BRIDGIDÆ DARENSIS SACRUM; with an IHS in the middle. On the reverſe, in ſmall letters, was engraved, *Ex mitis Devotionibus maxime Amicorum Mich. Hewetſon et Tho. Wilſon: Ille Preſbyter, et Prebendarius Eccleſiæ Cathedralis S^ti Patricij Dubl: Hic ad ſacrum Diaconatus Ordinem ſolemniter admiſſus die Conſecrationis hujus Eccleſiæ, viz. Feſto S^ti Petri* 1686.

" The Biſhop and his Clergy (and we in particular) with ſeveral perſons of quality of both ſexes, were invited to the Miniſter of Kildare's houſe, where we had a great entertainment, with which the eccleſiaſtical ceremony of that day concluded. But it was followed by a remarkable civil ſolemnity; for the Dean, being the preſent ſovereign of the corporation of that town, and keeping a court that afternoon, at my deſire (who had been for ſeveral years a freeman of that place) he admitted my dear friend too free of the corporation of Kildare, who was ſworn and regiſtered accordingly.

" II. And M. H. adviſes his dear T. W. now entered into holy orders, to reſolve to proceed in them, and to endeavour to render himſelf worthy of them; and to that end, always to keep in mind the diſcourſe we had the Sunday before he was ordained, when we together read over and conſidered the canons of both churches, the xxxix articles, and the office of ordination.

" III. That he would be careful to read over the ſaid office, the xxxix articles, and as many of the canons as are requiſite for him to be acquainted with, at leaſt once every year; and that he would frequently peruſe and conſider all the rubricks in the Liturgy while he is Deacon; to the intent (as the church prudently adviſes in a rubrick at the end of that office) he may be perfect and well expert in the things pertaining to the eccleſiaſtical adminiſtration.

" IV. That when he is licenſed and qualified for performing any part of his miniſterial function, he ſtrictly obſerve the laws of the holy church, nor ever deviate from the rubrick, except when he is commanded ſo to do, or is diſpenſed with by his ordinary, if it lies in the power of any ordinary to contradict or diſpenſe with what is eſtabliſhed either by acts of parliament or canons.

" V. He is further adviſed to obſerve the church's feſtivals and faſting days, as far and as well as poſſibly he can, and as his health (I mean as to the latter) will bear. And if upon every Sunday and Holiday he read the proper Collect, Epiſtle, and

and Goſpel, privately, before he goes to church, and one chapter in the Whole Duty of Man every Sunday, he would, in ſo doing, imitate the practice of his dear friend.

" VI. To ſay the Morning and Evening Prayer, either publickly or privately, every day, is, he knows, the Church's expreſs command, in one of the rubricks before the calendar.

" VII. And if beſides he uſed private devotions, at leaſt twice a day, and read every day one chapter in the Engliſh Bible to chooſe, that he may be well acquainted with the letter of the text, he will do a thing in itſelf pious, to himſelf profitable, and will herein too comply with the uſage of his deareſt friend.

" VIII. Never to miſs the church's public devotions twice a day, when unavoidable buſineſs, or want of health, or of a church, (as in travelling) does not hinder. In church to behave himſelf always very reverently, nor ever turn his back upon the altar in ſervice-time, nor on the Miniſter, when it can be avoided. To ſtand at the Leſſons, and Epiſtle, as well as at the Goſpel, and eſpecially when a Pſalm is ſung; to bow reverently at the name of Jeſus, whenever it is mentioned in any of the church's offices; to turn towards the eaſt when the Gloria Patri and the Creeds are rehearſing; and to make obeiſance at coming into and going out of the church, and at going up to and coming down from the altar; are all antient, commendable, and devout uſages, and which thouſands of good people of our church practiſe at this day; and amongſt them, if he deſerves to be reckoned amongſt them, T. W's dear friend.

" IX. When he has a cure of ſouls, T. W. is earneſtly deſired to celebrate a Communion, as often as he can get a convenient number to communicate with him; and to urge his people to the frequent performance of *that* more than other Chriſtian duty, it being indeed the end of all the reſt, as well as the chief of them all; and in the mean time, never to miſs any opportunity of receiving it, that offers itſelf in the place where he reſides; no, not to turn his back when he ſees the Holy Elements upon the Altar, although he knew not there would be a Communion until he came into church.

" X. To avoid in his ſermons all deep and unuſeful ſpeculations; all matters of controverſy that do not neceſſarily offer themſelves; and all juvenile affectation of fine language, wit, and learning. St. Paul, his King, and his own diſcretion, will direct him, and therefore he needs none elſe to counſel him.

" XI. As to his uſual converſation and behaviour, the Apoſtle tells him, that a Deacon muſt be *grave*; which ſeems to direct what his garb ſhould be, what places he ſhould refrain going to, from what kind of company he ſhould abſtain, and how he ſhould demean himſelf in company; neither ſhould ſuch books be uſually read or delighted in, or ſuch perſons be choſen for companions, or ſuch places be frequented by a Clergyman, as appear profane, atheiſtical, or diſſerviceable to religion. " But he is eſpecially adviſed to forbear converſing frequently and familiarly with that ſex which gives the moſt temptation, and the moſt to unmarried clergymen; ſeeing we are commanded to abſtain from all appearance of evil."

Mr. Wilſon's good conduct, and his conſequent preferment, gave very great pleaſure to his friend Dr. Hewetſon; who continued to correſpond with him till the year 1704.

The exact time of Mr. Wilſon's leaving Dublin is not known; but it is underſtood, that he quitted the univerſity ſooner than he at firſt intended, on

on account of the political and religious diſputes of thoſe days;* nor could it have been long after his ordination that he took his leave of Ireland; for on the 10th of December, in the ſame year, (1686) he was licenſed, by Thomas, Lord Biſhop of Cheſter, to be the curate of New Church, in the pariſh of Winwick, in Lancaſhire, of which Dr. Sherlock†, his maternal uncle, was then rector. His ſtipend was no more than thirty pounds a year; but being an excellent economiſt, and having the advantage of living with his uncle, this ſmall income was not only ſufficient to ſupply his own wants, but it enabled him to adminiſter to the wants of others; and for this purpoſe he ſet apart one tenth of his income.

On the 20th of October, 1689, Mr. Wilſon was ordained a Prieſt by Nicholas, Lord Biſhop of Cheſter; an event that occaſioned the following reſolutions, to which he ever after faithfully and religiouſly adhered.

Certain things to which, after ſerious conſideration, I think fit to oblige myſelf in the beginning of my days, that I may not be tempted by any worldly advantage to ſin againſt God,—do violence to my conſcience,—ſcandalize that holy profeſſion of the Miniſtry, to which it has pleaſed God to call me,—nor bring a curſe upon what it ſhall pleaſe him to put into my hands.

Firſt; I reſolve never to give any perſon any manner of bribe or gift, nor make any manner of contract or promiſe, for a church preferment, though never ſo good, and the conſideration how inconſiderable ſoever it be.

Secondly; That I will never give a bond of reſignation upon any conſideration whatever; being fully perſuaded, that when God ſees me fit for ſuch an employment, he can bring me into it without ſubjecting me to theſe conditions, (which I verily believe are unlawful) and if I can never have any eccleſiaſtical preferment but upon theſe terms, I am ſatisfied it is God's will I ſhould have none.

Thirdly; Conſidering the ſcandal and injury of pluralities, to the church; I reſolve never to accept of two church livings with cure of ſouls, (if ſuch ſhould be ever in my choice) though never ſo conveniently ſeated.

Fourthly; I reſolve, that, whenever it ſhall pleaſe God to bleſs me with a pariſh and a cure of ſouls, I will reſide upon it myſelf, and not truſt that to a curate which ought to be my own particular care.

That I may not enſnare myſelf by *reſidence*, I mean ſuch as the Biſhop of the Dioceſe ſhall determine, not only to be conſiſtent with the laws of the land, but ſuch as an honeſt conſcientious man may venture his ſalvation upon; becauſe, for ought I know, ſome ſuch caſes there may be.‡

It was not long before Mr. Wilſon's religious deportment and amiable conduct in private life recommended him to the notice of William Earl of Derby; who, in the year 1692, appointed him his domeſtic chaplain, and preceptor to his ſon James, Lord Strange, with a ſalary of thirty pounds a year.

* From private information.

† This Dr. Sherlock was a very pious and worthy divine. He was the author of ſome excellent prayers and meditations, entitled, "The Practical Chriſtian; or, Devout Penitent;" of which ſeveral editions have been printed. To the ſixth there is prefixed a ſhort account of his life, written by Biſhop Wilſon.

‡ Manuſcript Memorandum-Book.

a year. He was ſoon after elected maſter of the alms-houſe at Latham, which brought him in twenty pounds a year more. He had now an income far beyond his expectations,—far beyond his wiſhes, except as it increaſed his ability to do good: Bleſſed with a liberal heart, and thoroughly diſpoſed to charity, he made uſe of the good gifts which God had beſtowed, to ſuch purpoſes only as he conſidered was for the glory of the great author and giver, and the benefit of his neighbours in diſtreſs. Accordingly, we find that he now ſet apart one-fifth of his income for pious uſes, and particularly for the poor.

"MEMORANDUM. *Eaſter-Day*, 1693. IT having pleaſed God, of his mere bounty and goodneſs, to bleſs me with a temporal income far above my hopes or deſerts, and I having hitherto given but one tenth part of my income to the poor; I do therefore purpoſe, and I thank God for putting it into my heart, that of all the profits which it ſhall pleaſe God to give me, and which ſhall become due to me after the ſixth of Auguſt next, (after which time I hope to have paid my ſmall debts) I do purpoſe to ſeparate the fifth part of all my incomes, as I ſhall receive them, for pious uſes, and particularly for the poor. T. W."

Auguſt, 1693. The God that gave me a will to make this ſolemn purpoſe, has given me grace not to repent of it; and he will give me grace to my life's end. *Amen*.—"Though I give my goods to feed the poor; and though I give my body "to be burned, and have not charity, it profiteth me nothing."

The manner in which he made this dedication was as follows: On the receipt of all monies, he regularly placed the portion deſigned by himſelf, as well as what was given him by others, for charitable uſes, into the drawer of a cabinet, with a note of the value; to be kept ſacred for the uſe of the poor, and on no account whatever to be touched for any other purpoſe. The form of the note, as follows, is copied from the original:

"*Jan.* 29, 1750-1. Put into this drawer Twenty Pounds Britiſh, "being one year's money, the bounty of the Right Honourable the Lady "Eliz. Haſtings, for the year, and payable at Martinmas, 1750.

THOMAS SODOR and MAN."

If the money placed there was his own, the note differed only in diſtinguiſhing from whence, or how the money had been paid to him: And into this ſacred repoſitory, called *The Poor's Drawer*, at firſt a tenth, then a fifth, a third, and at length the half of his revenues, were placed; and whenever he depoſited the poor man's portion, he did it with the ſame awe and reverence, as if it had been an offering to Heaven.

Prayer at ſetting aſide ALMS *for the* POOR.

"IT is by thy bounty and providence, O God, that I want nothing which is needful either for my ſoul or body. Be pleaſed in mercy to receive this ſmall acknowledgment of my thankfulneſs and gratitude for the many favours which by thy

goodneſs I every day meet with, and give me grace, that while I am able I may never turn away my face from any poor man; that thy face, and the light of thy countenance, may never be turned away from me. O Lord, my God! whatever I have prepared for the poor cometh of Thee, and of thine own do I give thee. Pardon all my vain expences, and teach me ſo to huſband the riches wherewith I am entruſted, that I may always have wherewith to offer a teſtimony of my duty to my great benefactor; to be beſtowed on ſuch poor people as thy good providence ſhall direct to me for relief. And the good Lord direct my hand, that I may give where there is moſt need; and after ſuch a way as ſhall moſt pleaſe thee. Give a bleſſing to what I diſtribute, that it may do thy poor good, and that they may own thy hand in it. And grant, O Lord, if it ſhould ever be thy good pleaſure to change my circumſtances into a lower condition, that I may bear it patiently; believing aſſuredly, that I have a treaſure in Heaven, to which place I moſt humbly beſeech Thee to bring me and my family, for the ſake of Jeſus Chriſt. *Amen.*

If there ſhall be a poor man within any of thy gates, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother: but thou ſhalt open thine hand wide unto him, and lend him ſufficient for his need. Thine heart ſhall not be grieved, when thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works. Deut. xv.

Bleſſed be the man that provideth for the poor and needy: the Lord ſhall deliver him in the time of trouble. Pſ. xli. 1.

Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Prov. iii. 27.

He that hath pity upon the poor lendeth unto the Lord; and look what he layeth out it ſhall be paid him again. Prov. xix. 17.

Bleſſed are the merciful, for they ſhall obtain mercy. Matth. v. 7.

Call the poor, and thou ſhalt be bleſſed, for they cannot recompenſe thee. Luke xiv.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the Love of God in him? 1 John iii. 17.

Oneſiphorus ſought me out very diligently, and oft refreſhed me. 2 Tim. i. 17.

There can no good thing come to him that giveth no alms. Ecclus. xii. 3.

Bow down thine ear to the poor, and give him a friendly anſwer with meekneſs. Ecclus. iv. 8.

Be as a father to the fatherleſs, and as a huſband to the widow: ſo ſhalt thou be as ſon of the Moſt High, and he ſhall love thee more than thy mother doth. Ecclus. iv. 10.

Lay up thy treaſure according to the commandments of the Moſt High, it ſhall bring thee more profit than gold. Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction; it ſhall fight for thee againſt thine enemies, better than a mighty ſhield. Ecclus. xxix. 11, 12.

So hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel. Matth. x. 10.

"O GOD, who haſt graciouſly allowed us a recompence for our labours, make me, I humbly beſeech thee, a faithful ſteward of that part of thy revenues committed

committed to my charge, that I may give thy ſervants that portion of meat in due ſeaſon, that I may not feed myſelf nor family with that which belongs to thy poor. But above all, I beſeech God to give me grace that I may preach the Goſpel, as well as live of it, and that when the Lord cometh, he may find me ſo doing. *Amen.*"

Mr. Wilſon's reſolutions, which we have before related, being entered into from a full conviction of their propriety, and conſidered by him as matter of religious obligation, no motives of intereſt could induce him to depart from them. And accordingly, when he was, ſoon after, put to the trial, by Lord Derby's offering him the valuable living of Baddeſworth in Yorkſhire, (his Lordſhip intending that he ſhould ſtill continue with him as chaplain, and tutor to his ſon) he refuſed to accept it, as being inconſiſtent with "the reſolves of his conſcience againſt non-reſidence."

On Friday the 29th of September, 1693, as he was returning from Litchfield, he fell ill at Nantwich; but the next day, he ſays, "Having uſed "ſome means I grew better, and ſo with ſome difficulty got home to "Knoweſly: The next day I fell ſick of a violent fever; the Phyſicians "deſpaired of my recovery; and yet it pleaſed God, of his great mercy "and goodneſs, to bring me back from the gates of death. The reflec-"tions I cannot chooſe but make upon this are as follow:

"*Firſt*; That very day ſe'nnight before, I was guilty of a very great fault, which I am ſure was very offenſive to God, and which I had not repented of; and perhaps had not done it to this day, but had gone on in my wickedneſs, if God had not by this or ſome other fatherly correction diverted me.

"*Secondly*; I began my journey (contrary to a former reſolution) on a Sunday, which, without great neceſſity, I think I ought not to have done; that day being particularly appointed for God's ſervice.

"*Thirdly*; I cannot but reflect how very dangerous a thing it is to leave the ſettling of a man's temporal and ſpiritual affairs till he is ſeized with ſickneſs; ſince I find, by a juſt experience, how very unfit one then is for any manner of buſineſs.

"*Fourthly*; That my recovery and ſecond life was manifeſtly owing to God, is what I cannot but acknowledge; that therefore, as I ought never to forget the mercy, ſo ought I to ſpend the remainder of this life, to the honour, and in the ſervice of the author of it; which, by the grace of God, I will do.

"*Fifthly*; I am now moſt ſenſible, that ſickneſs is an excellent means of bringing us nearer to God. As then I am, by what God has wrought in me, extremely ſatisfied that it was the great bleſſing of my life, I ought (as my Maſter's ſervice obliges me to it) to take all occaſions of making God's fatherly correction uſeful to thoſe who are chaſtiſed by this, or any other affliction.

"And may the good and merciful God, who has put theſe good reflections into my heart, may He give me grace never to forget them, nor the bleſſing I this day received. May I, dear God, never provoke thee to plague me with diſeaſes, nor bring thy puniſhments upon me, which thou never doſt, unleſs we force Thee by our repeated tranſgreſſions. This, I confeſs with all ſenſe of ſorrow, was my caſe; and Thou, O God,

O God, hadſt been leſs kind to me, hadſt Thou been leſs ſevere. I acknowledge thy juſtice, and I acknowledge thy favour. Couldeſt Thou have been juſt and not merciful, I had been utterly deſtroyed; hadſt Thou been merciful and not juſt, I might have gone on in my wickedneſs, till I had brought down deſtruction upon my own head. It is good for me that I have been in trouble, for I have ſince learned to keep thy commandments; but it had not been good for me, had I not fallen into the hands of a merciful God. Since, therefore, Thou didſt in great mercy reſtore me to my former health, ſince Thou haſt given me a new life, give me grace, likewiſe, without which my life will be no bleſſing to me; give me grace, I humbly beg, to ſerve Thee with this life, which is thine. Thou needeſt not, O God, my ſervice, but accept of my ambition of ſerving Thee; I would do ſomething that might be acceptable to my great benefactor. Thou deſireſt no ſacrifice, elſe I would give it Thee; *I offer my life to be employed in thy immediate ſervice, to which I have dedicated it.* I will preach thy ways unto the wicked, and by my Miniſtry, if thou ſeeſt good, ſinners ſhall be converted unto Thee. They ſhall taſte and ſee how gracious the Lord is to thoſe that he chaſtiſes in his love. Bleſſed are all they that put their truſt in Him; and bleſſed be the name of the Lord, who has indulged me this opportunity of returning my hearty thanks for this mercy in particular, which I do this day commemorate. To whom, with the Son and the Holy Ghoſt, be aſcribed all praiſe, honour, and glory, by me and all that are ſharers of theſe mighty bleſſings. *Amen.*

The ſame regard to the dictates of his conſcience, which urged Mr. Wilſon to the foregoing reſolutions, influenced his whole behaviour; and it was not long before he gave his noble patron an extraordinary and convincing proof, that nothing could deter him from purſuing the paths of his duty, or reſtrain his zeal in a good cauſe.

In conſequence of an extravagant way of living, and a negligent inattention to his affairs, Lord Derby was very much involved in debt. Mr. Wilſon beheld with concern, and wiſhed to correct, this error in his Lordſhip's conduct. His reflections upon this occaſion diſplay, in a moſt pleaſing manner, his active benevolence, and his diſintereſted regard to juſtice and equity.

Reflections upon my own preſent Circumſtances, Oct. 21, 1696.

"It has pleaſed God to call me out of a family, (which, though its honeſty and induſtry, by God's bleſſing, has ſecured it from poverty, yet is far from being rich) to a poſt which my own merits and prudence could never have brought me to. The ſeveral ſteps I have made to this place have been very extraordinary, and ſuch as plainly appear to have been by the direction and goodneſs of God: from which I cannot but conclude, That ſince God has thus raiſed me, it muſt certainly be for ſome wiſe and good end; and that I might be obliged, by all the force of intereſt and gratitude, to do my duty in this ſtate of life to which I am called. It is true, it may at firſt ſight appear very hazardous to uſe that liberty and freedom which may ſeem neceſſary to adviſe and reclaim that great man whom I ſerve. But then I am to conſider, that were I really to loſe all my expectation, as well as what I have gotten, I am but where I was when God at firſt ſhewed me his favour. Nay; my education will ſtill ſet me above my father's houſe.

"But

" But this is not what I ought to fear: for cannot God, who raiſed me without myſelf, cannot he raiſe me, or keep me up, though my ruin ſhould be deſigned and attempted? And perhaps it may never come to this: for who knows, but God may give a bleſſing to my honeſt endeavours? And then I am ſure it will be the greateſt advantage, as well as honour of my whole life, and an eaſe to my ſoul all my days; and if he only falls out with me, and diſcharges me his family, I have the glory and ſatisfaction of having done a great good work.

" Now, if I neglect this which I take to be my duty, or for fear of danger, or any temporal conſideration, put it off in hopes of a better occaſion; I may juſtly expect, that God, who raiſed me, (it may be for this very purpoſe) when I am found ſo backward in his ſervice, will level me with the meaneſt of my father's houſe. My fortune is in his hand entirely; and He that could find a way to raiſe me without myſelf, can find out a way to ruin me in ſpite of my beſt endeavours.

" And ſince in my conſcience I know that I have not the leaſt pretence to what I enjoy, but all is owing to his providence and goodneſs; I am his debtor for it; and I have no other way of making a return, but by doing my duty honeſtly, and leaving the event to God.

" And may that Eternal Goodneſs inſpire me with a reſolution anſwerable to this good and great deſign! May no weak and cowardly apprehenſions fright me from my duty! May I fear Him only who has power over my ſoul, as well as body, to deſtroy them both, if I am diſobedient to the heavenly command. Inſpire me, O God, with a zeal and courage becoming my profeſſion, that I may rebuke vice boldly, and diſcountenance wickedneſs wherever I find it, and be jealous for thy glory in the preſence of the greateſt men on earth. Above all, O Lord Almighty, make me to do ſome good in this ſtation in which, by thy providence, is my preſent lot; that when thou ſhalt pleaſe to remove me, (whether for the better or worſe, thy will be done) I may not repent of having done no thing which thou requireſt of me. Grant this, O my great and bountiful Lord and Maſter, for the ſake of Jeſus Chriſt, *Amen.**

Impelled by theſe reflections, Mr. Wilſon waited on Lord Derby the next morning, in his dreſſing-room; and, after a ſhort converſation on the ſubject, left with him the following letter:

" My Lord,

" Nothing but a ſenſe of duty and gratitude could have put me upon taking ſuch a liberty as this, which becauſe I have reaſon to believe concerns your Lordſhip, I can willingly hazard all the future favours your Lordſhip deſigns me, rather than be unconcerned and ſilent in a matter of this moment, though I have no reaſon to fear ſuch a conſequence. I do therefore, with all imaginable ſubmiſſion, offer theſe following particulars, touching your creditors, to your Lordſhip's conſideration:

Firſt; Though ſeveral debts, as your Lordſhip urges, may be unjuſt, and perhaps moſt of the bills in part unreaſonable; yet it is very probable that a great many are really juſt; and if theſe are not paid, thoſe who ſuffer have a juſt complaint to God and man, which muſt certainly have a very ill influence upon your Lordſhip's affairs.

Secondly; That ſeveral in the neighbourhood are undone if they are not ſpeedily conſidered; they are forced to the laſt neceſſity, ſome to ſell their eſtates, and

* Mr. Hewetſon's Book.

others

others ready to leave the country, or to lie in gaol for debts which are owing to them from your Lordſhip. They come every day with tears and petitions, which nobody takes notice of, and ſo your Lordſhip never comes to know what they ſuffer and complain of.

Thirdly; Your Lordſhip ſees what methods the reſt who are more able are taking, and you know beſt what may be the conſequence of what they are doing; but, however it ends, if their demands are juſt, they will ſtill have reaſon to complain of the wrong that is done them.

Fourthly; Your Lordſhip is never ſuffered to know what influence theſe things have upon your temporal affairs; but I am ready to make it out, whenever your Lordſhip ſhall think it your intereſt to enquire into this matter, that you pay conſtantly one third more for what you want than does any other perſon. I know very few care, or are concerned at this; but I am one of thoſe who cannot but ſee and lament this hardſhip and misfortune, which cannot poſſibly be remedied, till your Lordſhip has taken ſome order with your creditors, and reformed thoſe who ſhall have the diſpoſal of your monies for the time to come.

Fifthly; I am not able to foreſee how theſe things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any diſturbance ſhould happen in the government, their wants may make them deſperate, and their numbers inſolent. I have been lately told, that ſome of them have ſecretly threatened ſome ſuch thing.

" And now, my Lord, if I have ſaid any thing unbecoming me, I hope your Lordſhip will pardon me, and believe it a fault of indiſcretion rather than deſign. I mean honeſtly; and, that your Lordſhip may think ſo, I do proteſt, in the preſence of God, that I had rather beg all my life, than to be ſo far wanting to myſelf and that duty which I owe to God and your Lordſhip, as not to have given your Lordſhip theſe ſhort hints by word of mouth and writing, which your Lordſhip could not poſſibly have, but from ſome faithful ſervant, as I preſume to ſubſcribe myſelf, and, my Lord, your moſt dutiful chaplain,

" Oct. 22, 1696. T. W."*

An profectiorus ſim, neſcio; malim, ſuccoſſum mihi, quam fidem deeſſe.

Mr. Wilſon's behaviour had been ſo uniformly regulated by the laws of virtue and religion, that his noble patron could not poſſibly entertain any ſuſpicion of his being actuated by ſiniſter motives in this proceeding; and having duly conſidered the affair, he was perfectly convinced of the impropriety of his own conduct, and the ſincere attachment of his friend, with whoſe advice and aſſiſtance, he immediately ſet about a reformation. Thus Mr. Wilſon, by his candour and ſincerity, was at once the happy inſtrument of retrieving the reputation of his patron, and procuring a ſpeedy relief for his diſtreſſed tradeſmen and dependants. Nor did his zeal and integrity go unrewarded; for, in the following year, (1697) the Earl of Derby offered him the Biſhoprick of the Iſle of Man, which had been vacant ever ſince the death of Dr. Baptiſte Levinz, who died in the year 1693. This kind offer, however, Mr. Wilſon modeſtly declined, alledging, that he was unequal to, as well as unworthy of, ſo great a charge; and thus the matter reſted, till Dr. Sharp, Archbiſhop of York, complained to

* M. Hewetſon's Book.

King

King William, that a Biſhop was wanting in his province to fill the See of Man; acquainting the King at the ſame time, that the nomination was in the Lord of the Iſle, the Earl of Derby, but that the approbation reſted in his Majeſty; and urging the neceſſity of ſuch an appointment, as the See had now been vacant four years,—a circumſtance with which he apprehended his Majeſty might be unacquainted. The King, hereupon, ſent for the Earl of Derby, who was at that time Maſter of the Horſe, and told him, that he expected an immediate nomination of a Biſhop for the See of Man, and that if his Lordſhip delayed it any longer, he ſhould take the liberty of filling up the vacancy himſelf.* In conſequence of this admonition, Lord Derby inſiſted on his Chaplain's accepting the preferment; and accordingly Mr. Wilſon was (to uſe his own expreſſion) "forced "into the Biſhoprick;"—a promotion for which he was in all reſpects eminently qualified, and which he juſtly merited as a reward for his faithful ſervices to the Earl of Derby and his ſon.

During his reſidence with Lord Derby as his Chaplain, he conſtantly uſed the following

Prayer for the FAMILY.

"O Almighty God! by whom the whole world as one family is governed, I accept with all thankfulneſs the charge of this family where thy providence has made me a paſtor and guide. Let thy grace and Holy Spirit, I moſt humbly beſeech Thee, aſſiſt me in the doing of my duty; and if it be thy will, let not my labour be in vain. Give me the ſpirit of wiſdom, that I may know how to inſtruct effectually; and a prudent zeal and courage, that I may oppoſe vice whenever I find it. Make me, great God, ever zealous for thy Holy Name and Honour; that the juſt ſenſe of my duty, and of my *particular* and *immediate relation to thy ſervice*, may prevail with me above any other conſideration whatever.

"Bleſs the Lord of this houſe with a juſt ſenſe of Thee, the Lord of Heaven and earth, and turn the bent of his affections from ſenſual love to the love of Thee; let not that power and greatneſs, which he has received from Thee for the advantage of others, be made uſe of to their hurt and deſtruction. Let not that covetouſneſs, which is the root of all evil, prevail over him, nor draw the curſes of the injured world upon him and his poſterity. May that powerful word which made a publican a diſciple, and made that diſciple ſo exemplary, charitable, and juſt; may that eternal Word and Spirit have the ſame influence upon his ſoul, that he may be truly the diſciple of Jeſus Chriſt; that by his example he may influence others to the practice of religion and virtue, and by his authority diſcountenance irreligion and vice.

"Bleſs him and this family, in ſhowering down the choiceſt of thy bleſſings upon his virtuous lady; and as Thou haſt in her given us a great example of virtue and piety, grant that we may all follow her ſteps in the way which leads to eternal life. Let her zeal and ſincerity encourage the good to perſevere, and her piety provoke the wicked to amend their ways; that at laſt we may all meet, and become again one family, in the eternal manſions which Thou has prepared for all that love and fear thy name.

* From private information.

Let

"Let my prayers be acceptable in thy ſight, for James, Lord Strange; good God, go along with me in his education, and teach me by thy Holy Spirit, how to inſtruct him in all the ways of religion, piety, and honour. Bleſs him, and make him good, that his greatneſs may be more uſeful to the world, and his ſtation and power beneficial to mankind. Preſerve him from all dangers ghoſtly and bodily; and when he has lived long to thy honour, bleſs him with eternal life.

"Bleſs all the reſt of this family committed to my charge; and give them all grace that they may do their duties in their ſeveral places, not with eye-ſervice as men pleaſers, but in ſingleneſs of heart, fearing Thee, their great Maſter and judge.

"Thy power, O God, is unlimited; in mercy reduce all thoſe that wander out of the way. Give us all a true and lively ſenſe of our tranſgreſſions, that we may ſee the neceſſity of amending our lives, or of being for ever miſerable.

"O Lord, ſay Amen to theſe my prayers, and deliver me from the guilt of other men's ſin; for the ſake of Jeſus Chriſt, my great Lord and Maſter. *Amen.*"

Mr. Wilſon took great pains with his noble pupil. Want of conſideration, and a precipitancy of temper, ſeem to have been the principal faults in this young nobleman's character; and his tutor exerted his beſt endeavours to correct his Lordſhip's diſpoſition in theſe reſpects. The following extraordinary inſtance of his management, upon a particular occaſion, is ſaid to have produced its proper effect:—One day, as Lord Strange was going to ſet his name to a paper which he had not read, Mr. Wilſon dropped ſome burning ſealing-wax on his finger; the ſudden pain made him very angry, but his tutor ſoon pacified him, by obſerving, that he did it in order to impreſs a laſting remembrance on his mind, never to ſign or ſeal any paper he had not firſt read and attentively examined.*

On the 15th of January, 1697-8, Mr. Wilſon, being firſt created Doctor of Laws by the Archbiſhop of Canterbury, was confirmed Biſhop of Man, at Bow Church, by Dr. Oxenden, Dean of the Arches; and the next day he was conſecrated at the Savoy church, by Dr. Sharp, Archbiſhop of York, aſſiſted by the Biſhops of Cheſter and Norwich. On the fifth of April following, he landed at Derby Haven, in the Iſle of Man, and on the eleventh he was enthroned in the Cathedral of St. Germain's, in Peel Caſtle: And from the prayer which he compoſed on the occaſion, we may ſee with what piety and circumſpection he entered upon his new dignity.

"*When I was enthroned in the Cathedral of St. Germain's, in Peel Caſtle, April* 11, 1698.

"In an humble and thankful ſenſe of thy great goodneſs to a very ſinful, and very unworthy creature, I look up to Thee, O gracious Lord and benefactor, who from a low obſcurity haſt called me to this high office, for grace and ſtrength to fit me for it. What am I, or what is my father's houſe, that thou ſhouldeſt vouchſafe us ſuch inſtances of thy notice and favour? "I am not worthy of the leaſt of all "the mercies which thou haſt ſhewed unto thy ſervant."

* In the *Biographia Britannica*, it is ſaid, that Mr. Wilſon accompanied his pupil, Lord Strange, into Italy; but this is a miſtake, as Mr. Wilſon was never out of the Britiſh dominions.

"O God,

"O God, grant that by a conſcientious diſcharge of my duty, I may profit thoſe over whom I am appointed thy Miniſter, that I may make ſuch a return as ſhall be acceptable to Thee. Give me ſuch a meaſure of thy Spirit as ſhall be ſufficient to ſupport me under, and lead me through, all the difficulties I ſhall meet with. Command a bleſſing upon my ſtudies, that I may make full proof of my Miniſtry, and be inſtrumental in converting many to the truth. Give me ſkill and conduct, that with a pious, prudent, and charitable hand, I may lead and govern the people committed to my care; that I may be *watchful* in ruling them, *earneſt* in correcting them, *fervent* in loving them, and *patient* in bearing with them.

"Let thy grace and bleſſing, O Father of mankind, reſt upon all thoſe whom I bleſs in thy name; and eſpecially upon thoſe, who, together with me, are appointed to watch over thy flock. Bleſs every member of this church; ſupport the weak, confirm and ſettle thoſe that ſtand, and feed our flock, together with ourſelves, through Jeſus Chriſt the chief Shepherd.

"Lord, who is ſufficient for ſo great a work? Thou, O Lord, canſt enable the meaneſt of thy creatures to bring to paſs what Thou haſt determined; be pleaſed to make me an inſtrument of great good to this church and people; and grant, that when I have preached to, and governed others, I myſelf may not be loſt, or go aſtray. Preſerve me from the dangers of a proſperous condition, from pride, and forgetfulneſs of Thee; from a proud conceit of myſelf, and from diſdaining others. Rather turn me out of all earthly poſſeſſions, than they ſhould hinder me in my way to Heaven. If affliction be needful for me, let me not want it; only give me grace thankfully to receive and bear thy fatherly correction, that after this life is ended in thy immediate ſervice, I may have a place of reſt amongſt thy faithful ſervants in the Paradiſe of God, in ſure hopes of a bleſſed reſurrection, through Jeſus Chriſt. *Amen. Amen.*"

The Oath adminiſtered to the Biſhop of Man at his Inſtalment. Adminiſtered to me April 11, 1698.

"My allegiance to the King's Majeſty of England, and my former oaths according to the laws there reſerved; I ſwear to be true to the Right Honourable the Earl of Derby, and his heirs, and will perform all ſuch duties unto them as belongs to my place being Biſhop here. And to my power ſhall defend and maintain the antient laws, ſtatutes, and cuſtoms, proper and belonging unto this Iſle and prerogatives due to the heir thereof. And with my beſt advice and counſel be aiding and aſſiſting to the Captain of this Iſle, or Governor for the time being, for furtherance of the government and benefit of the ſaid Iſle. So help me God.

"THO. SODOR AND MAN."

"O God, the King of all the earth, grant that no breach of this oath may ever riſe up in judgment againſt me. Look down in mercy upon this part of thy dominions; put a ſtop to all growing evils, and to the judgments that muſt follow.

"Endue the Lord of this Iſle, and all that are put in authority under him, with wiſdom from above, that they may govern with truth and juſtice; and that the people, whoſe duty it is obey, may do it for conſcience ſake.

"Give us all a peaceable temper of Spirit, that laying aſide all partiality, we may ſtudy the things that make for peace. And that we may all join in promoting thy honour, the true religion, and the welfare of this whole nation; for Jeſus Chriſt's ſake. *Amen.*"

* Memorandum-Book.

When he arrived at his Biſhoprick, he found the palace in a moſt ruinous ſtate, having been uninhabited for eight years; nothing but an antient tower and chapel remaining entire. He was therefore obliged to rebuild the dwelling-houſe, and almoſt all the out-offices from the ground. He ſtocked the garden with fruit-trees, &c. fenced in the demeſnes, planted many thouſand timber-trees, and laid out a farm, which afterwards became valuable to himſelf and ſucceſſors. The expences of theſe buildings and improvements amounted to the ſum of fourteen hundred pounds. He ſays, "It having pleaſed God to bring me to the Biſhoprick of Man, I find the "houſe in ruins, which obliges me to interrupt my charity to the poor in "ſome meaſure." This interruption was, however, of ſhort duration, and his beneficence ever afterwards increaſed with his income.

About this time the Earl of Derby again offered him the living of Baddeſworth, to hold in commendam, probably as a compenſation for the dilapidations on his Biſhoprick; but this our conſcientious Prelate refuſed, as utterly inconſiſtent with his duty, and with the obligation he had formerly laid himſelf under of *never taking two eccleſiaſtical preferments with cure of ſouls*, "eſpecially," he ſays, "when I muſt neceſſarily be abſent "from one of them; and of which reſolution it does not yet repent me "that I made it. Jan. 28, 1697."*

On the 16th of July, 1698, he laid the foundation-ſtone of a new Chapel at Caſtletown, which was built and paid for out of the eccleſiaſtical revenues. "The Lord grant," ſays he, "that it may (when it is finiſhed) "continue a houſe of prayer to all ages."†

"Bless, O Lord, thy Holy Church, and particularly this part of it, where thou haſt made me an overſeer and guide. O my great Maſter, let me not ſatisfy myſelf in building and beautifying the places dedicated to thy honour, but aſſiſt me by thy Holy Spirit, that I may uſe my utmoſt endeavours to make every one of theſe people living temples of the living God, that they may believe in Thee, the *chief corner ſtone*; and that by this faith, both they and I may at laſt come to worſhip Thee in Heaven, and to give Thee praiſe and glory for all thy mercies beſtowed upon us; for Thou art worthy, O Lord, to receive power, and honour, and glory, for Thou haſt created all things, and for thy pleaſure they are and were created. *Amen.*"

On the 29th of September, the ſame year, he ſet ſail for England, and landed the day following at Liverpool, whence, after a ſhort ſtay, he went to Warrington, where he paid his addreſſes to Mary, daughter of Thomas Patten, eſq; to whom he was married on the 27th of October, at Winwick church, by the Honourable and Reverend Mr. Finch, the Rector. Previous to his marriage, we find him, as on all other important occaſions of his life, a petitioner to Heaven in the following prayer:

* M. Hewetſon's Memorandum-Book. † Memorandum-Book.

"*Marriage*

"*Marriage is honourable in all, and the bed undefiled; but whoremongers and* "*adulterers God will judge.*" Heb. xiii. 4.

"BLESSED be the God of Heaven, our great Creator, Lord, and Benefactor, who knowing the wants and infirmities of all his creatures, has by a moſt ſurpriſing goodneſs provided for all their neceſſities. And bleſſed be thy Holy Name, O Father of Mankind, who knowing the weakneſſes of our nature, and the manifold dangers to which we are expoſed by our irregular paſſions, has provided ſo honourable a remedy as marriage for our comfort and ſafety. Good God, grant that I may never tranſgreſs thoſe juſt bounds, which thou haſt ſet me to reſtrain the extravagant deſires of my ſoul.

"To this end, I beſeech Thee, for the ſake of Jeſus Chriſt, to make that ſtate of life comfortable to me, into which by thy favour I am going to enter. It is not in man to direct his own ſteps; I do therefore flee to Thee, O Father, for thy bleſſing and guidance in this great change of my circumſtances, moſt humbly beſeeching Thee to grant, that I may do nothing unbecoming my office and the honourable ſtation in which Thou haſt ſet me. Make her whom Thou wilt make my wife *a meet help for me*, that we may live together to thy honour and glory in this world, and be made partakers of everlaſting glory and happineſs in the world to come. *Amen.*"

The following private prayers are copied from Mr. Hewetſon's Memorandum-book:

Morning Prayer in Private.

"O moſt holy, bleſſed, and glorious Majeſty of Heaven and Earth! before Thee, the Author of my being, I humbly proſtrate myſelf this morning; moſt gratefully acknowledging the duty which I owe Thee, both as I am thy creature, and as I am a Chriſtian. And that I have ſo often neglected this duty, or been backward and cold in the performance of it. This, now I am in my right mind, I juſtly condemn myſelf for; I heartily bewail it, and in the bitterneſs of my ſoul repent of it. And becauſe I am not worthy to be heard for my own ſake, I ſet before Thee the merits of thy Son, who is the propitiation for our ſins; for his righteouſneſs pardon the offences of me thy ſervant, and grant me thoſe things by thy mercy, which by the ſtrict rule of juſtice are not due to me: Heal all the naughty inclinations of my ſoul, and perfect in me a hearty love unto holineſs; that by thy grace I may perform all thoſe engagements that are upon me. And bleſſed be the goodneſs of God, which has ſo often prevented me with that grace, to which I owe all the good thoughts that are in my heart, all the motions of my ſoul to virtue and piety, and all the effects of them in the whole courſe of my life.

"I thank Thee, O Heavenly Father! for all the bleſſings which I have (undeſervedly) received from Thee; and particularly, for that Thou haſt kept me the night paſt from all perils of body and ſoul; and haſt given me a comfortable ſleep, which favour thou haſt denyed to many others; and raiſed me up with deſires of continuing to be thy faithful ſervant, this day, and the remainder of my life.

"Deny not therefore, dear God, the deſires of a ſoul that offers up itſelf, *without reſerve*, to thy ſervice; preſerve me always in this ſerious temper of mind,—That a juſt ſenſe of my duty may make me evermore ready and forward to it;—that the ſenſe of my weakneſs may make me watchful and diligent, and that the remembrance of my former negligence may make me more fervent and preſſing;—that the goodneſs of thy commands may make my obedience more chearful;—and that the

great dangers I have eſcaped, and the bleſſings before me, may provoke me to perſevere moſt patiently in all well-doing: ſo that I may be like my great Lord and Maſter, that I may do him ſome honour while I live in the world; and walk worthy of the mighty privileges he has beſtowed upon me.

" But above all, it is the deſire of my ſoul, and my humble petition, that I may ſerve Thee faithfully in the ſacred miniſtry of thy church: To this end, give me, O Lord God, I humbly beg, *a wiſe, a ſober, a courageous*, and *a patient heart*; that I may be able to inſtruct the ignorant; give no offence to the weak, but help their infirmities; that I may boldly rebuke vice, and chearfully ſuffer for righteouſneſs' ſake.

" O, that I may always have the example of my great Maſter before my eyes; be always doing good, viſiting the ſick, and helping their infirmities; compoſing of differences; and preaching the glad tidings of the Goſpel; that I may neither do, ſpeak, nor think, any thing that is contrary to thy will; ſo that by me, and by all thoſe over whom I ſhall be appointed thy miniſter, thy holy name may be glorified, and thy kingdom enlarged.

" Make me, O Lord and Maſter, a faithful ſteward of all the good things which Thou haſt already committed to my charge; and whilſt Thou art pleaſed to continue to me that proſperity which I enjoy, fill me with ſuch a ſenſe of thy goodneſs, that I may be more ready to do good to thoſe that are in miſery; and that by a ſober and moderate uſe of thy bleſſings, I may be prepared to endure patiently whatever change Thou ſhalt be pleaſed to order for me into a worſe condition.

" Conduct me ſafely, O good Providence, thro' all the temptations and troubles of this life, to that bleſſed place where our Lord Jeſus Chriſt liveth and reigneth with Thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

Evening Prayer in Private.

" O Lord, the Creator of the world! I do here in all humility preſent myſelf before Thee, to pay my *Evening Homage*, beſeeching Thee to accept of my ſoul and body a living ſacrifice to Thee, my God, who haſt made and redeemed both; but moſt unfit, O Lord, are they to be to Thee preſented, until I have obtained thy gracious pardon for the many ſins by which they have both been defiled. My whole nature is corrupt, exceeding prone to evil, and averſe to good; my underſtanding is full of ignorance and errors, my will perverſe, my paſſions are ungovernable, and my ſenſes have been the inlets of all impurity; all the faculties of my ſoul and body have been abuſed. Lord, pity, and cleanſe, and forgive, and accept, and ſave me, for thy mercy's ſake.

" There is nothing, O merciful Father, ſo afflictive to me, as the remembrance that I have at any time offended thy ſovereign authority; I am heartily ſorry for the breaking of any of thy ſacred, righteous, and good laws; I abhor the thoughts of doing ſo again, and do ſeriouſly proteſt againſt it. Remember not therefore the ſins and offences of my youth, and in great mercy blot out thoſe of my riper years; then will my God be much pleaſed with the daily ſacrifices of his ſervant, and will not repent that he has added another day to the years of my life.

" And now, O Lord, I aſcribe it with all thankful acknowledgments to thy goodneſs and providence, that I have this day been preſerved from all evil and ſad calamities, and that none of thy judgments (to which I was juſtly liable) have fallen upon me. But that Thou haſt liberally and with a bountiful hand ſupplied me with the neceſſaries of this life; that Thou art ſtill pleaſed to ſupport me in a condition ſo much above my birth, my deſert, and even beyond my thoughts: This

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creates in me ſuch a ſenſe of gratitude as I am not able to expreſs. Dear God, add this to the reſt of thy favours to thy unworthy ſervant, that he may never forget to praiſe thy Holy Name, for all the graces and bleſſings he every day receives from thy hand. Poſſeſs me with ſuch a deep ſenſe of the obligations I have to Thee, and the great kindneſs Thou haſt done me in engaging me to be thy *immediate ſervant*; that Religion may be the very buſineſs of my life; my greateſt pleaſure, to pleaſe Thee; and my higheſt deſign, to attain eternal happineſs.

"Give me grace that I may always have this reſolution in my mind (*as I have the vow upon my ſoul*) to ſerve Thee in the impartial performance of every known duty; Thou needeſt not, O God, *my ſervice*; but I beſeech Thee to accept of my ambition of ſerving Thee in holineſs and righteouſneſs all my days.

"Into thy hands I commend this night both my ſoul and my body, which have by Thee been mercifully preſerved in ſafety all this day; I repoſe myſelf in the belief of thy watchful providence, that Thou giveſt thy angels charge of us, and that if Thou ſeeſt good, no evil can come nigh us.

"And grant, O Lord, and Judge of mankind! that I may ſo paſs all the days and nights of my life, in thy fear and to thy glory; that when the great day ſhall come when no night will follow, I may, by the merits of Chriſt, receive a crown of glory which Thou doſt promiſe to them that love Thee. Theſe things, and whatever elſe my neceſſities or my charity oblige me to pray for, I moſt humbly beg in the name and in the words of our bleſſed Saviour.—*Our Father, &c.*

The Biſhop ſtaid in England till the 6th of April 1699, when taking leave of his friends, he arrived with Mrs. Wilſon the next day ſafe at his dioceſe.

By this moſt excellent woman, who was every way the companion of his ſoul, pious, devout, and charitable as himſelf, he had four children:

Mary, born September 9, 1700; died November 27, 1712.

Thomas, born October 12, 1700; died June 8, 1701.

Alice, born February 24, 1701; died June 3, 1703.

Thomas, born Auguſt 24, 1703; now living: prebendary of Weſtminſter; and rector of St. Stephen's, Walbrook;—the heir of his father's virtues rather than his fortune.

Prayer for his Children.

"*Children and the fruit of the womb are an heritage and gift that cometh of the Lord.*"

"O God, the Father of our Lord Jeſus Chriſt, for his ſake be gracious unto the children which Thou haſt given me; preſerve them from dangers and all ſad accidents; give them healthful bodies, underſtanding ſouls, and ſanctified Spirits, that they may remember their Creator all their days. Let me not be wanting in any part of my duty towards them;—give me grace to inſtruct them in the true religion; gently to correct their failings; honeſtly to provide for their neceſſary ſupport; and to be an example to them of true piety, ſobriety, and diligence.

"But if I do not live to be, and do this unto them, be Thou, O God, their *father*, their *guide*, their *ſupport*, and their *portion*, in this life and in the life to come. Let thy reſtraining grace preſerve them from the temptations of an evil world; let them ſeriouſly conſider the vows that are upon them, and continue in that ſtate of ſalvation, unto which Thou haſt called them, unto their lives' end. And when they have done good in their generation, Lord receive them into the inheritance of thy dear Son, for whoſe ſake I moſt humbly beg to be heard. *Amen.*"

The

The excellence of the Biſhop's piety as a parent did not conſiſt in heaping up riches for his children; he conſidered himſelf as the ſteward, not as the proprietor, of the revenues of his Biſhoprick; and to what uſe they ought in his opinion to be applied, we learn from the following memorandum:

"My Children,

"If I do not live to tell you why I have ſaved no more for you out of my Biſhoprick, let this ſatisfy you: That the leſs you have of goods gathered from the church, the better the reſt that I leave you will proſper. Church livings were never deſigned to make families or to raiſe portions out of them, but to maintain our families, to keep up hoſpitality, to feed the poor, &c.; and one day you will be glad that this was my ſettled opinion. And God grant I may act accordingly!

"Remember, that the daughter of a prieſt, if taken in a fault, was to be put to death under Moſes's law. Levit. xxi. 9.

"I never expect, and I thank God I never deſire, that you or your children ſhould ever be great; but if ever the Providence of God ſhould raiſe any that proceed from my loins to any degree of worldly wealth or honour, I deſire they will look back to the place and perſon from whence they came; this will keep them humble and ſober-minded. But above all, I deſire they will never think themſelves too good to be ſervants."

And he lived to hear his ſurviving child thank him for the bleſſing he beſtowed, more valuable than riches; which, however, his ſon has enjoyed,* not unmindful of his father's precepts and example, which he has always admired and purſued; though, as he modeſtly expreſſes, *non paſſibus æquis*.

The annual receipts of the Biſhoprick did not exceed three hundred pounds in money: Some neceſſaries in his houſe, as ſpices, ſugar, wine, books, &c. muſt be paid for with money; diſtreſſed or ſhipwrecked mariners, and ſome other poor objects, required to be relieved with money; but the poor of the iſland were fed and clothed, and the houſe in general ſupplied from his demeſnes, by exchange, without money. The poor who could weave or ſpin, found the beſt market at Biſhop's-Court, where they bartered the produce of their labour for corn. Taylors and ſhoemakers were kept in the houſe conſtantly employed, to make into garments or ſhoes† that cloth or leather which his corn had purchaſed; and the aged and the infirm were ſupplied according to their ſeveral wants.‡ He took the greateſt care to find out the moſt deſerving objects of charity; yet was it poſſibly often beſtowed amiſs; and indeed he was frequently told

* His ſon became poſſeſſed of his mother's jointure when of age; and went out from Oxford Grand Compounder with the degree of D. D. May 10, 1739.

† The ſhoes worn by the poor of the iſland, were at that time chiefly made of untanned leather.

‡ Mr. Moore of Douglaſs informed the Editor, that he was once witneſs to a pleaſing and ſingular inſtance of the Biſhop's attention to ſome aged poor of the iſland. As he was diſtributing ſpectacles to ſome whoſe eyeſight failed them, Mr. Moore expreſſed his ſurpriſe, as he well knew not one of them could read a letter. "No matter," ſaid the Biſhop with a ſmile, "they will find uſe enough for them; theſe ſpectacles will help them to thread a needle to mend their cloaths; or if need be, to keep them free from vermin." And for this purpoſe he uſed to purchaſe three or four dozen pair at a time.

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ſo by thoſe who envied his virtues, but would not imitate his example.—"It may be ſo," he ſaid, "but I would rather give to ten unworthy, "than that one deſerving object ſhould go away without relief."

If the perſons who applied were inhabitants of the iſland, they were generally recommended by a note from their pariſh Miniſter: Theſe notes of recommendation he kept regularly filed, and from theſe he entered the name and circumſtances of his poor petitioners, in a large book kept for that purpoſe, which he called *Matricula Pauperum*, or the regiſter of the poor.

We find, by the following memorandum, that the Biſhop accuſtomed himſelf to a frequent recollection and review of his conduct:

MEMORANDUM. *Whit-Sunday*, 1699.

"Upon a ſerious review of my time paſt, I find that I have been too negligent of the duties of my calling; I do therefore reſolve ſolemnly (being heartily ſorry for what is paſt) that for the time to come, I will rectify (by the grace of God) my ways in theſe following inſtances:

"*Firſt*; More diligently follow my ſtudies.—*Secondly*; Immediately regulate my devotions, and attend them conſtantly.—*Thirdly*; Preach more conſtantly than I have done.—*Fourthly*; Compoſe prayers for the poor families, in order to have them printed.—*Fifthly*; Endeavour with all my might to draw my heart from the care of the things of the world.

"And that I may not forget theſe purpoſes, I reſolve that this Memorandum ſhall remain as a record againſt me, until I have thorougly amended in theſe particulars. The God of Heaven give me grace to ſet about the work immediately, and give me ſtrength to finiſh it. *Amen. Amen.*"

We have little difficulty to believe, that theſe reſolutions were ſtrictly and religiouſly obſerved. His prayers and his ſermons furniſh a ſufficient proof of his ſtudy; his prayers were conſtant and devout, with his flock and with his family; and three times a day he communed with his own heart privately in his cloſet. During the fifty-eight years of his paſtoral life, except on occaſion of ſickneſs, he never failed on a Sunday to expound the Scripture, preach the Goſpel, or adminiſter the Sacrament, at ſome one or other of the churches of his Dioceſe; and if abſent from the Iſland, he always preached at the church where he reſided for the day. When in London he was generally ſolicited to preach for ſome one or other of the public charities, being much followed and admired; and many who heard him have remarked the great beauty of his prayer before the ſermon, particularly where he offers up prayers for thoſe who never pray for themſelves.

In the year 1699, he publiſhed a ſmall tract, in Manks* and Engliſh, entitled, "The Principles and Duties of Chriſtianity,"† for the uſe of the

* The Manks is ſuppoſed to be the antient Galic, or Erſe language.

† This Book was afterwards corrected and improved, and publiſhed under the title of "The Knowledge "and Practice of Chriſtianity made Eaſy to the meaneſt Capacities; or, an Eſſay towards an Inſtruction "for the Indians," under which title it was firſt publiſhed in the year 1740.

Iſland,

Iſland, the firſt book ever printed in the Manks language; and, with the aſſiſtance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards eſtabliſhed and completed throughout the Dioceſe, and gave to each a proper book-caſe, furniſhing them with Bibles, Teſtaments, and ſuch books as were calculated to inſtruct the people in the great truths of the Goſpel, and which we hope are ſtill remaining.

His family prayers were as regular as his public duties; every ſummer morning at ſix, and every winter morning at ſeven, the family attended him to their devotions in his chapel, where he himſelf, or one of his ſtudents, performed the ſervice of the day, and in the evening they did the ſame. And thus it was he formed his young clergy for the pulpit, and a graceful delivery. In the prayers for his cloſet we meet with the pureſt ſentiments of Chriſtianity; and his Sacra Privata bear ample teſtimony of his uniform piety, and the excellency of his underſtanding.

He kept a Diary as well of the ſpecial favours in extraordinary deliverances, as of the merciful viſitations, and chaſtiſements he experienced in a variety of inſtances.

On the 9th of December, 1700, a fire broke out in the Biſhop's Palace about two in the morning, in the chamber over that in which the Biſhop ſlept, "which," he ſays, "by God's providence, to which I aſcribe all the "bleſſings and deliverances I meet with, I ſoon extinguiſhed; had it con-"tinued undiſcovered but a very ſhort ſpace of time, the wind was ſo "high, that in all probability it would have reduced my houſe to aſhes."*

"Bleſſed be God for this, and all other his mercies vouchſafed to me, and to my family; God grant that a juſt ſenſe of his obligations laid ſo often upon me, may oblige me to ſuch returns of gratitude as become ſuch mighty favours! *Amen.*"†

In the year 1703, he obtained the Act of Settlement, of which mention is made in his hiſtory of the Iſle of Man;‡ but his great modeſty would not permit him publickly to ſay that he was the author of that benefit to his Dioceſe, though it was attained ſolely by his indefatigable pains and application.

"*Auguſt* 6, 1703. *In all thy ways acknowledge him, and he will bring it to paſs.*"

"O all-wiſe Providence! who alone canſt govern the affections of men, and give ſucceſs to their lawful undertakings; in an humble confidence that it is according to thy good pleaſure that I am concerned in this great affair, I do chearfully undertake it for the good of this nation, where my lot is fallen; beſeeching Thee to bleſs me in the way that I go, to preſerve me from doing any thing which may diſpleaſe Thee, or diſhonour my holy profeſſion; to diſpoſe the hearts of thoſe for whom, and with whom, I am to act, that thy will may be done and ſubmitted to; and that Thou, O God, mayſt have the honour of governing the world according to thy moſt wiſe purpoſes. *Amen.*"

* M. Hewetſon's Memorandum-Book. † Ibid.

‡ His hiſtory of the Iſle of Man, which forms a part of this work, was, at the deſire of Biſhop Gibſon, inſerted in his ſecond edition of Camden's Britannia.

Sept.

Sept. 6, 1703. "Bleſſed be God for his favours. On this day I was, I hope, an happy inſtrument in bringing the Lord of Man and his people to an agreement; his Lordſhip having this day condeſcended to ſettle them upon a certain tenure, or rather to reſtore them to their antient tenure, which has been uncertain for more than one hundred years. What the conſequence may be, I know not; but this I know, that I have acted uprightly in this whole affair, which God be praiſed for."*

This year alſo was remarkable for the Eccleſiaſtical Conſtitutions, which were read by the Biſhop to the Clergy, and agreed to in full Convocation; and meeting with the approbation of the Lord, Deemſters, and Keys, paſſed into a law.

Insula Mannia.

At a Convocation of the Clergy at Biſhop's-Court, the third Day of February, 1703.

"In the name of our great Lord and Maſter, the Lord Jeſus Chriſt, and to the glory and increaſe of his Kingdom amongſt men;

"We, the Biſhop, Archdeacon, Vicars-General, and Clergy, of this Iſle, who do ſubſcribe theſe articles, that we may not ſtand charged with the ſcandals which wicked men bring upon religion, while they are admitted to, and reputed Members of Chriſt's Church; and that we may by all laudable means promote the converſion of ſinners, and oblige men to ſubmit to the diſcipline of the Goſpel. And laſtly, that we may provide for the inſtruction of the growing age in Chriſtian learning and good manners: We have formed theſe following Conſtitutions, which we oblige ourſelves (by God's help) to obſerve; and to endeavour, that all others within our ſeveral Cures ſhall comply with the ſame.

"I. That when a Rector, Vicar, or Curate, ſhall have any number of perſons, under twenty, of his pariſh, deſirous and fit to be confirmed, he ſhall give the Lord Biſhop notice thereof, and a liſt of their names, and ſhall ſuffer none to offer themſelves to be confirmed, but ſuch as he has before inſtructed to anſwer in the neceſſary parts of Chriſtian knowledge; and who, beſides their Church Catechiſm, have learned ſuch ſhort prayers for morning and evening, as ſhall be immediately provided for that purpoſe.

"II. That no perſon be admitted to the Holy Sacrament, till he has been firſt confirmed by the Biſhop; or, (in caſe of his Lordſhip's abſence, or indiſpoſition) to bring a certificate from the Archdeacon, or Vicars-General, that he is duly qualified for confirmation.

"III. That no perſon be admitted to ſtand as Godfather or Godmother, or to enter into the holy ſtate of Matrimony, till they have received the Holy Sacrament of the Lord's Supper; unleſs, being an orphan, there be a neceſſity for his ſpeedy marriage. And this to be approved of, and diſpenſed with, by the Ordinary for a limited time, to fit himſelf for the Sacrament; and where any of them are of another pariſh, they are to bring a certificate from their proper Paſtor.

* Memorandum-Book.

"IV. That all children and ſervants unconfirmed, of ſuch a diviſion of the pariſh as the Miniſter ſhall appoint, (which ſhall be at leaſt one fourth part thereof) ſhall conſtantly come to evening prayers, to be inſtructed in the principles of the Chriſtian Religion; at which time, every Rector, Vicar, or Curate, ſhall employ at leaſt half an hour in their examination, and explaining ſome part of the Church Catechiſm. And that all Parents and Maſters, which ſhall be obſerved, by their children's and ſervants' ignorance, to be groſsly wanting in their duty, in not teaching them this Catechiſm, ſhall be preſented for every ſuch neglect, and ſeverely puniſhed. And, to the end that this ſo neceſſary an inſtitution may be religiouſly obſerved, every Miniſter ſhall always (by the aſſiſtance of the Churchwardens) keep a catalogue of ſuch perſons as are not confirmed, and is hereby required to preſent thoſe that are abſent without urgent cauſe, who ſhall be fined two-pence the firſt Sunday they omit to come, four-pence the ſecond, and ſix-pence the third; in which caſe the parents are to be anſwerable for their children, and maſters for their ſervants; unleſs where it appears that the ſervants themſelves are in the fault.

"V. For the more effectual diſcouragement of vice, if any perſon ſhall incur the Cenſures of the Church, and having done penance, ſhall afterwards incur the ſame Cenſures, he ſhall not be admitted to do penance again (as has been formerly accuſtomed) until the Church be fully ſatisfied of his ſincere repentance; during which time he ſhall not preſume to come within the Church, but be obliged to ſtand in a decent manner at the Church door every Sunday and Holiday the whole time of morning and evening ſervice, until by his penitent behaviour, and other inſtances of ſober living, he deſerve and procure a certificate from the Miniſter, Churchwardens, and ſome of the ſobereſt men of the pariſh, to the ſatisfaction of the Ordinary; which if he do not ſo deſerve and procure within three months, the Church ſhall proceed to excommunication; and that during theſe proceedings, the Governor ſhall be applied to not to permit him to leave the Iſland. And this being a matter of very great importance, the Miniſter and Churchwardens ſhall ſee it duly performed, under penalty of the ſevereſt eccleſiaſtical cenſures. And whenever any daring offender ſhall be and continue ſo obſtinate as to incur excommunication, the Paſtor ſhall affectionately exhort his pariſhioners not to converſe with him, upon peril of being partaker with him in his ſin and puniſhment.

"VI. That the Rubrick before the Communion, concerning unworthy receivers thereof, may be religiouſly obſerved, every Rector, Vicar, or Curate, ſhall firſt privately, and then publickly, admoniſh ſuch perſons as he ſhall obſerve to be diſorderly livers, that ſuch as will not by this means be reclaimed, may be hindered from coming to the Lord's Table, and, being preſented, may be excommunicated. And if any Miniſter knowingly admits ſuch perſons to the Holy Sacrament, whoſe lives are blemiſhed with the vices of drunkenneſs, tippling, ſwearing, profaning the Lord's Day, quarrelling, fornication, or any other crime, by which the Chriſtian Religion is diſhonoured, before ſuch perſons have publickly acknowledged their faults, and ſolemnly promiſed amendment, the Miniſter ſo offending ſhall be liable to ſevere Eccleſiaſtical Cenſure.

"VII. If any Moar, Serjeant, Proctor, or any other perſon, ſhall preſume, on the Lord's Day, to receive any rent, or ſums of money, both he, and the perſon paying ſuch rent or ſums of money, ſhall be liable to Eccleſiaſtical Cenſure, and ſhall always be preſented for the ſame.

"VIII. That

" VIII. That the practice of Commutation as has been formerly accuſtomed, viz. of exempting perſons obnoxious to the Cenſures of the Church from penance and other puniſhment appointed by law, on account of paying a ſum of money, or doing ſome charitable work, ſhall for the future ceaſe.

" IX. For the promoting of religion, learning, and good manners, all perſons ſhall be obliged to ſend their children, as ſoon as they are capable of receiving inſtruction, to ſome petty ſchool, and to continue them there until the ſaid children can read Engliſh diſtinctly; unleſs the parents give a juſt cauſe to excuſe themſelves, approved of by the Ordinary in open court; and that ſuch perſons who ſhall neglect ſending their children to be ſo taught ſhall (upon a preſentment made thereof by the Miniſter, Churchwardens, or Chapter-queſt) be fined one ſhilling per quarter to the uſe of the ſchoolmaſter, who may refuſe to teach thoſe children who do not come conſtantly to ſchool, (unleſs for ſuch cauſes as ſhall be approved of by the Miniſter of the pariſh) and their parents ſhall be fined as if they did altogether refuſe to ſend them to ſchool.

" And for the further encouragement of the ſchool-maſters, they ſhall reſpectively receive, over and above the ſalaries already allowed them, ſix-pence quarterly from the parents of every child that ſhall be taught by them to read Engliſh, and nine-pence quarterly from ſuch as ſhall be taught to write; which ſums being refuſed, the Sumner ſhall be ordered to require punctual payment within fourteen days, and upon default thereof, they are to be committed till they ſubmit to law. Notwithſtanding, where the parents or relations are poor, and not able to pay as aforeſaid, and this be certified by the Miniſter and Churchwardens of the pariſh to the Ordinary, ſuch children are to be taught gratis.

" And whereas ſome of the poorer ſort may have juſt cauſe, and their neceſſities require it, to keep their children at home for ſeveral weeks in the ſummer and harveſt; ſuch perſons ſhall not be liable to the penalties aforeſaid, provided they do (and are hereby ſtrictly required to) ſend ſuch children, during ſuch abſence from ſchool, every third Sunday to the pariſh church, at leaſt one hour before evening ſervice, there to be taught by the ſchoolmaſter, to prevent loſing their learning; and if any ſchoolmaſter ſhall neglect his duty, and complaint be made and proved, he ſhall be diſcharged, and another placed in his ſtead, at the diſcretion of the ordinary; and every Rector, Vicar, or Curate, ſhall, the firſt week of every quarter, viſit the petty ſchool, and take an account in a book of the improvement of every child, to be produced as often as the ordinary ſhall call for it.

" X. For the more effectual ſuppreſſion of vice, &c. the Miniſter, and Churchwardens, and Chapter-queſt, ſhall, the laſt Sunday of every month, after evening prayers, ſet down in writing the names of all ſuch perſons as, without juſt cauſe, abſent themſelves from Church; of parents, maſters, and miſtreſſes, who neglect to ſend their children and ſervants to be catechiſed; of parents and guardians, who ſend not their children to ſchool; and all other matters they are bound by their oaths to preſent. And, that they may conſcientiouſly diſcharge their duty, the Articles of Viſitation are to be read to them at every ſuch meeting. And this to be done under pain of the ſevereſt Eccleſiaſtical Cenſures.

"NOW; forasmuch as some of the Orders and Constitutions, in this Synod agreed unto, are such as do require the authority of the Civil Power to make them effectual to the ends they are designed; the Bishop and Archdeacon are earnestly desired to procure confirmation from the Lord, his Council, and the twenty-four Keys, to the glory of God, and welfare of this Church.

"And for the better government of the Church of Christ, for the making of such Orders and Constitutions, as shall from time to time be found wanting; and that better enquiry may be made into the execution of those that are in force; there shall be (God willing) a Convocation of the whole Clergy of the Diocese, on Thursday in Whitsun-Week, every year after this, at the Bishop's Chapel, if his Lordship be within this Isle, or as soon as conveniently after his return.

"And that by these Constitutions we may more effectually oblige ourselves and others, we do each of us subscribe our names, this 3d day of February, 1703.

THOMAS SODOR AND MAN.

SAM. WATLEWORTH, Archdeacon
ROB. PARR, Vicar-General
JOHN CURGHEY, Vicar-General
THO. ALLEN
SAM. ROBINSON
ROB. FLETCHER
JOHN TAUBMAN
THO. CHRISTIAN
JO. CHRISTIAN
HEN. NORRIS
EWAN GILL
WM. WALKER
JOHN PARR
JOHN COSNAHAN
J. WOODS
WM. GELL
MATTH. CURGHEY."

At a Court of Tinwald, holden at St. John's Chapel, the 4th day of February, 1703-4.

"The before Constitutions being this day offered by the Lord Bishop and Archdeacon of this Isle, unto us the Governor, Officers, and twenty-four Keys, for our approbation; and having perused the same, we do find them very reasonable, just, and necessary; and do therefore approve of, and consent to them, as far as concerns the Civil Power.

ROB. MAWDESLEY, Governor
CHRIS. PARKER, Receiver-General
J. ROWE, Comptroller
WILL. ROSS, } Water-bailiffs
JO. BRIDSON, }
JOHN PARR, } Deemsters
DAN. M'VEREA, }
THO. STEVENSON } Keys
CHA. MOORE }
EWAN CHRISTIAN }
THO. CHRISTIAN }
JOHN WATLEWORTH }
WM. CHRISTIAN }
SIL. RATCLIFF } Keys,
JO. BRIDSON }
JAMES BANKS }
ROB. CHRISTIAN }
JAMES CHRISTIAN }
JOHN OATES }
JOHN HARRISON }
THO. CURLETT }
JAMES OATES }
ROB. CURGHEY }
NICH. CHRISTIAN }
DAN. LACE }
ROB. MOORE. }

"I am

" I am well pleaſed with the before Conſtitutions, and do confirm the ſame, and require that they be publiſhed at the next Tinwald-Court, in uſual manner.

" DERBY."

" Publiſhed accordingly at the Tinwald-Court, the 6th June, 1704."

April 3, 1723.

" This is a true tranſcript of a copy of the Conſtitutions, under Mr. Sedden's hand, now upon record.

" J. WOODS, Reg. Epiſc."

" This compared with the ſaid Copy upon Record.

" CHRIST. HALSAL,
" THOMAS CORLETT."

Theſe Conſtitutions, planned and framed by his Lordſhip, will afford and exhibit to the world a ſpecimen of that primitive diſcipline which exiſted in this Dioceſe during his Lordſhip's Epiſcopate, and long after; ſuperſeding, virtually, the preface to the Commination Office.

Lord Chancellor King was ſo much pleaſed with theſe Conſtitutions, that he ſaid, " If the antient diſcipline of the Church were loſt, it might be " found in all its purity in the Iſle of Man."

" *The very hairs of your head are all numbered.*"

" *Thurſday, Feb.* 10, 1703. Bleſſed be the good providence of God, which ſecures and delivers us from dangers which no care can prevent, no ſkill, but the hand of God only, can free from.

" The Cook-maid having left a pin in the breaſt of a fowl, I ſwallowed it unawares; but by the help of a vomit, and God's great goodneſs to me, I got it up again; for whoſe goodneſs I deſire to be ever thankful; and beſeech him that I may never forget the many peculiar favours I have received at his hands."*

" *Let them give thanks whom the Lord hath delivered.*"

On the 5th of September 1704, the Biſhop accompanied Mrs. Wilſon, who had been for ſome time in a declining ſtate of health, to Warrington, for the benefit of her native air, and continued with her, praying for and comforting her, till the 7th of March following; when ſhe reſigned her ſoul, full of hope of a bleſſed immortality, into the hands of her Creator.

In this ſevere trial, his prayers abound with religious ſentiment, and Chriſtian reſignation; pronouncing with a feeling emphaſis, " Thy will " be done, O God." He felt like a man, but not like a man without hope. He had loſt a comfort; but the happineſs ſhe had gained overcame his ſorrow, and gave him that ſerenity of mind which none but good men can feel like him in the hour of affliction.

* M. Hewetſon's Memorandum-Book.

Prayer

Prayer in his Wife's Sickneſs.

"*Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.*" Heb. xii. 6.

"O Lord, infinitely merciful, thy very corrections are the effects of thy love; therefore do thy faithful ſervants rejoice in the midſt of their ſorrows, ſtedfaſtly believing, that all things ſhall work together for good to thoſe that fear God, and truſt in his mercy.

"For Thou, O Lord, doſt convince us, by the afflictions which Thou bringeſt upon us, that nothing deſerves our love but Thee; that no Being in Heaven or on earth can help us beſides Thee; and that the ſufferings of this life are not to be compared to the happineſs of the next.

"This is our faith and confidence, *that every good gift cometh from Above*; and that our ſorrow for our offences, our deſires of being reconciled unto Thee, our purpoſes of amendment, are all the fruits of thy Holy Spirit, which does nothing in vain; and which, if we reſiſt not thy grace, will form our ſouls for the happineſs of a better life.

"Gracious God, let it ſo happen unto this thy ſervant viſited with thine hand; that ſhe may take her ſickneſs patiently, and, with a perfect ſubmiſſion to thy will, bear whatever Thou ſhalt be pleaſed to lay upon her, that the ſickneſs of her body may contribute to the health of her ſoul; that, being made perfect through ſufferings, ſhe may be owned by her bleſſed Saviour, who through great afflictions entered into glory.

"Give her grace that ſhe may know wherein ſhe has offended Thee, that ſhe may truly repent of all the errors of her life paſt. And do Thou, O merciful God, for the ſake of Jeſus Chriſt, accept of her repentance, and be reconciled to her, who has no hope but in thy great mercy, that ſhe may not ſuffer the pains of ſickneſs, without the comforts of grace, and the hopes of being beloved by Thee.

"Grant, O Lord, that her faith in thy ſight may never be reproved, but that ſhe may ſtedfaſtly believe the great truths of the Goſpel; the promiſe of pardon and grace to penitent ſinners; the promiſe of eternal life to thoſe that die in the true faith and fear of God; that Jeſus Chriſt is the reſurrection and the life; that whoſoever believeth in him, though he were dead, yet ſhall he live. Increaſe this knowledge, and confirm this faith, in thy ſervant, that ſhe may be numbered amongſt thy ſaints in glory everlaſting.

"Pour into her heart ſuch love towards Thee, that ſhe may love Thee above all things, obey thy commands, and ſubmit to thy wiſe diſpenſations; that ſhe may for thy ſake love all mankind, forgive all that have injured her, and deſire to be forgiven of all thoſe whom ſhe may have offended, in thought, word, or deed.

"Thy loving-kindneſs, O Lord, is better than life itſelf. O ſatisfy her with thy mercy, that ſhe may with a willing mind give up that breath which ſhe received from Thee; that when ſhe ſhall depart this life, ſhe may reſt in Jeſus Chriſt; and that at the general reſurrection at the laſt day, ſhe may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear Thee, ſaying, "Come, ye bleſſed children of my Father, "receive the kingdom prepared for you from the beginning of the world." Grant this, we beſeech Thee, O heavenly Father, through Jeſus Chriſt, our Mediator and Redeemer. *Amen. Amen.*"

"*The*

"*The heart of the wiſe is in the houſe of mourning.*" Eccleſ. vii. 4.

"We moſt humbly beſeech Thee of thy goodneſs, O Lord, to viſit and ſuccour all that are in affliction of mind or body; all that are poor and have none beſides Thee to help them. Let the adverſities of others make us ſerious and thoughtful of what may come hereafter; and teach us, in the daily ſpectacles of ſorrow, ſickneſs, and mortality, to ſee how frail and uncertain our own condition is; and ſo number our days, that we may apply our hearts unto that holy and heavenly wiſdom whilſt we live here, which may in the end bring us to life everlaſting. *Amen.*"

The prayer which follows, on the death of this very amiable woman, is ſo peculiarly pathetic, that I believe few will be able to read it unmoved. It ſtrongly marks the tender, the affectionate, and the diſtreſſed huſband; and at the ſame time ſhews the devout Chriſtian, ſupported under his loſs by his confidence in the omnipotence and mercy of his God.

Prayer on the Death of his Wife.

"*When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth.*" Pſalm xxxix. 11.

"O merciful God, who in thy wiſe providence doſt ſo order even natural events, that they ſerve both for the good of the univerſe, and for the conviction of particular ſinners, ſo that men ſhall have reaſon to acknowledge thy glorious attributes; I do with great ſorrow of heart, but with all ſubmiſſion to thy good pleaſure, confeſs thy mercy, as well as juſtice, to me, in the afflictions and chaſtiſements of this day. I will therefore hold my peace, and not open my mouth, becauſe it is thy doing, and my deſervings.

"O Lord, give me, I moſt humbly beſeech Thee of thy great mercy, true repentance for all the errors of my life paſt, and eſpecially for thoſe which may have been the occaſion of this day's ſorrows.

"*God ſpeaketh once, yea twice, yet man perceiveth it not.*"

"I acknowledge thy voice, O merciful God; I acknowledge alſo my own tranſgreſſion, and thy great goodneſs in afflicting me; I do in all humility accept of the puniſhment of mine iniquity, and do aſcribe it to thy grace, that even now I have perceived it to be thy voice.

"*We are verily guilty concerning our brother.*"

"Bleſſed be God that my puniſhment is not as great as my crimes, which have deſerved thy ſevereſt ſtrokes, for I am verily guilty of many, very many grievous ſins; the follies of youth, the wilful preſumptuous ſins of my riper years, the breach of the vows that are upon me. O that thy grace, which has wrought this ſenſe and ſorrow in my ſoul, may perfect the good work, until I have obtained thy pardon, and be confirmed in every good word and work, till thou art pleaſed to call me hence.

"Good God of mercy, give me grace that I may never again provoke Thee to repeat this voice; but that I may faithfully perform the vows that are upon me; that I may work out my ſalvation with fear and trembling; knowing, that though the Lord is long-ſuffering to them that fear him, yet he is a conſuming fire to the obſtinate and hardened ſinner.

"For

" For Jeſus Chriſt his ſake, who by his merits has purchaſed pardon and grace for penitent ſinners, hear me, anſwer me, and let thy merciful kindneſs be my comfort according to *thy Word* unto thy ſervant. *Amen.*

" *The memory of the juſt is bleſſed.*" Prov. x. 7.

" Almighty God, the author of life and death, who doſt not afflict willingly, nor grieve the children of men; I do in all humility ſubmit my will entirely to thine; moſt humbly beſeeching Thee to accept of my thanks and praiſe, for all the graces and favours vouchſafed unto my wife, now in peace;—for her great modeſty and meekneſs of ſpirit;—for her remarkable duty to her parents, and love to her relations;—for her great love to me and my friends, and for her fidelity to her marriage vows;—for her tender affection for her children, in performing all the offices of a kind and pious mother;—for her peculiar care of her family, and the prudence and mildneſs by which ſhe governed it;—for her unaffected modeſty in her own and her children's apparel, and the great humility of her converſation with all ſorts of perſons;—for her great compaſſion for the poor and miſerable, and her chearful compliance with me in relieving them.

" I bleſs thy holy name for theſe, and all other fruits of thy Holy Spirit; but above all, I moſt heartily thank the Lord for her piety to him during her health, and for his mercies to her in the time of ſickneſs;—for her hearty repentance, ſtedfaſt faith in the promiſes of the Goſpel, unfeigned charity; her humble ſubmiſſion to God's good pleaſure, and patient ſuffering what his hand had laid upon her;—for all the ſpiritual comforts the gracious God did vouchſafe her, the opportunities of receiving the bleſſed Sacrament, the prayers of the faithful, the miniſtry of abſolution, and the aſſiſtance of her pious friends at the hour of death.

" With theſe reflections I comfort my ſoul, ſtedfaſtly believing, that none of theſe graces and favours were loſt upon her, but that ſhe departed in the true faith and fear of God; and therefore I do humbly pray to Thee, O bleſſed Jeſus, in whoſe hands are the ſouls of the faithful after they are delivered from the burthen of the fleſh, that we may, in thy good time, meet in joy, and have our perfect conſummation and bliſs, both in body and ſoul, in thine eternal kingdom.

" And in the mean time, I humbly pray Thee to recompenſe me and my poor family with the comforts of grace for this great loſs. Give me chaſte reins and thoughts; a decent behaviour, becoming my character and the ſtate of widowhood; make my children a bleſſing to me; my ſervants prudent and faithful; my friends kind and reſpectful; and be Thou, O gracious God, more than all relations to thy ſervant and his family, for Jeſus Chriſt's ſake. *Amen.*"

" *By the ſadneſs of the countenance the heart is made better.*" Eccleſ. vii. 3.

" How good is God, when by his very diſpleaſure we are gainers. He is pleaſed to exerciſe me with the loſs of my dear wife, an excellent woman, in the very bloom of her years, in the very midſt of our ſatisfactions; and yet, upon a juſt account, I have no reaſon to complain, or to fret againſt God, ſince I have a comfortable aſſurance, (through the merits of Chriſt) that ſhe is at reſt and ſecure under the cuſtody of the bleſſed Angels, until the great day of recompence; and for myſelf, though I want her's, yet I do not want the comfort of God's Holy Spirit, whoſe influence I feel in the chearful ſubmiſſion of my will to the will of God, in the

ſorrow

ſorrow for my offences which this affliction has wrought in me, in purpoſes of amendment, and in an earneſt deſire of living ſo circumſpectly in this world, that in the next we may meet in joy, in the boſom of Jeſus, when we ſhall never part, never ſorrow more. Even ſo, bleſſed Jeſus, ſo let it be.

" But, though I find my paſſions *under this affliction* much ſubdued; my heart tender and capable of receiving good impreſſions; my ſoul full of holy purpoſes; my breaſt warmed with charity, and a tender love for the whole creation of God; Yet I know *that the heart is deceitful above all things*; and therefore, leſt theſe good effects ſhould ſoon be forgotten, let me ſet down a few memorandums of what now paſſes within my breaſt. Let me often remember, that when I ſaw that death had cloſed my deareſt conſort's eyes, and that there was no more to be done for her eternal welfare, how many ſad thoughts poſſeſſed my heart!

" I then with an angry ſorrow reflected, How many opportunities have I loſt of doing my duty, and promoting her happineſs, (for ſure there are degrees of bliſs) which, had I conſcientiouſly performed, would now have been matter of ſolid comfort to me! For, though, by the mercy of God in Jeſus Chriſt, which is not confined to our imperfect endeavours and aſſiſtances, my dear wife is, I doubt not, in peace; having, according to the allowances made by our merciful God to human frailty, led a pious, unblameable, uſeful life; yet I cannot but condemn myſelf for having neglected many things which would have been exceeding comfortable to her when alive, and to me now ſhe is dead; which the gracious God forgive me. She needs not my ſorrow now, nor my aſſiſtance; but ſince I am ſtill in the body, and ſtill ſubject to failings, let this conſideration make me wiſer for the time to come; for this will, ſooner or later, be my own caſe; I muſt come to die; and all the duties of my calling, and of Chriſtianity, that I am convinced I have left undone, will then be matter of ſad reflection; I ſhall then wiſh, but in vain, that the time were to be ſpent again that I have loſt; but time will be no more, only ſorrow will be my portion.

" I will, therefore, by God's grace, do that duty in its ſeaſon which he has appointed me; and whatever my hand findeth to do, I will do it with all my might; " for the night cometh when no man can work;" and if that night take me unawares, under what terrible concern ſhall I be then,—under what doom ſhall I be afterwards!

" Grant, O God, that having theſe thoughts much in my heart, I may not deſpiſe the Day of Grace, but that I may, whenever my Lord comes, be ready to give up my accounts with joy.

" It is with me now as it was with the ſons of Jacob when they were in affliction: *We are verily guilty concerning our brother.* The many and great offences of my life appear before me in all their circumſtances truly terrible. And though, by the good grace of God, (for which I am truly thankful) and through the merits of Jeſus Chriſt, who is our advocate, and the propitiation for the ſins of all true penitents; though I have confeſſed and forſaken thoſe ſins, yet the remembrance of them is truly grievous unto me. O that I may, from this conſideration, ſtedfaſtly reſolve to leave no ſin unrepented of till the day of ſorrow and ſickneſs come upon me; that I may not, for the time to come, do any thing which may be an occaſion of ſad affliction to me at the hour of death. But in the hour of death, and in the day of judgment, let this be my ſupport and comfort, that I have repented of all the errors of my life, *and that I have brought forth fruits meet for repentance.* Grant this, for Jeſus Chriſt his ſake, O gracious God. *Amen.*"

On the 3d of March 1707, he was made Doctor in Divinity in full convocation at Oxford; and on the 11th of June following, the ſame honour was decreed him by the Univerſity of Cambridge.

About the ſame time he was admitted a member of the Society for promoting Chriſtian Knowledge.

In the ſame year, he had the Church Catechiſm tranſlated, and printed in Manks and Engliſh.

On the 21ſt of September, 1708, he conſecrated a new-built Chapel at Douglas, to which he was a conſiderable benefactor.

On the 2d of April, 1710, the library of Caſtle-Town was finiſhed; the greater part of the expence, which amounted to eighty-three pounds five ſhillings and ſix-pence, he ſubſcribed himſelf.

In the year 1711, he went to London to ſettle ſome buſineſs relating to the exciſe for the lord and people of the Iſland; when he was taken great notice of by Queen Anne, before whom he preached a ſermon on Holy Thurſday. Her Majeſty offered him an Engliſh Biſhoprick, but he begged to be excuſed, ſaying, that, with the bleſſing of God, he could do ſome good in the little ſpot that he then reſided on; whereas, if he were removed into a larger ſphere, he might be loſt, and forget his duty to his flock and to his God.

He could never be induced to ſit in the Houſe of Lords, though there is a ſeat for the Biſhop of Man detached from the other Biſhops, and within the bar; ſaying, "That the Church ſhould have nothing to do with the "State. Chriſt's Kingdom is not of this world."*

Returning to his Dioceſe, and finding the Vicarage-houſe at Kirk Arbory in ruins, he ſubſcribed and collected enough to build a new one.

At a Convocation held the 20th day of May 1714, he delivered the following Charge to the Clergy to obſerve their own duty, for the edification and example of their flock; ſtrictly requiring them to cenſure offenders, and regulate the Diſcipline of the Church with proper authority.

"*Biſhop's-Court, May* 20, 1714.

"I am ſorry that I muſt obſerve to you, that for ſome circuits paſt we have met with more offenders than uſual, and ſome of them guilty of very ſcandalous crimes. Now; though a Clergyman cannot always help this, let him be never ſo careful in the diſcharge of his duty; yet, if a man is not conſcious to himſelf that he has plainly and affectionately forewarned his people of the guilt and danger of ſuch ſins, and of the way to avoid them; I cannot ſee how he can clear himſelf from being in ſome ſenſe the cauſe of theſe wickedneſſes.

* The Biſhop of Man has at preſent no vote; but if the Iſland, as in caſe of treaſon, ſhould become forfeit to the Crown, the Biſhop, as holding his Barony from the King, would then have a vote as well as a ſeat. Biſhop Levinz ſat there in his epiſcopal robes. This information is from a gentleman, on the authority of the preſent Earl of Abingdon's grandfather, who ſaid, that the Biſhop of Man had a ſeat there, *de ſuo jure*.

"I wiſh

" I wiſh I had not reaſon to obſerve to you, that ſome have been ſuffered to perform their cenſures after ſo careleſs a manner, without being heartily applied to, or made ſenſible of their danger, that the Cenſures of the Church become rather an occaſion of offence than of edification.

" You will all agree with me, that to receive offenders into the peace of the Church, without their giving, at leaſt, outward ſigns of repentance, is the ſure way to harden and ruin them.——For God's ſake, let this be ſeriouſly thought of for the future.

" Another cauſe, I am afraid, of theſe growing vices, is this: That ſufficient care has not been taken to recommend *Family Prayers*. How ſhould we expect that all ſorts of vices ſhould not abound in families, where God is not owned, nor his graces aſked for?

" I cannot but obſerve further, that ſome crimes, and ſuch as are the cauſe of many others, are never preſented. *Drunkenneſs*, for inſtance; Is this no ſin? Or is it a ſin not worth taking notice of? Are ſuch people kept from the Sacrament; and notice given to the Ordinary, as the rubrick directs? This would diſcourage that vice, and ſome others, moſt effectually. And then, if hearty pains were taken in private with offenders, and before they appear before the *Congregation* to own their ſins, they would perform their cenſures ſo as to affect others, as well as themſelves. And ſure it were far better that people were kept longer under cenſure, than to admit them before they are truly ſenſible of the reaſon of their cenſures, and the benefits they may reap by them. To what purpoſe have we made excellent Conſtitutions, and have revived, in ſome meaſure, *the primitive diſcipline of the Church*, if we do not take care to ſee it adminiſtered according to the *true intent* thereof?

" Another means of preventing *growing vices*, would be for the Clergy to take care that the *Schools be taught* as they ſhould be. That the children be duly catechiſed, and made to underſtand the meaning of what they are taught, which cannot be done ſo well as it ought to be, without conſiderable *pains*, and *patience*, and *condeſcenſion*, to the capacities of young and ignorant people.

" I could give you inſtances of the good effects of ſuch inſtruction, and of ſome people who are remarkably *ſober*, *honeſt*, *conſcientious* in their ways; which is owing to the bleſſing of God upon ſuch an inſtruction.

" The great care that is taken abroad of children's education, will oblige us to follow ſo worthy an example; and will oblige me, in my viſitations, to enquire very particularly, who is, and who is not, careful to diſcharge *this duty conſcientiouſly*. There are ſome pariſhes to which I have not been called *to confirm* the children for *three years* paſt. Will any body pretend that there are none in ſuch pariſhes, that in ſo long a time ought to have been fitted for confirmation? This is what muſt be mended, *indeed*.

" And I do once again repeat what I have formerly declared publickly, that if I ſhall find any perſons admitted to the *Sacrament*, to *Matrimony*, or to ſtand *ſureties* for others, who have not been confirmed; I muſt proceed againſt ſuch as deſpiſe that part of our conſtitutions with eccleſiaſtical cenſures. And I do require, that the regiſters of every pariſh be brought to us in our Michaelmas circuit, every year for the future, that we may ſee who does not obſerve *this conſtitution*.

" I have been at the charge of purchaſing for every pariſh *a Book of excellent Devotions*, and which I do moſt earneſtly recommend to your practice. I know from experience, that a Clergyman, whoſe heart is not poſſeſſed with a good ſhare of

true piety, can never go about, nor go through, the duties of his calling with any ſort of ſucceſs anſwerable to the account he muſt give. And becauſe no man, who is not truly concerned for his own welfare, will be much concerned for the ſalvation of others, I recommend the uſe of theſe devotions to thoſe that are not provided of better, as a means of increaſing their piety, and that being truly touched with a ſenſe of the value of religion, they may ſeriouſly endeavour to propagate it in its *truth* and *power*, and not in outward appearance only, and in a formal performance of ſuch things as may be obſerved without any true piety towards God, or benefit to ourſelves.

" This is what I thought meet to be ſaid at *this time*, that I may always meet my brethren in peace, and that we may all, by a conſcientious diſcharge of our ſeveral duties, and through the favour of God in Jeſus Chriſt, meet in peace hereafter; which God grant we may do."

And in his Charge delivered June 9, 1715, he is ſtill more particular in pointing out the neceſſary and immediate duties of a Miniſter of a pariſh, with excellent advice concerning a ſubject of a very ſerious nature.

" My Brethren, *Biſhop's-Court, June* 9, 1715.

" The laſt time we met in Convocation I recommended to you *the neceſſity* of bringing all our people to *family devotions*, if ever we expect to ſee a *reformation of manners*, or *ſerious religion* amongſt us. It concerns me to know how far your care and pains have been uſed to introduce this godly practice.

" The moſt effectual way to do this, will be for every Clergyman to be able to ſhew his Biſhop (when it is required of him) *a particular regiſter of every family in his pariſh*, with the times when he *viſited any of them*, and in what ſtate he found them, and what hopes he had of reforming what he found amiſs in any of them.

" And let me obſerve to you, that as the Biſhop viſits his Dioceſe at leaſt once a year in perſon; ſo every Clergyman ſhould, at leaſt, ſo often viſit every family and ſoul of his pariſh, capable of receiving his inſtruction; that we may all of us be able to give a comfortable account of our labours to our *great Maſter*. You will ſoon ſee the great uſe of keeping ſuch an account in writing, of your pariſhes, as I do of my whole Dioceſe.

" For inſtance:—If any of your flock fall into any great crimes, puniſhable either in the eccleſiaſtical or temporal courts, will it not be a real ſatisfaction to you to be able to ſatisfy your Biſhop, that ſuch a perſon did not fall for want of a ſeaſonable admonition? That you can ſhew the very times when you dealt with them, and what ſins you warned them againſt, and what promiſes they made you.

" I take upon me to ſay, that a Clergyman who does this conſcientiouſly, will have more comfort from this work, *when he comes to die*, than from any other part of his labours. Beſides this, you will have, before your eyes, the ſtate of your pariſhes, who are poor, and will want your own help and charity, or are fit to be recommended to others. You will ſee, at one view, who neglect to ſend their children to ſchool, their ſervants to be catechiſed and fitted for confirmation; you will be able to anſwer the Church's deſign in the *firſt rubrick* before the Communion Service, which I have ſo often recommended to your conſideration: beſides a great

a great many good ends which will be ſerved by ſuch a book of *Parochialia*, kept as it ſhould be.

" When I have recommended Family Prayers, I have often met with this objection, *that few can read*; and what can be expected from ſuch families? Why; I will tell you. There is ſcarce one perſon of years in the whole Dioceſe, who cannot ſay *The Lord's Prayer, &c.* Now, if but this were done in every family, before the ſervants and children, it would plant the fear of God in their hearts; they would be afraid of doing many things, which now they commit without any concern.

" I intend, God willing, to viſit every one of my brethren perſonally this ſummer. I ſhall be well pleaſed to find that this intimation has had its effect; and that I have not ſaid this to no purpoſe. In the mean time, I am ready to ſhew any one who deſires it, what I mean by a book of pariſh duties, which I think ſo neceſſary to be kept by every clergyman who would faithfully diſcharge his duty.

" A melancholy act, which you have all heard of, obliges me to require you to take notice of the rules we have ſet us. The rubrick before the office for burial of the dead *expreſsly requires* that office ſhall not be uſed *for any that have laid violent hands upon themſelves.* The Church does not leave it to every Clergyman *to expound this* in a favourable ſenſe; that ſuch only are excluded from the benefit of Chriſtian burial, who with a *ſound mind ſpilled their own blood*, for nobody ever did ſo. Nor did ſhe ſubject her Clergy to be governed by the verdicts of ignorant or prejudiced juries; but ſhe deſigned to diſcourage ſuch actions as much as may be; that people under temptations of laying violent hands upon themſelves, may be more accuſtomed to go to their proper Paſtors, to lay open their fears and temptations, and to receive ghoſtly comfort and abſolution, for want of which there are too many of *theſe inſtances* amongſt us.

" Now, inſtead of making people afraid of hiding their griefs from their ſpiritual phyſicians; if we allow them Chriſtian burial, we really give them hopes to believe that there is no great matter what way men go out of the world. Nay, we encourage juries to bring in, it may be, unjuſt verdicts; as their verdicts, it ſeems, encourage us to break the Church's expreſs commands. One of the moſt able Divines of the Church of England, Doctor Adams by name, whoſe book of ſelf-murder is approved of by all that have read it, complains, in moſt ſerious terms, of this liberty of ſome Clergymen, and fault of moſt juries.

" I ſhould be very ill uſed, if what I have now ſaid ſhould be made uſe of to add further ſorrow to the affliction of thoſe that have ſorrow enough for the late viſitation they have had on this account. I have as compaſſionate a concern for the living, and am as far from paſſing a raſh judgment upon the dead, as any of my brethren; but I would have us all to govern ourſelves by the rules ſet us by the Church, and in doubtful caſes to take advice; a thing which has been very imprudently overlooked in this late inſtance, which is ſuch *an irregularity* as ſhall not be paſſed over ſo eaſily for the future.

" I muſt further acquaint you all, that the Chancels of all the impropriated churches are veſted in the Ordinary; and to prevent irregularities, I do require, and ſhall ſo order it, that nobody preſume to bury the dead in any chancel, till they have my expreſs licence, or the Archdeacon's, or the leave of thoſe whoſe right the chancels are. This is the law, and I expect it to be obſerved, to prevent encroachments upon your rights, and other irregularities.

" I deſire

"I desire you will now settle the Impropriations, that I may not be obliged to call you together upon the complaint of particular persons; and particularly, that you will so order matters, that the great fine may not be too great a burthen when it comes to be due.

"I have received a mandate from the Archbishop of York to choose a Proctor for the clergy of this Diocese, who may be ready, with the Archdeacon and myself, to attend the Convocation, if we should be called to York to do business there. I must desire you will now choose one.

"You have all, I presume, seen the King's injunction touching the observation of the fifty-fifth Canon, which I desire you will take notice of; there are other matters in those injunctions, which, blessed be God, do not concern us.

"I told you just now, that I intend this summer to see every Church in the Diocese, God enabling me; I hope that I shall find the Parochial Libraries entire, and in good order; the registers regularly kept; the Churches, Church-houses, and Chancels, in good order, as becomes the houses of God. And all other things, particularly the Schools, in such order, as may satisfy me, and all reasonable people.

"And indeed I shall take it very ill, after this plain notice, to meet with any frivolous excuse for a neglect in any of these particulars. You will find, by my agent's letters and accounts, that I have paid two hundred pounds of the royal bounty more than I have received. I desire you will indemnify me, if it should not be gotten, for what I have or shall pay you hereafter out of my own monies; for I would not willingly have you want what I know to be so necessary for the support of your families, provided I can be secured that I shall not bear the whole burthen myself.

"These are the particulars that I think fit to recommend to you at present."

In the year 1716, he increased his charitable donations to the Poor, as we find by the following Memorandums:

"*Bishop's-Court, January* 6, 1716.

"Finding that I have enough and to spare, over and above a decent hospitality, besides what I formerly gave to pious uses; and being convinced that I am no proprietor, but only a steward, of the church's patrimony, I do therefore, to the glory of God, dedicate three-tenths of my rents to pious uses, and one tenth of all the profits of the demesnes, and two-tenths of the profits of my English estate,* until I can purchase the impropriation of that estate, which I intend to do, and give it to the Church; and after that one-tenth besides."

And,

"*Bishop's-Court, February* 18, 1718.

"*To the glory of God*; I find by constant experience, that God will be no man's debtor. I find that I have enough and to spare; so that for the future I dedicate four-tenths to pious uses; one tenth of the demesnes and customs, which I receive in monies; and of my English estate as above. And the good Lord accept his poor servant in this service, for Christ's sake. *Amen.*"

* This English estate was 60l. a year, Mrs. Wilson's jointure, and purchased with her fortune.

"*Bishop's-*

" *Biſhop's-Court, St. Thomas's-Eve,* 1721.

" *To the glory of God*; I dedicate the intereſt of all my monies to pious uſes, ſo long as I have wherewithal to live on beſides. Bleſſed be God for giving me an heart and will to do ſo."

So alſo,

" *Biſhop's-Court, December* 23, 1722.

" I made the above dedications when I had enough and to ſpare; and this I did in a grateful return to God for the undeſerved bounties he had heaped upon me. It has now pleaſed him to ſuffer me to fall into troubles, and an expenſive law-ſuit to defend the diſcipline of this Church, and the Epiſcopal Juriſdiction. He is the ſame great and good God, who can either ſhorten my troubles, or leſſen my expences, or make good my loſſes in another life. In ſure confidence of which, and as a teſtimony of my firm faith in his power, truth, and goodneſs, I do for the future dedicate five-tenths of all my eccleſiaſtical rents to pious uſes, and the reſt as above. And bleſſed be the good Spirit of God, who at this time has put this thing into my heart, as an earneſt of his purpoſe of weaning my affections from the world. *Amen.*"

" And God has not diſappointed his ſervant, but has raiſed up ſuch friends to countenance my righteous cauſe, as has brought it to a good end, and has alſo raiſed me up ſuch friends (many of them unknown to me) as hath made the burthen of my expences tolerable, which would otherwiſe have almoſt ſunk me. Bleſſed be God for this mighty favour."

The troubles and the law-ſuit, in the above memorandum, relate to a remarkable epocha in the Biſhop's life.

The Biſhop, in his Convocation Charge delivered June 9, 1720, among other evils likely to pervade his Dioceſe, particularly levelled his cenſure at ſome books, which, if they were not deſigned to deſtroy the Chriſtian religion itſelf, were certainly meant to ſet aſide all form, ceremony, and even practice of devotion; and more eſpecially to debaſe the office of the Clergy in general.

" My reverend brethren, *June* 9, 1720.

" It is now two years ſince I had the happineſs to meet you in Convocation. You all know what hindered us the laſt year; and I am perſuaded you are *all* ſatisfied, as many as were witneſſes of our proceedings in *that affair*, which has been made an occaſion of ſo much trouble to us, *that we acted as in the ſight of God*; for, *according to primitive uſage*, having called the preſbyters of my Dioceſe together, we conſidered our *conſecration vows*. We knew very well the ſin and danger of a *raſh excommunication*; we heard with patience all that was offered in favour of the perſon accuſed; and we were not ignorant of the character of her accuſer. And yet we could not but ſee too much reaſon to believe her guilty, and too much ſcandal given to be paſſed over without a proper cenſure; eſpecially when, to her other crimes, that unhappy woman added an utmoſt contempt of all Church authority over her.

It

" It was *then*, and *not till then*, you know, that we proceeded to the laſt ſentence, after the moſt ſolemn appeal to God, and invocation of his Holy Name and aid. So that it muſt be *very raſh*, and *great uncharitableneſs*, in any body, to judge of our proceedings by hear-ſay; as if we had forgot the Apoſtle's rule, which yet at that very time we had before us, TO DO NOTHING BY PARTIALITY.

" But let others judge, as they will anſwer it to our great Maſter. This I do aſſure you of, that we have the entire approbation of our *worthy metropolitan*, who laid our cauſe very much to heart, and would not be at eaſe until he ſaw that I had received at leaſt *ſome ſatisfaction* for the injuries I had met with; being throughly convinced by the papers laid before him, thas as, *on one hand*, we had been careful to put in execution the laws of Chriſt, and of this Church; ſo *on the other*, we had not been wanting in that reſpect, which by our holy religion is due to thoſe whom God has ſet over us in the State.

" And I have his Grace's moſt expreſs advice, as well as that of his Grace of Canterbury, (than whom no man is more concerned for Church Diſcipline) that we ſhould not be diſcouraged by the troubles we have met with from going on in the way of our duty. And indeed, if ever Church Diſcipline were neceſſary, it is certainly ſo now, when not only *evil practices*, (which have ever, God knows, been too riſe) but evil books, and evil notions, (not heard of before in this place) are become very common. And people, who yet call themſelves Chriſtians, are even pleaſed to ſee the Church of Chriſt, which is his body, in a fair way of being torn to pieces.

" As to the *firſt* of theſe, namely, *evil practices*, we have endeavoured, to the beſt of our power, to diſcourage them by all means becoming the ſpirit of the Goſpel, and, by God's help, ſhall continue to do ſo. But one thing, (my brethren) I beg you ſeriouſly to conſider, *that God rewards not thoſe who forſake their ſins, for fear of puniſhment; but thoſe who do ſo for his ſake, and out of choice.*

" That, therefore, ſinners are to be convinced of the evil ſtate they are in; they are to be awakened into a ſenſe of their danger, by arguments drawn from another world; from the wrath of God; from the loſs of Heaven; and from the bleſſings of a ſincere repentance. And certainly the methods the Church takes to ſet theſe arguments home upon their hearts, are moſt proper, provided every Paſtor does his duty; offenders being obliged to *give glory to God* in a publick confeſſion of their crimes, ſolemnly to promiſe a reformation; and they *then* have the prayers of the Church for their ſincere converſion.

" The other evils which I obſerved were become too common amongſt us, and which I beſeech you to beware of, are *books* and *notions* of a very evil tendency; the very leaſt miſchief which can be ſuppoſed to follow from, if not intended by, them, is, they give people very looſe notions of religion in general, and in particular, ſome that I have ſeen, and others that I have heard of, ſeem to have no other true deſign than to abuſe the Church of England, and her Clergy; to divide them in their affections and principles; and to make thoſe to be deſpiſed, whom St. Paul ſaith expreſsly, the Spirit of God has *ordained to be the Miniſters of Reconciliation betwixt God and men.*

" But although theſe are very great evils, yet I cannot think that they ought to be made the ſubject of our publick diſcourſes. The Pulpit was certainly deſigned for matters of another nature; and theſe are the proper ſubject of Church Diſcipline, which, however it may be weakened and deſpiſed in England, by reaſon of the

the ſchiſms and hereſies which abound there, yet here, God be praiſed, it is not ſo; we have power and authority, both from God and the laws, to rebuke gainſayers; and while we are are *unanimous* and *faithful* in the diſcharge of our duty, we may hope that our people will not be corrupted with novel opinions. Now, the moſt effectual way to prevent this will be, for all of *us*, that are appointed to watch over the flock of Chriſt, to employ our *thoughts*, our *zeal*, and our *time*, in promoting of true piety; in labouring to make men good; and in converting ſinners from the error of their ways, that we may preſerve the *power*, as well as the *form*, of godlineſs.

" If people are faithfully and plainly inſtructed in what the Goſpel requires to be believed and done in order to ſalvation, and if they are made ſenſible of the meaning and advantage of the church's ſervice and diſcipline; that is, if they once know what is *fit*, *right*, and their *duty*, they will eaſily ſee what is *wrong*, and not very eaſily be led into an error. Eſpecially if we, that are their guides, take all imaginable care to be examples of all thoſe graces and virtues which we recommend to others.——I ſhall detain you no longer than while I put you in mind of ſome few things which ought now to be conſidered.

" In the firſt place, we owe a publick acknowledgment to the Lord Biſhop of Cloyne,* and to Dr. Maxwell. To the firſt, for his very noble benefaction to the Vicar and pariſh of Lezaire; and to the other, for his worthy zeal and endeavours in bringing that affair about.

" I muſt let you know alſo, that the worthy Dean of York has, amongſt his other charities, given ten pounds to be beſtowed in pious uſes, as I ſhould think fit; and which I have already appointed to be laid out for the encouragement of ten petty ſchoolmaſters, and thirty poor children, who will be taught and clothed with that charity for one year. And I think we owe a great deal of thanks to my Lord Archbiſhop of York, our metropolitan, who has been, and has promiſed to be, ever ready to aſſiſt us with his intereſt both in procuring us the royal bounty, and in taking eſpecial care of the concerns and intereſt of this Church.

" There is another affair very well worthy of our moſt ſerious conſideration at this time. There have, ſince our laſt meeting, been ſeveral inſtances of perſons *dying drunk*. You all know, that the Rubrick requires, that the office for the burial of the dead ſhall not be uſed for any that lay violent hands upon themſelves, which no queſtion was deſigned to diſcourage ſelf-murder. Whether this ſin I have mentioned does not come under that denomination, is fit to be conſidered; I am ſure if I were deſired to read the office on ſuch an occaſion, I could not do it, whatever ſhould be the conſequence, for reaſons very obvious to any body who reads that office with attention.

" I have had a complaint, and a requeſt from ſome of the laity, that ſwearing in common converſation is become exceeding common, and very ſcandalous, in the Manks language; and I am deſired that ſome methods may be thought of to diſcountenance ſuch a wicked practice, which may be more effectual than the courſe hitherto taken to do it. And I ſhall be ready to be adviſed by you (my brethren) in theſe, and all other matters, which may concern the good of this Church. This being the primitive way, and which I have propoſed to myſelf to follow as long as it ſhall pleaſe God to continue me amongſt you.

" And I beſeech Almighty God to direct and proſper all our conſultations, for his glory, and the good of this Church.

* Dr. Crow, the Biſhop of Cloyne, gave ſome land as an addition to the Glebe.

And in his Convocation charge delivered Auguſt 2, 1721, he is ſtill more full.

" My brethren, *Kirk Michael, Auguſt* 2, 1721.

" Having lately received his Majeſty's directions to the Archbiſhops and Biſhops, to be communicated to the Clergy of their ſeveral Dioceſes; I took care to ſend them to you, and I hope you have all of you received them.

" I might have ſatisfied myſelf with this, without giving you this new trouble; but really when I conſidered the contents of our excellent Metropolitan's letter, which incloſed theſe directions, and his great concern for this Church's peace and proſperity, I thought it would be an injury to you not to communicate the contents of it to you, as well as the directions he ſent with it.

" When his Grace firſt came to the See of York, I gave him a very juſt account of this part of his province; I gave him an account of our *excellent diſcipline*; of our *perfect uniformity*; of our happineſs in being free from *errors*, *hereſies*, and *ſchiſms*; and what I muſt not omit, though it concerns myſelf, I told him how happy I was in the love and obedience of all my Clergy. And though this happineſs is of late much envied me, and pains has been taken to divide us, yet I ſtill hope it ſhall not be in the power of man to do this Church ſo great a miſchief. But as I do reſolve, by the grace of God, not to exerciſe any authority but ſuch as is warranted by his word, and incumbent *upon* me, as one whom the Holy Ghoſt has made an overſeer of the flock of Chriſt; ſo I make no doubt to find in you, a dutiful return of reſpect and obedience; not ſo much for my ſake, as for your own, and for the Church's ſake, with whoſe peace and welfare we are all intruſted.

" You have read his Majeſty's directions. You ſee what a ſpirit of profaneneſs, libertiniſm, and hereſy, is gone out into the world; a much worſe plague than the other we are threatened with, and which we take ſo much care to keep from us.* It may be, you may think that we are in no danger of ever being infected with ſuch wild opinions, and ſuch blaſphemous tenets, as are hinted at in his Majeſty's directions. But, be aſſured of it, the ſame cauſes will have the ſame effects.

" If wickedneſs ſhall ever be countenanced, or thoſe diſcountenanced whoſe duty it is to oppoſe and puniſh it;—if the unity of the Church is once made a light matter, and he who is the center of unity, and in Chriſt's ſtead, ſhall come to be deſpiſed, and his authority ſet at nought;—if the Biſhops and Paſtors of Chriſt's flock ſhould not be careful to preſerve inviolably the ſacred rights committed to their truſt;—then will error and infidelity get ground; Jeſus Chriſt and his Goſpel will be deſpiſed; and the kingdom of Satan ſet up again here, as well as in other nations.——But I hope and pray for better things.

" To this end, I pray you, my brethren, let us cultivate a ſincere and brotherly union amongſt ourſelves. *Faction* and *party*, among brethren, is hateful to God and man. Let us be careful to pay a dutiful obedience, either active or paſſive, to the civil powers, not only for wrath, but for conſcience ſake.

" And that we may avoid all novel opinions, and new-fangled doctrines contrary to the doctrines which we have been taught, let us all keep ſtrictly to the faith delivered and handed down to us from the earlieſt ages in the Creeds. Let us value this ſacred depoſit, as we value our ſouls, and abhor every thought, and every tongue, that ſhall depreciate ſo great a treaſure.

* The plague at Marſeilles.

" In

" In the next place, let us remember, that the *Liturgy and the thirty-nine Articles* are the rule by which we are to ſpeak, and to pray. The very *title* of the Articles will ſhew us why all Clergymen are obliged to ſubſcribe them before they are ordained, viz. to *avoid diverſities of opinions, and the eſtabliſhing of conſent touching true religion.* And whoever conſiders what he does when he ſubſcribes them, and does it ſincerely, will not dare to draw the article from the plain literal meaning to countenance ſome faſhionable error, or favourite opinion. I am heartily ſorry that we have occaſion given us to be afraid of ſuch things; but you ſee, by his Majeſty's directions, that infidelity, and blaſphemous errors, are abroad in the world, and but too near us; and it behoves us all to be upon our guard againſt the infection.

" In one word;—there was never more need than *now*, of hearkening to the Apoſtle's advice and exhortation to the elders at Epheſus, *to take heed unto ourſelves, and to the flock over which the Holy Ghoſt hath made us overſeers*; to *ourſelves*, leſt we give any juſt occaſion of offence; and to our *flock*, leſt they be infected with novel opinions contrary to faith and godlineſs.

" In ſhort; let us ſtrive to walk warily and unblameably; let us all ſpeak and teach the ſame things; let us, as the ſame Apoſtle adviſes, *mark ſuch as would cauſe diviſions and offences contrary to the doctrine which ye have learned, and avoid them.* For they that are ſuch, ſaith St. Paul, *ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words, and fair ſpeeches, deceive the hearts of the ſimple.*

" You ſee, by his Majeſty's directions, what civil authority every Biſhop hath to puniſh ſuch offenders; but theſe are not arguments which I would deſire to inſiſt on, to a Clergy with whom I have lived in perfect love and unity for more than twenty-three years paſt, and whoſe intereſt I have had as much at heart as my own. But I think it abſolutely neceſſary to put you in mind of the authority with which God hath inveſted the Biſhops of his Church; that if any attempts ſhould be made to leſſen that authority, or to make the clergy or laity independent of their Biſhop, you may ſee the danger of cloſing with ſuch deſigns, which would effectually ruin all order in the Church, and ſeparate you from Chriſt.

" Whoever will read St. Ignatius's epiſtles, as publiſhed by his Grace the preſent Archbiſhop of Canterbury, will ſee what that holy Martyr and Diſciple of St. John ſaith of the neceſſity of being in union with the Biſhop; and that ſuch as are not ſo, are not in union with Chriſt. But I ſhall not inſiſt upon this; I hope there will be no occaſion for it."

And on May 17, 1722, he ſtill continues his advice and exhortations on the ſame ſubject, in which the Archdeacon is particularly mentioned.

" My brethren, " *Convocation, May* 17, 1722.

" It is now two years ago that I gave you notice of ſeveral pernicious books brought into this Dioceſe, in order to pervert the Goſpel of Chriſt, and to undermine the diſcipline of this Church. I ſince gave you notice of a moſt *peſtilent book*, which contains the poiſon of all the reſt, being, as it were, an abſtract of *blaſphemy* and *libertiniſm*; ridiculing the Clergy of *all* religions; the Sacraments, the Holy Scriptures, and all God's Ordinances.

" But becauſe I did not in my letter ſet down the pages to which my cenſure of that book referred, I have been reproached by ſome evil ſpirits, as if I had impoſed upon you my own ſentiments inſtead of the authors'. Why, now, my brethren, I was very confident I had not loſt my credit with you, (whatever ſuch children of Belial have ſuggeſted) ye who have known me ſo long as moſt of you have done, I did hope, and do ſo ſtill, would believe, that I had judgment to diſcern, and veracity to report to you, the baneful contents of a book, which I knew was not like to come into any hands, but ſuch as were already, or were like to be, corrupted. I ſhall now, therefore, ſo far treſpaſs upon your patience, as to give you the very words of that wicked book, as far as concerns my letter and cenſure.

" And now I will venture to ſay, that for the moſt part you will agree with me, that whoever is pleaſed with *this book*, or takes pains to recommend it, cannot be under the conduct of the Holy Spirit of God, no more than the authors that wrote it; who, as we are aſſured by a certain pious Peer of Great-Britain, are a club, conſiſting of *Atheiſts*, *&c.*

" Thus much for that wicked book, *The Independent Whig*, againſt which it is the joy of my ſoul, that I have borne publick teſtimony.

" There is another affair which I have referred to this meeting, and in which I want your advice and teſtimony. It is a matter of great grief to us, that we ſhould have any ſort of difference with the civil magiſtrate, who *is God's ordinance*, and *muſt* be obeyed, at the peril of our ſouls, either by an active or paſſive obedience. On the other ſide, we have laws and rules to go by, which, being eſtabliſhed by lawful authority, are as much the ordinance of God, and are not lightly to be receded from, or tranſgreſſed.

Now, it has been the unhappineſs of two of our brethren to fall into this dilemma, either to *tranſgreſs their rule*, or to diſoblige the civil power. The Rubrick ſaith expreſsly, *that nothing ſhall be publiſhed in the Church during the time of divine ſervice, but what is preſcribed by the rules of that book, or enjoined by the King, or by the Ordinary of the place.* Purſuant to this law, all briefs in England, and all other things to be publiſhed in the Church, are evermore directed by the King himſelf, to the Archbiſhops, and Biſhops, as well as to the inferior Clergy.

" Whether, *in your time*, this has been the practice of this Dioceſe, *when a Biſhop has been reſident*, I deſire to be informed by every one of you; for no man can foreſee the evil conſequences of departing from a rule eſtabliſhed by ſo good an authority.

" And now, Mr. Archdeacon, foraſmuch as you have more than once called upon me to give my judgment touching your complaint againſt Mr. Harley, for charging you with falſe doctrine; I have thus long deferred it, in hopes either that you yourſelf would *ere this* have ſeen the evil tendency of ſome of thoſe things which were excepted againſt in ſeveral of your ſermons; or, if otherwiſe, that I might, *if I judge right*, have the concurrent teſtimonies of my brethren; that the things I condemn are not defenſible by Scripture, and the ſenſe of our Church. What my judgment is, you will find in this paper.

" You ſee, my brethren, my thoughts of this cauſe, which was brought before me by Mr. Archdeacon himſelf; but what ſentence to paſs, is not ſo eaſy to determine for ſo many irregularities have *of late* been committed, that we could no ſooner

ſooner think of applying a proper remedy to one, but our time, and thoughts, and trouble, has been taken up with another; ſo that we muſt cenſure them together, or not at all.

" You have all heard that we were obliged, at the inſtance of Sir James Pool, and Mrs. Puller, to require Madam Horn to aſk their pardon for the injury we judged ſhe had done them. If we had erred in our judgment, our laws have provided a remedy by *a legal appeal*. But deſpiſing that and our cenſure, an account is given me, that ſhe has been admitted to the Lord's Supper by Mr. Archdeacon, not only in contempt of our authority, but of the *rubrick*, the *canon*, and the *peculiar laws* of this Church; an attempt which I do not remember to have heard of before in any Chriſtian ſociety. So that now we have this ſhort choice, either to give up our diſcipline, and to ſuffer the flock over which the Holy Ghoſt hath made us overſeers, to be *ſcattered* and *corrupted*; to be *uncharitable*, *unjuſt*, *lewd*, or any thing without controul.

" But God forbid that we ſhould ſuffer this as long as we live. What Mr. Archdeacon can ſay to excuſe ſo enormous an irregularity, is what I am now ready to hear before you, my brethren, that you may be able to teſtify the equity of our proceedings. For if I have the teſtimony of my own conſcience, and my Clergy's approbation, and that of my ſuperiors in ſpirituals, I ſhall not be deterred from my duty by all the reproaches and libels that the devil or man can invent."

Archdeacon Horrobin wanted to ſet aſide the Eccleſiaſtical Conſtitutions of the Iſland. If this deſign had taken effect, it muſt have raiſed diſunions among his Clergy, and impiety among the people. The Governor took part with the Archdeacon, and abſolutely endeavoured to form a party againſt the Biſhop, taking the utmoſt pains to introduce theſe very books, that if poſſible they might render his eccleſiaſtical authority contemptible in the Iſland.

The ſuſpended perſon, alluded to in the Biſhop's Charge of June 9, 1720, was no leſs a perſon than Mrs. Horn, wife of Captain Horn, Governor of the Iſland. In the year 1719, ſhe accuſed Mrs. Puller, a widow woman of fair character, of fornication with Sir James Pool; and from this ſtory, Archdeacon Horrobin, to pleaſe Mrs. Horn, refuſed Mrs. Puller the Sacrament. Uneaſy under this reſtriction, ſhe had recourſe to the mode pointed out by the conſtitutions of the Church, to prove her innocence; namely, by Oath, which ſhe and Sir James Pool took before the Biſhop, with compurgators of the beſt character; and no evidence being produced to prove their guilt, they were by the Biſhop cleared of the charge; and Mrs. Horn was ſentenced to aſk pardon of the parties whom ſhe had ſo unjuſtly traduced. This ſhe refuſed to do; and treated the Biſhop and his authority, as well as the Eccleſiaſtical Conſtitutions of the Iſland, with contempt.

For this indecent diſreſpect to the laws of the Church, the Eccleſiaſtical Cenſure was pronounced; which baniſhed her from the Sacrament till atonement was made. The Archdeacon, who was chaplain to the Governor, out of pique to the Biſhop, or from ſome unworthy motive, received her

her at the Communion, contrary to the cuſtom and the orders of the Church. An inſult to himſelf the Biſhop would have forgiven, but diſobedience to the Church and its laws he could not allow of. He conſidered it as the oblation of wrath, rather than the bond of peace, and at laſt ſuſpended the Archdeacon.

The Archdeacon in a rage, inſtead of applying to the Archbiſhop of York as metropolitan,* and conſequently the proper judge to appeal to in

* The Biſhoprick of Man, as well as that of Cheſter, was formerly under the juriſdiction of Canterbury; but in the thirty-third year of the reign of Henry VIII. was removed to the Archbiſhoprick of York.

" *An Act, diſſevering the Biſhoprick of Cheſter, and of the Iſle of Man, from the Juriſdiction of Canterbury, to the Juriſdiction of York.* Cap. xxxi.

" WHEREAS the King's Highneſs, of his moſt gracious goodneſs, as well for the advancement of " Chriſt's religion, as for the better inſtruction of his ſubjects in the laws of God, hath, by his Letters " Patent, bearing date the ſixteenth day of July, in the thirty-third year of his noble reign, erected, " founded, and eſtabliſhed, in the late monaſtery of St. Werberge, in his city of Cheſter, a Cathedral " Church, or Biſhop's See; willing the ſame to be named and called the Biſhoprick, or Biſhop's See of " Cheſter; and to the ſame hath appointed limits and bounds of one perfect and entire Dioceſe, ordained, " and willing the ſame to be named and called the Dioceſe of Cheſter. And amongſt other things, hath " appropried, united, and annexed, to the ſaid Dioceſe of Cheſter, that Archdeaconry of Richmond, and " all the juriſdictions thereof, which Archdeaconry was late parcel of the Dioceſe of York; and, moreover, " hath the ſame whole and entire Dioceſe of Cheſter, with all the limits and bounds, and all things, " annexed, appropried, and united, to the ſame; decreed, ordained, and eſtabliſhed, to be of the pro- " vince of the Archbiſhop of Canterbury, and under the juriſdiction metropolitical of the ſame, as in the " ſame Letters Patent doth more largely appear. Foraſmuch, as his ſaid Highneſs graciouſly conſidereth, " that the ſaid Archbiſhop of Canterbury hath a ſufficient number of Dioceſes and Suffragans under him, " and in his province; and that the Archbiſhop of York hath, within the realm of England, only two Suf- " fragans: And, moreover, that if the ſaid Dioceſe ſhould remain under the ſaid Archbiſhop of Canterbury, " that then, all his Highneſſes ſubjects of all that Dioceſe of Cheſter, and *ſo of the Archdeaconry of Richmond,* " *ſhould be conſtrained for appeals to reſort to the audience of Canterbury*; which thing, to many of the ſaid " Dioceſe, and ſpecially to them of the Archdeaconry of Richmond, ſhould be, by reaſon of long journey " of almoſt three hundred miles from ſome places thereof, intolerable fatiguation, and inſupportable charges. " And, therefore tenderly, like a moſt gracious Prince, ſtudying and caring for his ſaid ſubjects moſt com- " modity, quietneſs, and eaſe, and, upon further deliberation, hath, with the advice of his moſt honourable " Council, determined and ordained to remove, and diſſever, the ſaid Biſhoprick and Dioceſe of Cheſter, " from the ſaid province, and Archbiſhoprick of Canterbury, and to unite and annex the ſame to the pro- " vince and Archbiſhoprick of York, as a Dioceſe, Member, and Biſhoprick of the ſame.

" Be it therefore ordained, enacted, and eſtabliſhed, by the King's Highneſs, and by the conſent of the " Lords ſpiritual and temporal, and the Commons in this preſent Parliament aſſembled, and by the autho- " rity of the ſame, that the ſaid whole and entire Dioceſe, or Biſhoprick of Cheſter, and every parcel and " member thereof, be from henceforth united and annexed to the Province and Archbiſhoprick of York, as " a Dioceſe and Biſhoprick of the ſame; and that from henceforth the ſaid Dioceſe of Cheſter, *and every* " *parcel thereof, exempt as well as not exempt*, be, and be taken, named, and reputed to be, of the Pro- " vince and Archbiſhoprick of York, and of the metropolitical juriſdiction of the ſame, to every effect " and purpoſe, according to the eccleſiaſtical laws in this realm; and that the Biſhop of the ſame, that now " is, and all other his ſucceſſors, ſhall be Suffragans to the Archbiſhop of York, that now is, and his " ſucceſſors, and to the ſame ſhall owe their obedience, and be under the juriſdiction metropolitical of the " ſame, as well they as the Dean and Chapter of Cheſter; and all the Archdeacons, and the whole Clergy, " *and all other the King's ſubjects, being within the limits and bounds of the ſaid Dioceſe*; any thing com- " priſed in the ſaid Letters Patent of the erection of the ſaid Dioceſe and Biſhoprick of Cheſter, notwith- " ſtanding. And from henceforward, neither the ſaid Biſhop of Cheſter, neither the Clergy, nor any other " the King's ſubjects, being of the ſaid Dioceſe of Cheſter, ſhall recognize the Archbiſhop of Canterbury " as their Metropolitan, but only the Archbiſhop of York, and his ſucceſſors, and to the ſame ſhall obey in " all things, according to the laws, as well temporal as eccleſiaſtical, in this realm.

" Be

in matters relating to the Church, threw himſelf on the civil power; and the Governor, under pretence that the Biſhop had acted illegally and extra-judicially, fined him fifty pounds, and his two Vicars-general,* who had been officially concerned in the ſuſpenſion, twenty pounds each. This fine they all refuſed to pay, as an arbitrary and unjuſt impoſition; upon which the Governor ſent a party of ſoldiers, and they were, on the 29th of June, 1722, committed to the priſon of Caſtle Ruſhin, where they were kept cloſely confined, and no perſons admitted within the walls to ſee or converſe with them.

The concern of the people was ſo great when they heard of this inſult offered to their beloved inſtructor, paſtor, and friend, that they aſſembled in crowds, and it was with difficulty they were reſtrained from pulling down the Governor's houſe, by the mild behaviour and perſuaſion of the Biſhop, who was permitted to ſpeak to them only through a grated window, or addreſs them from the walls of the priſon, whence he bleſſed and exhorted hundreds of them daily, telling the people that he meant "to appeal to "Cæſar," meaning the King, and he did not doubt but that his Majeſty would vindicate his cauſe if he had acted right. He ſent a circular letter to his Clergy, to be publickly read in the Churches throughout the Iſland; which comforted and appeaſed the people, who had ſo much reaſon to reverence and love the Biſhop.

"Be it alſo further enacted and eſtabliſhed by the King's Highneſs, with the aſſent of the Lords ſpiritual "and temporal, and the Commons in this preſent Parliament aſſembled, and by the authority of the ſame, "that the Biſhoprick and Dioceſe of Man, in the Iſle of Man, be alſo annexed, adjoined, and united, to the "ſaid Province, and metropolitical juriſdiction of York, in all points, and to all purpoſes and effects, as "the ſaid Biſhoprick of Cheſter is annexed, adjoined, and united to the ſame.

"Provided always, and be it enacted by our Sovereign Lord the King, with the aſſent of the Lords "ſpiritual and temporal, and the Commons in this preſent Parliament aſſembled, and by authority of the "ſame, that this act be not prejudicial to the Archbiſhop of Canterbury now being, nor to his ſucceſſors, "nor to the Dean and Chapter of the ſame, nor to any other Biſhop or Chapter of this realm; but that all "places, lands, promotions, poſſeſſions, as well ſpiritual as temporal, being and lying without the bounds "and limits of the Archdeaconries of Richmond and Cheſter, and without the bounds and limits of the "city of Cheſter, and the county of the ſame, and the counties of Lancaſter and Cheſter, or any of them, "ſhall be ſtill of the province of Canterbury, and of ſuch Dioceſe and Dioceſes as they were of before the "erection of the Biſhoprick of Cheſter, and of the juriſdiction of the ſame, and not of the province of "York, nor ſhall be accounted to be any parcel of the ſaid Dioceſe of Cheſter; any thing in this preſent "act, or in the book of erection of the ſaid Biſhoprick of Cheſter, notwithſtanding.

"Saving to the Biſhop of Cheſter, and his ſucceſſors, that his houſe at Weſton, being within the Dioceſe "of Coventry and Litchfield, ſhall be accounted and taken to be of his Dioceſe; and that he being reſident "in the ſame, ſhall be taken and accounted as reſident in his own Dioceſe; and for the time of his abode "there, ſhall have juriſdiction in the ſame, likewiſe, as all other Biſhops have in the houſes belonging to their "Sees, whereſoever they lie, in any other Biſhoprick within this realm, for the time of their abode in the "ſame. Any thing in this preſent act, and proviſion to the contrary thereof, in anywiſe notwithſtanding."

"*Vera Copia cum Actu impreſſo collata, per*

"H. P."

* Reverend Dr. Walker, Rector of Ballaugh; and the Reverend Mr. Curphy, Vicar of Kirk Braddon. The office of Vicar-general is ſimilar to that of Chancellor to a Biſhop in England.

The

The Biſhop's Letter to his Clergy.

" My brethren, *Caſtle Ruſhin, July* 1, 1722.

" Though our perſons are confined to this place, yet our affection for you, and our concern for the flock over which the Holy Ghoſt hath made us overſeers, and our prayers for both are at full liberty. And we doubt not but our authority in matters ſpiritual at leaſt will be obeyed by you, and by all ſuch as fear God, for our great Maſter's ſake, who has promiſed to be with us always, even unto the end of the world.

" I deſire, therefore, and require of every one of you, that you make regular preſentments to my regiſter, of all unquiet, diſobedient, and criminous perſons, within your ſeveral pariſhes; that we may correct and puniſh them, according to ſuch authority as we have by God's word.

" I beg you will be more than ordinarily diligent in diſcharging the ſeveral duties of your ſacred calling. This will be the beſt teſtimony of your affection for us. And I beſeech you, let no unworthy thoughts enter into your hearts, nor unbecoming words come out of your mouths, againſt thoſe that have given us this trouble.

" If we ſuffer for righteouſneſs' ſake, that is, for doing our duty, it will turn very much to our account. And if we have been miſtaken in any thing, there are proper judges ſuperior to us all, who will be able to clear up theſe difficulties, to the ſatisfaction of all good men, and lovers of peace.

" And that none of your people may tranſgreſs the bounds of duty and obedience to the civil magiſtrate, who is God's Miniſter in temporal matters, as we are in ſpirituals, and ſo come to ſuffer as evil doers; I pray you communicate this letter and my hearty deſires, to whom you ſhall think fit; that they may be convinced, that neither they nor we have any reaſon to be uneaſy at what has befallen us.

" And if to this you afford us your daily prayers, which, as your Biſhop, I require; that we may both perceive and know what things we ought to do, and alſo have grace and power faithfully to fulfil the ſame; that this Church may be always ordered and guided by faithful and true Paſtors; ſuch as may conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for righteouſneſs' ſake;—You will then do what becomes worthy ſons of a Father and Biſhop, who, every day of his life, remembers you at the Throne of Grace.

" Tho. Sodor and Man."

" 2 *Julii*, 1722. *Copia vera, exa. per* E. M.

For the reſt of the papers relating to this tranſaction, the Editor is obliged to the care of the Reverend Mr. Moore, of Douglas in the Iſle of Man; and, to prevent an interruption in the narrative, they are inſerted in the Appendix.

The horrors of a priſon were aggravated by the unexampled ſeverity of the Governor, not permitting the Biſhop's houſekeeper, who was the daughter of

of a former Governor,* to ſee him, or any of his ſervants to attend upon him during his whole confinement; nor was any friend admitted to either the Biſhop, or his Vicars-general. They were not treated as common priſoners, but with all the ſtrictneſs of perſons confined for high treaſon. They had no attendants but common jailors, and theſe inſtructed to uſe their priſoners ill.

A ſtrange return this for a long courſe of favours and hoſpitality which the Governor and his wife had received from the Biſhop at his houſe, where they had frequently reſided for days and weeks together!

Governor Horn was not naturally a bad man,† and yet in this inſtance he treated the Biſhop with more cruelty than any Proteſtant Biſhop has experienced ſince the Reformation; yet, did he not revile again. In his Diary he ſays,

"*St. Peter's-Day*, 1722. I and my two Vicars-general were fined "ninety pounds, and impriſoned in Caſtle Ruſhin, for cenſuring and re- "fuſing to take off the cenſure of certain offenders; which puniſhment "and contempt I deſire to receive from God as a means of humbling me," &c. Thus did he turn all his misfortunes to advantage, and to the glory of God.

He was confined in this priſon for two months, and releaſed at the end of that time, upon his petition to the King and Council, before whom his cauſe was afterwards heard and determined.

On the 4th of July, 1724, the King and Council reverſed all the proceedings of the officers of the Iſland; declaring them to be oppreſſive, arbitrary, and unjuſt; but they could grant no coſts; and the expences of the trial fell very heavy on the Biſhop, although he was aſſiſted by a ſubſcription to the amount of near three hundred pounds. But this was not a ſixth part of what it coſt him for lawyers and witneſſes, which he was obliged to bring from the Iſle of Man, and maintain in London for ſeveral months before the trial was finiſhed. The ſubſcription was made in the month of September, 1723.

* Mrs. Heywood: of whom the Biſhop in a letter to his ſon, written in the year 1740, thus ſpeaks: "Mrs. Heywood gives you her humble thanks and ſervice. She is certainly the diſcreeteſt and moſt careful "body that ever man had; which, together with her fidelity and piety, has made her a real bleſſing to me "theſe twenty-three years paſt." And in another letter, he ſays, "When Mrs. Heywood made her will in "her laſt illneſs, ſhe left ten guineas to the Society for propagating Chriſtianity abroad. She is now well, "but has put the ten guineas into my hands to be tranſmitted to you, which I deſire you will pay according "to her pious deſign. Her name is not to be mentioned but after this manner:—A Gentlewoman in the Iſle "of Man, who deſires to be unknown, in great gratitude to God for being born in a Chriſtian country, "has given the Lord Biſhop of Man ten guineas, to be paid by his ſon to the treaſurer of the Incorporated "Society for propagating the Goſpel in foreign parts." Dated July 15, 1739.

† "I have never to this day ſeen that part of the Independent Whig, which I have been told uſes me ill, "ſo I can ſay nothing of it. Captain Horn was not of himſelf an ill man; and if that author ſays any "thing, as from him, of me, it was by information from people then here, who had no regard to truth, or "for me; but becauſe the E. of D. was a ſubſcriber to, and a diſperſer of that book, they ſtuck at "nothing." *Biſhop's Letter to his ſon, Sept.* 4, 1742.

" *September* 20, 1723.

" HAVING engaged myſelf, by the advice of the Archbiſhop, &c. in an expenſive controverſy, for the defence of the diſcipline of the Church, in which I have already ſpent above three hundred pounds, Mr. Dean Harris, chaplain to the Prince of Wales, as Dr. Marſhal tells me, in his letter of the 5th inſtant, propoſed, that without my knowing of it, a contribution ſhould be made to enable us to carry on this ſuit, which being the common cauſe of the Church, he ſaid, it was not fit I ſhould bear the whole burthen myſelf. He therefore laid down five guineas, and Dr. Marſhal very kindly undertook to manage it; and as far as I can yet be let into the ſecret, there is two hundred pounds given or ſubſcribed. Such as are come to my knowledge are,

	£.	s.	d.
Mr. Dean Harris, - -	5	5	0
Dean of York, and Mr. Finch	42	0	0
My Lord Thanet	21	0	0
Lord Angleſea -	21	0	0
Mr. Auditor Harley,	21	0	0
Dean of St. Paul's -	5	15	0
Fr. Dean of York -	50	0	0
Dr. Sherlock, Dean of Chicheſter -	10	10	0
Mr. Jennings -	5	5	0
Dr. Pelling, Canon of Windſor -	5	5	0
Sir John Phillips -	5	5	0
Mr. Hoar -	5	5	0
Mr. Witham -	5	5	0
Dr. Marſhal -	5	5	0
Mr. Anneſley - -	5	5	0
Lady B. Haſtings -	31	10	0
Lord Biſhop of Oſſory, and Sir Tho. Veaſy	20	0	0
	£. 364	15	0

" May the God of Heaven return it ſeven-fold into their boſoms !"

This was all he received. Indeed at that time the great expences of his trial were not known; and how he was extricated from them his ſon deſires may be concealed from the world, permitting this only to be ſaid, that when his lawyers bills were paid, little remained, either to the father or the ſon; though the latter has every reaſon to rejoice in the bleſſing of ſuch a father.

The Biſhop was adviſed by his ſolicitor to proſecute the Governor, &c. in the Engliſh Courts of Law, to recover damages, as a compenſation for his great expences, but to this he would not be perſuaded. He had eſtabliſhed the diſcipline of the Church, and he ſincerely and charitably forgave his perſecutors. Nay, one of the moſt inveterate, Mr. Roe, the comptroller, being afterwards confined in a ſpunging-houſe for debt, the Biſhop went to ſee him, and adminiſtered comfort to him there.

The Biſhop always uſed to ſay, that he never governed his Dioceſe ſo well as when he was in priſon; and for his own ſhare, if he could have borne the confinement conſiſtently with his health, he would have been content to have abode there all his life for the good of his flock, who were more pious and devout than at any other time.

From the dampneſs of the priſon, the Biſhop contracted a diſorder in his right-hand, which diſabled him from the free uſe of his fingers, and he ever after wrote with his whole hand graſping the pen.

The

The King offered him the Biſhoprick of Exeter, vacant by the tranſlation of Dr. Blackburn to the See of York, to reimburſe him; but he could not be prevailed on to quit his own Dioceſe, the King therefore promiſed to defray his expences out of the privy purſe; and gave it in charge to Lord Townſend, Lord Carleton, and Sir R. Walpole, to put it into his remembrance; but the King going ſoon afterwards to Hanover, and dying before his return, this promiſe never was fulfilled. "The affair of mine with "Capt: Horn, and the officer, is almoſt out of my memory, only I have the "King and Council's order by me, ſetting aſide all they had done againſt "me; and upon my application for coſts, his Majeſty, by the Preſident, "and Sir Robert Walpole, promiſed that he would ſee me ſatisfied."*

About this time a Gentleman, who had ſome ſcruples of conſcience concerning the oath of abjuration, wrote to the Biſhop on the occaſion; the Biſhop ſent the following anſwer, which was afterwards printed at the expreſs deſire of the Lord Chancellor King.

Letter on the Oath of Abjuration.

"SIR,

"You find yourſelf under an authority which requires certain things of you, for the better ſecurity of the government that protects you; particularly, to declare in a certain form of words, *whom you acknowledge to have a right to your allegiance.*

"Who it is that has this right, is not determined by any law of God; the law of the land muſt therefore, in this caſe, be the only rule of conſcience.

"Now, the laws of the land have determined this right to be in the preſent poſſeſſor of the throne, and in no other, having excluded papiſts, and all ſuch as ſhall marry papiſts, (whatever right they ſhould otherwiſe have had by proximity of blood) from ſucceeding to the Crown, and conſequently, from all right to our allegiance.

"The only doubt, therefore, that you can have, is, Whether theſe laws were made by a competent authority.

"Now, the deciſion of this point not being within the capacity of every private ſubject, *who yet is bound to ſubmit to every ordinance of man for the Lord's ſake*; all that a conſcientious man can do, and all that can be required of him is, to follow the moſt probable opinion.

"The *moſt probable opinion* moſt certainly is that of the nobility and judges, the ordinary and extraordinary interpreters of the law, whoſe buſineſs and duty it is to underſtand the law and the conſtitution, and to tell it to others, who cannot be ſuppoſed to know it; and if they ſhould lead you into an error, it will never be imputed to you as a ſin.

"To their judgment, therefore, you ought to ſubmit, as the moſt likely to be true; and that is, that the right of calling parliaments, and of giving ſanction to laws, is in that King who poſſeſſeth the throne by the general conſent of the nation; or, in other words, that the laws for limiting the ſucceſſion to the proteſtant line are made by a competent authority; and Scripture and reaſon ſuppoſe

* Biſhop's letter to his ſon, Sept. 20, 1742.

this. For conſidering how many difficulties are to be got over before every private Chriſtian could thoroughly underſtand the titles of princes, and anſwer all the difficulties that could be ſtarted, and till then, might queſtion every law made by the legiſlature; the command of God, *of ſubmitting to every ordinance of man, for the Lord's ſake*, would at the ſame time be an indiſpenſable duty, and yet impoſſible to be performed. But if the Law of the Land, as interpreted by thoſe whoſe place and buſineſs it is to declare the meaning of it, be a Law of Conſcience, where it contradicts no Law of God, then every man is capable of knowing his duty, and of acting conſcientiouſly.

" And if you conſider, that we are in moſt other caſes governed by the judgment and authority of private perſons, without knowing their reaſons, modeſty and Chriſtian humility will incline you to ſubmit to this much greater authority where ſo much depends upon your obedience.

" For inſtance:—You would commence a law-ſuit; you would venture to give your neighbour a great deal of trouble, put him to a great expence, and this upon the judgment and authority of two or three lawyers, whom you believed to be honeſt men, and well ſkilled in their profeſſion; nay, if you were obliged, (as in ſome countries you would be) before you could be permitted to commence your ſuit, ſolemnly to take an oath, that you did believe you had a righteous cauſe, you would do this upon their authority; with much more reaſon ought you to ſubmit to the authority of all the judges of the land, whoſe duty it is to declare the law in doubtful caſes, as they have done in this before us.

" You have heard it ſaid, that in doubtful caſes we ſhould take the ſafer ſide, ſuffer any thing rather than comply with a doubtful conſcience.

" But you would do well to conſider, that if the powers which you refuſe to acknowledge and to obey, ſhould prove to be lawful, as they are declared to be by the ordinary and extraordinary interpreters of the law, then you certainly ſin, in refuſing to acknowledge them. This being a good rule in caſes of this nature, *that it is ſafer to obey authority with a doubting conſcience, than with a doubting conſcience to diſobey*; and it is as certainly a ſin to quit my poſt, or hazard my eſtate, when I might preſerve both, by ſubmitting to the authority and judgment of thoſe whoſe duty it is to inform my judgment, and ſolve my doubts.

" You made another objection; namely, that you are to declare you do this willingly, though you cannot help having ſome ſcruples concerning this Oath.

" It is certain, where a man has the leaſt ſcruple, he would avoid taking any Oath, were he left to himſelf; but when authority, the very ſame authority that I obey in other caſes, when that interpoſes in doubtful caſes, it turns the ſcale, and obliges to obedience. And then a man does that *willingly*, which he would as willingly have let alone had he been at his own diſpoſing.

" I remember another difficulty you laboured under. You are (you ſaid) obliged to declare, that you believe a perſon has *no right*. When the deciſion of the queſtion depends upon ſuch arguments, of whoſe force you are not qualified to judge, this is true.

" But then the caſuiſts give you this direction for your ſafe conduct, namely, *follow the moſt probable opinion*, which certainly is that of the legiſlature, in doubts concerning human laws and conſtitutions, *where no known law of God is againſt it*. You profeſs to believe this upon the authority and judgment of the government you are

are under. That authority is ſufficient to claim our aſſent, where we ourſelves are not able to come to a determination.

" I have heard you often ſay, that you would take the *Oath of Allegiance* without ſcruple, were that only required of you. Now, I believe you have not well conſidered the little difference (if any) betwixt that and the oath of abjuration; the one being an *affirmative*, and the other a *negative Oath* of allegiance. By the firſt, you promiſe to bear faith and true allegiance to the King in poſſeſſion. By the ſecond, you ſwear that you will not pay that allegiance to any other. Now, by allegiance, you mean that obedience which the laws, as interpreted by the judges, require of you; they require this ſecurity of your fidelity; you are bound to do this, if you can do it without ſinning againſt ſome known law of God; it is not a probability of ſinning that will excuſe you againſt a known command of God.

" I might have referred you to many large tracts for your ſatisfaction, but I rather chooſe to recommend this ſhort argument to your conſideration: That we are governed by the authority and judgment of divines, in matters of religion; by phyſicians, in caſes concerning our health; and by every tradeſman, in his proper calling.

" Now, it being the unanimous opinion of the Lords and Commons, Biſhops, Divines, Judges, and Lawyers, who have all taken the oaths, that the ſeveral declarations therein contained are agreeable to the laws of this land, and no way contrary to the law of God; one cannot tell what more a private ſubject ſhould deſire, to incline him *to believe* that the King has a right to his allegiance in the terms of the oaths required of him, and conſequently can have no good reaſon to ſcruple the taking of them.

" If theſe reaſons prevail with you to take this Oath with the ſincerity of one that is in earneſt, you will give the government that ſecurity which they think fit to require of you, and your mind that eaſe, which unneceſſary ſcruples indulged are apt to bereave you of."

N. B. Tertullian, in his apology for the Chriſtian religion, hath theſe remarkable words relating to this ſubject: " Jeſus Chriſt calls for a piece of money, and ſeeing " the ſuperſcription to be Cæſar's, *without any further enquiry*, he orders the things " that are Cæſar's to be given to Cæſar, and the things that are God's to be given " to God." *See Mr. Reeves's preliminary diſcourſe to that book, page* 145.

Soon after his acquittal, the Biſhop went to Scotland, and was met on the borders by a vaſt concourſe of people, who attended him to Edinburgh, where he was waited on, and highly eſteemed by the Clergy; and on his return, great numbers of the Nobility, Clergy, and Gentry, came with him almoſt as far as Carliſle.

On the 4th of October, 1724, he ſays, " After having been eighteen " months abſent from my Dioceſe, very much to my ſorrow and charge, " to defend the juriſdiction and epiſcopal authority, and having gained " my cauſe, I took ſhipping at Hylake, and the next day, after a very " fine paſſage, I landed ſafe at Douglas. Bleſſed be God for his great " mercies!"*

* Memorandum-Book.

On

On the 24th of November following, he met his Clergy in full Convocation at Biſhop's-Court, and there delivered them the following Charge:

" My brethren, " *Biſhop's-Court, Nov.* 24, 1724.

" I ſhould not have given you the trouble of meeting in Convocation at this ſeaſon of the year, but that I think it of the laſt conſequence to keep up *very ſtrictly* to the laws and conſtitutions made for preſerving of *Church Diſcipline.*

" At our laſt, and ſome former Convocations, I gave you notice of ſeveral pernicious books, and pernicious principles, that were propagating amongſt us. We now ſee the ſad effects of ſuch attempts; and, indeed, we may be aſſured of this, that as *errors in faith* will almoſt evermore be attended by *errors in practice*; ſo *lewd principles* will certainly produce *lewdneſs of manners.*

" We ſee all this verified, in fact, to the joy of Satan and his emiſſaries, but to the exceeding great grief of every ſerious Chriſtian in this place, which was formerly diſtinguiſhed from all other countries, by the excellency of its diſcipline, the good morals of the natives, and their ready ſubmiſſion to be reformed, when they had any of them the misfortune to fall, by the godly methods made uſe of to reſtore ſinners to the peace of the Church.

" And wo be to all thoſe who have been any way the inſtruments of Satan, in weakening our hands, and in endeavouring to bring Church Authority into contempt. And I pray God they may ſee their error and guilt, in the diſſoluteneſs of manners that are every day increaſing amongſt us, and that they may bitterly repent of their ſin before it be too late.

" For, in the name of God, what reaſon have any but *Infidels* to diſcountenance Church Diſcipline, as it is exerciſed in this place? What is it we can have in view, but the glory of God, and the good of ſouls? We have not only the teſtimony of our own conſciences for the truth of this, but we have the teſtimony alſo of this whole nation, *by their repreſentatives*; that we have been far from lording it over the bodies or ſouls of the people committed to our charge, or exerciſing a *ſpiritual tyranny*, as was moſt unjuſtly ſuggeſted by one of our perſecutors; and I appeal to every one of your conſciences, whether we have not always, *without any reſpect of perſons*, moſt readily, and with open arms, and glad hearts, received offenders into the peace of the Church, whenever they gave the leaſt tokens of a ſincere ſorrow for their ſins, and ſubmit to the cenſures appointed for ſatisfaction for the ſcandal and offence they have given to the Church of God.

" But who are theſe; and what do they aim at, that are ſuch enemies to Church Authority, and rejoice to ſee all godly diſcipline trampled on? Why; they are generally ſtrangers, or ſuch of the natives, as they have corrupted; they are ſtrangers to our laws, and to the good effects of our diſcipline; they are very many of them ſtrangers to all virtue and religion; to the fear of God; and to the rewards and puniſhments of another life; and have very little regard for the welfare of this Church and nation, or for the judgments of God, which are hanging over our heads, for the growing vices of theſe times.

" For as ſure as there is a God, and that his word is true, if a ſtop is not put to the evils that are ſpringing up amongſt us; we have reaſon to expect ſome ſore judgments upon ourſelves and poſterity. The words of Joſhua to the Iſraelites,

Ye have ſinned againſt the Lord, and your ſin will ſurely find you out, will be found true; not only by private men, and families, but by whole nations. All ſin muſt be puniſhed either in this, or in another world; and though particular men may ſometimes eſcape in this world, yet nations, as ſuch, can only be puniſhed here, and here they muſt expect the reward of their iniquities.

" And can any native, or any man, who has any true love for this once happy Iſle, be pleaſed to ſee that authority diſcountenanced and evil ſpoken of, which is ordained by Chriſt himſelf for the curing and preventing of wickedneſs, and for averting the judgments that are the reward of ſin unrepented of?

" And can any man who profeſſes himſelf a Chriſtian, and who knows, as every Chriſtian ought to do, that Church Diſcipline is as much the ordinance of Jeſus Chriſt, and as ſuch to be preſerved entire by the Miniſters of his Kingdom, as are the faith and doctrines of the Goſpel. Will any man who acknowledges *this*, be unconcerned to ſee *that*, and *thoſe* who are bound at the peril of their ſouls to preſerve it, deſpiſed and diſregarded?

" It was but hoped by ſome people, that a ſtop would be put to the diſcipline of the Church, and ſee what followed in leſs than two years; and by this you may gueſs what would follow if ſuch attempts had ſucceeded.

" The Prieſt's office has been invaded. Two inceſtuous perſons, under the cenſures of the Church, have been clandeſtinely married, which by the wholeſome laws of this Church is excommunication, *ipſe facto*, to all preſent. One of theſe unhappy inceſtuous perſons is dead, under cenſures, without any ſenſe of her ſad eſtate towards God, hardened by that wicked pretended marriage; and the other perſiſts in his obſtinate refuſal to own his crime.

" Whoredom and drunkenneſs are become ſo common, that they are practiſed without ſhame; and even parents themſelves can ſee their *ſons* and their *daughters* polluted with theſe damning ſins, without any great concern.

" The name of God is every where blaſphemed,—the Lord's Day profaned,—and the very ordinances of the Goſpel deſpiſed ſins; if any, which will ſhut men out of Heaven, and ought to ſhut them out of Chriſt's Church on earth, till they ſee their error, and repent of it.

" *Thieving* and *Houſe-breaking*, and other crimes, which have brought ſome to ſhame, and others to untimely ends, were never ſo common as of late, which muſt be owing, in a great meaſure, to the diſregard had to the Miniſters of Chriſt, whoſe buſineſs it is to plant the fear of God amongſt men, which alone can hinder them from falling into theſe crimes.

" Nay, that which is very afflicting indeed, this little quiet nation, for ſo it has till now been called, is in danger of being divided by *faction* and *diſcord*. Names of *diſtinction*, the foundation of hatred and uncharitableneſs, are tranſplanted from other divided nations to this united country; and people are perſuaded to believe that we are enemies to that prince and government, which the providence of God has ſubjected us to; for no other reaſon, I verily believe, but becauſe we are not over forward to meddle with politicks which do not belong to us. For, as moſt of you have often heard me reaſon upon this head, no man can deliberately *uſe* or *join* in thoſe prayers of our Church for the King and government of theſe kingdoms, and at the ſame time wiſh evil to them, or ſtrive to weaken their authority.

" Another

" Another moſt wicked attempt to render our authority leſs ſignificant, has been, to repreſent us as enemies to the Lord of the Iſle, and his juſt prerogatives; as if every man in England, who has a controverſy with the King, as there are very many every day, were therefore an enemy to the King and his government, when it is notorious to every body who knows what paſſes in the King's Courts, that no man is one jot the worſe thought of by his judges becauſe the cauſe is betwixt the King and one of his ſubjects; but if there is any room for favour, it is generally given to the ſubject.

" We are in the firſt place obliged, by our Ordination and Conſecration vows, to defend the laws of God, and to puniſh and rebuke gainſayers. We are, in the next place, ſworn to defend the Lord's juſt prerogatives, and the laws of this land; we pray daily for his health and proſperity, and for the proſperity of his government; we patiently ſubmit even to fines and impriſonment, till relieved by a ſuperior authority; at the ſame time we are not ignorant that we have an authority (and which we are bound by our oaths to maintain) as well as the civil magiſtrates, and in matters ſpiritual, independant on the Civil Power, at leaſt within this Iſle. And if we muſt be reproached for aſſerting this, which is as plain as laws can make them; *God's will be done.* It is better to ſuffer for well-doing, than for evil-doing.

" My Brethren,

" I take no pleaſure in mentioning theſe things, nor in recounting the enormous wickedneſſes which I juſt now hinted at. But I would take your advice what is beſt to be done to hinder ſuch vices from ſpreading, and to deſire your aſſiſtances, without which it will be impoſſible for us to do any great good.

" My earneſt deſire deſire, and what I require of you, is, to make preſentments every month, according to our laws and conſtitutions, that while crimes are flagrant and known to every body, they may not be forgotten, by being put off till juſt the courts are going to ſit; a way I have obſerved in ſome pariſhes.

" The next thing I deſire, and require of you, is, to ſee the cenſures punctually performed, when they come regularly to you, or to acquaint the court forthwith, where the fault lieth.

" But eſpecially, and for God's ſake, I beſeech you, let us, all of us, while we are endeavouring to keep out and to cure the growing vices of the age we live in, let us be moſt careful of our own conduct and morals, leſt we pull down with one hand what we are building with the other. *Thou that abhorreſt idols, doſt thou commit ſacrilege,* was a moſt ſevere reproach upon the Jewiſh nation; and it will be ſo upon us, if we call others to an account, and are ourſelves liable to be cenſured by others.

" We are moſt unjuſtly reproached for being enemies to ſtrangers; I wiſh to God we had been more enemies to ſuch of them as have from time to time corrupted our manners, and our principles, and afterwards raiſe an evil report upon the whole community, for the vices of thoſe whom they themſelves have corrupted. And I muſt tell you, that it will be an inſtance of great wickedneſs in any one of ourſelves to countenance ſuch (and ſuch there are) who are enemies to piety, who ſubvert the weak and the unſtable, and who are uſing their utmoſt to undermine that power which Chriſt has committed to the governors of his Church.

" Having

" Having been ſo long abſent from my Dioceſe, (not willingly, I call God to witneſs;) it is probable that many in every pariſh may deſire to be *confirmed*, I purpoſe, therefore, God willing, to have Confirmations through the whole Dioceſe at proper places, of which you will have timely notice, as ſoon as the days are a little longer, and the ſeaſon better. In the mean time, I give you timely notice, that all perſons concerned may come duly prepared for ſo holy an ordinance, and not loſe the exceeding great benefit and bleſſing of ſuch an inſtitution, for want of being throughly informed concerning the meaning and deſign of Confirmation, which you all know is very particularly ſet down in the beginning of the Manks Catechiſm, which every body has in their hands, but may want a little of your pains to make them to underſtand it as they ſhould do.

" And becauſe a great deal depends upon children's underſtanding the nature of Confirmation, and a great deal of that wickedneſs, which is afterwards ſeen in the lives of too many who have been confirmed, proceeds from the want of their being made truly ſenſible of the vows that are upon them, and the extreme hazard they run by forgetting thoſe vows, and grieving the Spirit of God, by which they were ſealed unto the day of redemption; I hope you will, every one of you, take a great deal of pains to prevent ſo great a calamity as the loſs of any one ſoul, who may otherwiſe periſh for want of good inſtruction.

" Our old friend and benefactor, Dr. Bray, ſtill continues his love and kindneſs for this poor place, and has procured us a number of very uſeful and practical books for every pariſh and library in this Dioceſe; they are in Mr. Thorne's hands to be bound, and will be delivered to you when finiſhed. And it will be very neceſſary, that this benefaction be acknowledged by all the Clergy of the Dioceſe, after a moſt grateful manner.

" You perceive, by the ſucceſs I had in procuring the Royal Bounty, and eſpecially that part of your arrears due in the late Queen's time, that I was not unmindful of your intereſts, even at the diſtance I was forced to be from you. Had I not very ſeaſonably applied for it, at that very time I did, and made a very good intereſt to obtain it, it is probable it might never have been got; as many of her debts are ſtill unpaid. This is a very particular pleaſure to me; and the only return I expect from you is, that you will be more careful to diſcharge the duties of your calling, which was the end of giving and continuing the royal bounty.

" Mr. Chriſtian, the Vicar of Jurby, has very earneſtly petitioned me, that he may be permitted to live in his houſe, which is near adjoining to the Church, and to the Vicar's houſe, where he has lived for above twenty years paſt, becauſe of a very numerous family of children and ſervants which he has, for which the Vicar's houſe was too ſtrait. I have granted this reaſonable requeſt; and I mention it at this time to ſhew you with what reluctancy I ſuffer non-reſidence, and only where real neceſſity requires I ſhould do ſo.

" I take this occaſion to acquaint you, that Mr. Matthias Curghey, the Vicar-general's ſon, has an earneſt deſire to enter into holy orders; the Canon, you know, requires, that he ſhould have proper teſtimonials of his ſober life and converſation, under the hands of ſeveral Miniſters, who of their own knowledge can certify the ſame. Thoſe from whom ſuch teſtimonials may be expected, will endeavour to inform themſelves very well, and to be mindful of his future conduct; that on that account they may truly certify he is qualified for the order of Deacon."

" On the firſt of January, 1725, my dear child, coming to ſee me from " Liverpool, was in a tempeſt driven to the coaſt of Ireland, and there ſhip- " wrecked; but, by the great mercy of God, his life was ſaved; and this day " (Jan. 16,) I have a letter under his own hand. The Lord make me " thankful."*

Having ſettled the parochial libraries† in the Iſle of Man, and eſtabliſhed petty ſchools‡ throughout the Dioceſe, in the year 1724 he founded a ſchool at Burton, the place of his nativity; and in the year 1732 built a ſchool, and a houſe for the maſter, endowing it with a revenue of thirty pounds per annum.

In the year 1730, his ſon propoſed to the Biſhop to eſtabliſh a fund for the ſupport of Clergymen's widows and children in the Iſle of Man, which was the more neceſſary, as from the ſmallneſs of the livings, few were able to make a proviſion for their families. To this the Biſhop readily agreed; and by the aſſiſtance of Mrs. Crow, Mrs. Levinz, (the late Biſhop's widow) Lady Elizabeth Haſtings, and others, a ſum of money was raiſed, and placed in the Engliſh funds; the intereſt of which, amounting to twelve pounds a year, was appropriated to that purpoſe.

Some years after, the benevolent propoſer of this Inſtitution, aſſiſted by ſome of his friends, very conſiderably enlarged it, by purchaſing of the late Duke of Athol the thirds of the Living of Kirk-Michael, which he made over to truſtees for the uſe of that Charity for ever; and in the year 1780, the ſtate of the Charity was as follows:

An Account of the *Receipts and Profits of the Impropriate Third of Tithes of the pariſh of Kirk-Michael,* purchaſed from his Grace John Duke of Athol, by the Reverend Doctor Thomas Wilſon, and by him aſſigned for the better ſupport of the Widows and Children of the Clergy of this Iſle, for the year 1779, ending at Eaſter 1780; as alſo of the intereſt of 79l. being ſavings made by the Right Reverend Father in God, Thomas, Lord Biſhop of Sodor and Man, out of a fund then appropriated for the ſaid purpoſe; and likewiſe of the diſburſements attending the ſaid fund; with a further account of the application and expenditure of the clear proceeds thereof:

		£.	s.	d.
April 24, 1780.	To the intereſt of 30l. due from ——— ———, of ———, 12th December laſt, at ſix per cent. on condition that if he paid the intereſt punctually at the end of each year, or within a month after, to abate at the rate of one per cent. but he having failed therein, has paid at the rate of 6 per cent.	1	15	0

* Memorandum-Book.

† Dr. Bray, by whoſe advice and aſſiſtance this excellent Charity was firſt begun, continued to ſupply the libraries with books as long as he lived. Dr. Bray died in 1729.

‡ Lady Elizabeth Haſtings left twenty pounds a year to theſe petty ſchools in the year 1740. The Biſhop in a letter to his ſon ſays, " I had a letter from one Granville Wheeler, who married one of Lady Elizabeth " Haſtings' ſiſters, (whether a Gentleman or Clergyman I know not) with an atteſted copy of a clauſe of " her Ladyſhip's will, where ſhe has given twenty pounds a year for ever for the petty ſchools here."

To

	£.	s.	d.
Brought forward,	1	15	0
To the intereſt of 49l. due from ——— ———, of ——— ———, 24th March laſt, on the above-mentioned condition; and he having likewiſe failed therein, is to pay at the rate of 6 per cent. ——— ———	2	17	2

To the profits of the impropriate third of tithes for the year 1779, ending at Eaſter 1780, viz.

	Britiſh. £.	s.	d.			
Four Town's tithe - -	9	0	0			
Ballamoar's ditto - -	4	16	0			
Ballachrink's ditto -	1	10	0			
Commal's ditto - -	3	12	0			
Ballakilley's and Ballachoaine's ditto	4	4	0			
Ballacurleod's tithe -	2	12	6			
Sylchaige's ditto - -	2	3	6			
Ballameanagh's ditto -	2	8	0			
Cronk-bane's ditto - -	2	0	0			
Stockfield's ditto -	2	11	6			
Eaſt Scarriſdale's ditto - -	1	10	0			
Weſt Scarriſdale's ditto -	2	5	0			
Kerroo-cruinn's ditto - -	3	13	6			
Milkneſs, Lamb, Wool, Offerings, Gooſe, and Pig tithe	4	18	3			
£.	47	4	3	= 55	1	7½
Total proceeds in Manks				£. 59	13	9½
Out of which to be deducted, viz.						
Proxy due at Eaſter laſt paſt -	1	0	0			
Caſh paid for Sacramental Elements	1	0	3			
Ditto to the Rev. Evan Chriſtian, Vicar-general, for his trouble in letting the ſaid tithes, collecting the profits, and paying the clear amount thereof to the objects of the truſt	1	0	0			
Caſh to the ſaid Evan Chriſtian, as Secretary to the Truſtees - -	0	11	8			
Ditto for the Vicar's choice houſe -	0	2	0½			
Ditto to the Rev. Mr. Clague, for collecting the ſmall tithes - -	0	11	8			
Ditto to William M'Aulay, for cleaning, painting, &c. Lord Biſhop Wilſon's tomb	0	8	5½	4	14	1
Remains to be diſtributed				£. 54	19	8½
Whereof deduct one-fourth part to be diſtributed amongſt the Children and Orphans of the Clergy, agreeably to the fourth rule of the truſt deed -				13	14	11
Remains to be diſtributed amongſt the Widows				£. 41	4	9½

That is to ſay, £. s. d.

To Mrs. Catharine Curghey	6	17	5½
Mrs. Mary Allen	6	17	5½
Mrs. Iſabel Curphey	6	17	5½
Mrs. Jane Crebbin	6	17	5½
Mrs. Margaret Quayle	6	17	5½
Mrs. Elizabeth Wilks	6	17	5½
£.	41	4	9

And the above ſum of 13l. 14s. 11d. diſtributable amongſt the Children and Orphans of the Clergy, we have, agreeably to the truſt in us repoſed, and on conſideration of the circumſtances of the ſeveral applicants, thought proper to diſpoſe of in the following manner:

Viz. To the Rev. Samuel Gell, towards the ſupport of his ſon at Caſtletown ſchool - £.	4	0	0
To the Rev. Nicholas Chriſtian, towards the ſupport of his ſon at the ſame ſchool -	4	0	0
To the Rev. Thomas W. J. Wood, towards the ſupport of his children at ſchool -	2	17	5½
To the Rev. Henry Corlet, for the ſame purpoſe	2	17	5½
£.	13	14	11

Caſh diſtributable as above-mentioned -	-	-	-	51	19 8½
Allotted to the widows as before expreſſed	41	4	9½		
To Clergymen's Children and Orphans	13	14	11	51	19 8½

At Kirk Michael, 24th April, 1780.

The before-going diſtribution is this day agreed on and made by us,

W. MYLREA,
JOH. MOORE,
PH. MOORE,
EV. CHRISTIAN,
DANIEL GELLING,
} Truſtees.

In the year 1734, the Biſhop publiſhed "A ſhort and plain Inſtruction "for the better underſtanding the Lord's Supper;" and the year following he came to England, for the laſt time, to viſit his ſon and daughter, at which time he was introduced to King George the ſecond and his Queen, who took particular notice of him. On his return, he viſited the province of York, at the earneſt requeſt of Archbiſhop Blackburn, and confirmed upwards of fifteen thouſand perſons.

Some unhappy perſons being condemned to death in the Iſle of Man, for the crimes of robbery and houſe-breaking, occaſioned the Biſhop to ſend circular letters of exhortation and prayers to the Clergy:

"GENTLEMEN,

" GENTLEMEN, *July* 18, 1735.

" Whereas William Clucas, William Kelly, and James Clucas, priſoners in Caſtle-Ruſhin, are under the ſentence of death for burglary and robbery by them committed:

" It is neceſſary that this ſhould be ſignified to our congregations, that they may ſeriouſly join in praying to God for theſe poor ſouls, under ſuch mournful circumſtances; that they may make the beſt uſe of the few days they have to live in this world.

" You are, therefore, in the mean time, to uſe the prayer ſet forth 1705, upon the like occaſion; which (becauſe ſome of you may not be provided with it) we have here ſubjoined.

" You will alſo take this opportunity of ſpeaking very plainly to your people againſt robbing and ſtealing, as alſo thoſe evil ways and courſes that lead to ſuch ſins; viz. idleneſs, drunkenneſs, neglecting the ordinances of God and his worſhip, covetouſneſs, diſtruſting God's providence, injuſtice in their dealings, and diſcontentedneſs in their reſpective ſtations of life.

" Let them know the neceſſity of abſtaining from all appearance of evil; and that Repentance and Reſtitution are neceſſary duties, and yet much more difficult than is laid to heart;—that they who turn a deaf ear to your admonitions, and deſpiſe the means of grace appointed for their ſalvation, do thereby provoke God to take from them his Holy Spirit, and leave them to themſelves;—and that if people will not glorify God by their lives, he will be glorified in their condemnation and deſtruction.

" Set before them the terrors of the Lord, what a ſad and ſhameful end theſe unhappy wretches have brought upon themſelves, and what concern, what infamy, what ruin, upon their name and poor families.

" Let them be aſſured, that the evil which purſueth ſinners will moſt certainly overtake and lay faſt hold on them in ſad judgments here, and much worſe hereafter, if not prevented by a timely, a ſerious, and bitter repentance.

" And above all, put them in mind, that they cannot do this, or any thing that is good of themſelves; and that it is abſolutely neceſſary to obtain and ſecure the aſſiſtance and grace of God, by praying for, and rightly improving theſe his favours.

" This will be a word in due ſeaſon; and theſe truths preſſed home upon the conſciences of your people, as you in prudence ſhall think proper, will, it may be hoped, make them bethink themſelves in good earneſt to bring up their children in the fear of God, and ſet them an example of living godly, righteouſly, and ſoberly.

" And if, by this mournful inſtance, others will be prevailed upon to take warning, theſe poor creatures may, by their death, make ſome amends for the evils of their lives.

" But this we are ſure of, that by thus doing our part, and remembring them in our private devotions, we ſhall have the comfort of delivering ourſelves. And may God Almighty direct, aſſiſt, and proſper our endeavours in his ſervice!"

Prayer

Prayer for the Priſoners.

"O God, whoſe judgments againſt all obſtinate offenders are moſt ſevere and terrible, and whoſe mercies are infinite towards all thoſe who with hearty repentance and true faith turn unto Thee; look down, we beſeech Thee, with an eye of pity, on theſe perſons now lying under the ſentence of death ready to be executed upon them.

"In the midſt of judgment, remember mercy, and let thy power and tender compaſſion be ſhewed in their converſion, as thy juſtice has appeared in their condemnation.

"Give them a true ſenſe of all the tranſgreſſions of their lives paſt, and eſpecially of thoſe ſins that have brought this judgment upon them; that their conſciences being awakened by the near approach of death, they may call their ways to remembrance, and turn to Thee in weeping, faſting, and prayer. And the gracious God be merciful unto them in the free pardon of all their ſins.

"Bleſſed God, and Lover of Souls, let the ſorrowful ſighing of priſoners come before Thee, and by the greatneſs of thy power preſerve Thou thoſe that are appointed to die. We know, O Lord, that there is no word impoſſible with Thee, and that it is not always much time and knowledge, but thy grace, which fits men for Heaven, which we humbly pray Thee to vouchſafe to theſe thy poor creatures, who have no hopes but in thy great mercy in Jeſus Chriſt; for whoſe ſake we pray God to hear us; and at the hour of death, and in the day of judgment, good Lord deliver us.

"And ſanctify, we moſt humbly beſeech Thee, theſe examples to this whole land, that we may all ſee, that it is indeed an evil thing and bitter to forſake the Lord; and that we may teach our children, and our houſholds, to fear God always; that they may continue thine ever, until they come to thine everlaſting Kingdom; through Jeſus Chriſt our Lord and Saviour. *Amen.*"

And in his pulpit the Biſhop called upon the congregation to join with him in prayers to God for their pardon and eternal welfare; concluding with an Exhortation, which we doubt not left a laſting impreſſion on their minds.

"CHRISTIAN BRETHREN,

"There being ſome perſons under the ſentence of condemnation, you are earneſtly deſired to aſſiſt them with your devout prayers under theſe ſorrowful circumſtances; that God, who in juſtice has delivered them up to an untimely temporal death, may in mercy deliver them from death eternal.

"To this end, let us in Chriſtian charity pray for them, that they may make the beſt uſe of thoſe few days they have to live in this world.

"That God, who alone can order the unruly wills and affections of ſinful men, may graciouſly diſpoſe and fit them for another life.

"That they may become deeply ſenſible of their crimes, and truly repent of them; and that God would for Chriſt's ſake accept of their repentance.

"So that whatever puniſhment they have deſerved, they may have it in this world; that in the next they may eſcape the judgment of an offended God.

"That

" That they may give glory to God in ſubmitting patiently to the puniſhment laid upon them as the due reward of their deſervings.——And that this bitter cup, which is ſo much abhorred by fleſh and blood, may be a wholeſome medicine for the ſaving of their precious ſouls, through the merits of Jeſus Chriſt.

" And that we may offer up our prayers with greater devotion, let us conſider, that we have all of us many ways offended God, and it is his great mercy that we have not before this felt his judgments.

" Let us therefore pray for theſe poor priſoners; and let us pray alſo for ourſelves, our children, and families; that we may all live in the fear of God, ſerving and obeying him as we ought to do; that his grace may always prevent and follow us; and that he may never be provoked to give us up to the government of the Devil, to be led captive by him at his will.——Let us alſo pray for this whole land, that all evil practices may be diſcountenanced, and that, by the grace of God, we may have few of theſe examples to lament hereafter.

" So that all being warned by this mournful inſtance, theſe poor creatures may make ſome amends by their death for the evils of their lives.

" Let us then, my beloved brethren, with one heart and ſoul, offer up our prayers on their behalf, truſting in God's goodneſs, that he will be merciful unto them, in the forgiveneſs of all their ſins; and for the loſs of this life, comfort them with the hopes of a better; thro' the merits and mediation of Jeſus Chriſt. *Amen.*"

The Prayer.

" O God, whoſe judgments againſt obſtinate offenders are moſt ſevere and terrible, and whoſe mercies are infinite, &c. [*See preceding page.*]

The Exhortation.

" And now we have charitably offered up our prayers to God in behalf of theſe poor priſoners, it will be a proper time to ſpeak of the crime for which they are to ſuffer death.——And it is a matter to be ſeriouſly lamented by this generation, that the vice of ſtealing, which was not heretofore known in the Iſle of Man, is now become too common.——God grant that this generation may be warned by this judgment, and that this ſin may not be known in the ages to come.

" Now, that nothing may be wanting on our part towards curing this evil, I will, in as plain a manner as may be, ſhew you, *Firſt*, the great evil of this vice. *Secondly*, how it comes to paſs that too many are given to it. *Thirdly*, how by God's grace it may be hindered from ſpreading.

" I. And firſt:—This is a grievous ſin on many accounts. It does great diſhonour to the providence of God, as if God could not provide for his creatures without their taking evil courſes to get what they want.

" We know what a reproach it would be to a maſter of a family, if his ſervants ſhould ſteal to get themſelves bread; and will not God be as much diſpleaſed with *his* ſervants, when they bring ſo great a ſcandal upon his providence, which takes care of all his creatures, and does the beſt for them?

" It is true, God has made ſome poor, and ſome rich; but then he has commanded the rich to take care of the poor out of the plenty he has given them, which if they do, he will reward them; and if they neglect to do ſo, they will ſuffer for it. On the other hand, he has commanded the poor to be contented with their

their condition, and not desire by unjust ways to better it, but to depend upon his providence and promise, that they shall not want what is needful for them; and that he will make them a great amends in the next world for what they want in this.

"Now, if men will not believe God, nor trust his promises, but will take evil courses for what they want, they provoke him to leave them to their own ways, and then they soon bring reproach and ruin upon their name and family; they for the most part continue poor besides; and what is most sad, they take the way to make the next life more miserable than this.

"On the other side, it is well pleasing to God, when a poor family is contented and honest in a low condition; it is a sure sign they have their hopes in Heaven; and indeed they have the best title to the promises of the Gospel. "Hearken, "my beloved brethren," (saith St. James, ch. ii. 5.) "hath not God chosen the "poor of this world rich in faith, and heirs of the Kingdom which he hath pro- "mised to them that love him?" Why, every man in his right mind must acknowledge, that all the riches or pleasures on earth are not to be compared to this preference which God seems to have given the poor honest man above his neighbour. So that when such a man becomes dishonest, he does not only displease God, but he loses one of the best titles to the Kingdom of Heaven.

"II. But there is another thing which should make all men to abhor this vice; and that is, the great difficulty of repenting truly of it. Most people hope, some time or other, to repent them of their sins, though few consider how hard it is to forsake any one vice to which one is accustomed; but especially, truly to repent of this sin is very hard; for it is difficult, very difficult, to flesh and blood, to ask forgiveness, to restore ill-gotten goods, or to make those satisfaction, who have been wronged; and yet this is a part of true repentance, that people should, as much as is in their power, undo what they have done amiss.

"Therefore, when we consider, how few do these things, we have great reason to lament the sad condition of such as are guilty of this sin, and to beg of Almighty God to give all men grace to shun it, as they hope to see the face of God in peace.

"Is it needful to tell you, that this vice is grievous upon another account; that it causes unchristian quarrels, heart-burnings, and discontent amongst neighbours; is an occasion that honest people are without cause suspected, and evil reports raised on such as do not deserve them, to the breach of charity and good neighbourhood?

"In short; it brings sin and shame, and sometimes death, you see, upon people here, and, without repentance, death eternal hereafter.

"And though those people who are addicted to pilfering do always hope never to be discovered, yet few escape; sooner or later the providence of God brings them either to shame or punishment. From which consideration we pass to the

"Second head, to enquire into the causes of this vice.

"And they are, first, a great neglect in too many parents to teach their children their duty, as if they brought them into the world only to live, and eat, and drink, a few years, and that to be the end of them; and yet their love for them while they live, and their concern and affliction for them when they come to an untimely end, looks as if they valued them more than the beasts that perish. And their trouble would be much greater, if they did but consider, that the punishments of the next life are far more grievous than can possibly be inflicted in this.

"But

" But many parents do not only neglect to teach their children their duty, but do give them bad examples themſelves;—a thing ſo frequent, and yet ſo ſad, that words cannot expreſs the concern a good man has when he conſiders it.

" For a parent to love his children, to wiſh them well, to have taken pains to bring them up through many years of infancy, childhood, and youth, and then to ſet them an example of vice, to corrupt, to ſhame, and to ruin them ſoul and body; this is ſurpriſing, indeed; and yet, God knows, it is too common.

" So is it for parents to neglect to give their children due correction; they are often too careleſs, or too indulgent to their leſſer vices, till ſin, increaſing with their years, they become too ſtubborn, or too wicked, to be taught and governed.

" Theſe are ſome of the cauſes of this ſin; but that which encourages people moſt, is this: They think it is eaſy for a man to be content with ſmall things, and to leave off when he pleaſes; but this is a ſad miſtake. Nothing but God's grace can keep us from the greateſt ſins: if once we provoke him to give us up to our own heart's luſts, there is nothing will reſtrain us; neither reaſon nor religion; neither the fear of death, nor the terror of damnation. And if the drunkard, and the common ſwearer, find it exceeding hard to leave thoſe vices, be aſſured it is as difficult to leave off pilfering, when once it is become habitual.

" III. Let us therefore conſider, how, by the grace of God, and men's good endeavours, this vice may be prevented.

" And firſt, let thoſe to whom God has given the good things of this world, be very liberal to ſuch as really want them, that the poor may have no temptations to ſteal to relieve their neceſſities.

" God has provided enough for us all; and, that we may none of us hoard up his bleſſings while our poor brother wants what is needful for him, God has ſo ordered it, that we ſhall carry nothing along with us when we die; and even thoſe we leave it to ſhall not enjoy it, if we have defrauded God, and his poor, of what way their due.

" Therefore let thoſe look to it, who have this world's good, and ſee their brother have need, and ſhut their compaſſion from him; their poor brother may be tempted to diſhoneſty, but they will bear a ſhare in the blame and puniſhment.

" As for ſuch as are able to get an honeſt livelihood, and will ſet themſelves in no good way, it is a fault to ſpare them, and true kindneſs to their ſouls to make them ſenſible of their error.

" But the moſt effectual way of curing this vice, as well as moſt others, is, to let people ſee the neceſſity, the ſatisfaction, and the advantage, of bringing up their children and ſervants in the fear of God, and under a ſenſe of his all-ſeeing eye.

" Shame and death are dreadful things; but yet they are not of power to keep men from ſin, without the fear of God be in their hearts.

" And if people are not bred up in the fear of God, it is next to a miracle if ever they come to ought; ſo that rich and poor ſhould all aim at this, to teach their children the ways of piety and virtue.

" People may be poor, and not able to give their children learning; but in a Chriſtian country, none can poſſibly want means of having them inſtructed in things neceſſary to ſalvation; for want of which, many are ruined without ſuſpecting the danger.

"The pooreſt man can bring his children conſtantly to God's houſe; can ſee that they ſay their prayers, and can pray for them himſelf; and if all people would but do this, we ſhould ſoon ſee the bleſſed fruits of it; for being accuſtomed to this, they would learn to know that God is to be feared and ſerved; that he ſees and hears, and will reward, or puniſh, all our actions.

"If to this, people would take care to puniſh and diſcountenace all appearances of this evil we are ſpeaking of, many would live orderly who are now a burthen to the land. But, God knows, there are ſome ſeeds and branches of this evil which men do not think fit to diſcountenance; not conſidering, that the greateſt ſinners begun at firſt with leſſer crimes. Judas was at firſt a thief, at laſt he betrayed his Maſter, and then hanged himſelf. So ſurely does one vice make way for another, if not in time prevented; which ſhould be a warning to ſuch as live, or ſuffer their children to live, in a courſe of ſin, without advice and correction.

"Remember well the advice of Solomon, [Prov. xxix. 15.] "The rod and "reproof give wiſdom; but a child left to himſelf bringeth his parents to ſhame."

"Let them learn from your example to ſhun, to hate, a vice, which is ſo dangerous and ſo ſhameful.

"But above all, let them know that it is a ſin which will ruin their ſouls. It is true, it is a ſad thing to be expoſed to ſhame, to come to an untimely end, but it is much more dreadful to be ſhut out of Heaven.

"To conclude:—Without the grace of God, all your endeavours will be to no purpoſe; therefore do not fail to pray conſtantly for your children, that the fear of God may ever be with them, to keep them from every evil way.

"And may the Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all. *Amen.*"

And further to ſtimulate the Clergy in the diſcharge of their duty, he ſent to each the following Exhortation:*

"BROTHER, "*Biſhop's-Court, October* 16, 1735.

"We ſhould not be able to anſwer it to God, or to our country, if we ſhould omit this melancholy occaſion of warning our congregations againſt ſuch crimes as have brought ſo many, and are bringing more, to ſhameful and untimely ends.

"I do therefore hope, and require you, for more than one Lord's Day next to come, to lay before your people the great guilt, as well as ſhame, of theſe crimes, and the cauſes which lead to them, which are plainly theſe following:

"*Firſt*; The profaning of the Lord's Day; foraſmuch, as they who will not go to God's houſe to learn their duty, and to beg his grace, are prepared to run into any wickedneſs the devil ſhall tempt them to.

"*Secondly*; The great neglect in parents in not correcting their children, and in not giving them a Chriſtian education, but too, too often ſetting them a bad example.

"*Thirdly*; The leading of an idle life, which bringing men to poverty, they are often tempted to become thieves to ſupply their wants.

* It may ſeem very extraordinary, but the Editor has been very creditably informed, that before this time the Biſhop had never had a lock on his outer door, nor any other faſtening than a latch.

"*Fourthly*;

" *Fourthly*; The common and growing ſin of drunkenneſs, which leads men to ſpend more than they can pay for, without taking theſe unrighteous ways.

" *Fifthly*; Wicked and profane companions, who lead them to caſt off all fear of God, and of his judgments, and conſequently all religion.

" *Laſtly*; Diſorderly ale-houſes, which are the very nurſeries of thieves and pilfering ſervants, and are as guilty as the thieves themſelves.

" If theſe things be laid before your people with a zeal and plainneſs which the ſubject requires, one would hope that ſuch people would be brought to ſee their duty, and their danger; and this nation would recover its antient reputation.

" To this end, I beſeech you, (brother) for God's ſake, do all that lieth in your power to implant the fear of God, and family religion, and the due obſervation of the Lord's Day, amongſt your people, by obliging them to ſay ſome prayers with their children; if it be but the Lord's prayer only, it might be a check upon them from taking evil courſes.

" Make your people ſenſible of the neceſſity of Reſtitution, and the great difficulty of doing a duty ſo neceſſary to ſalvation, where people fall into theſe ſins.

" Exhort ſervants to keep at the greateſt diſtance from the too common ſin of pilfering their maſter's goods, which often leads to greater crimes; and all others, from tempting them to a crime which is downright thievery, whatever they think of it.

" Make people ſenſible, if poſſible, that as ſure as God and his Word is true, damnation will be the end of theſe ſins unrepented of.

" And forget not to put your people in mind of the all-ſeeing providence of God, which, one time or other, will bring ſuch hidden works of darkneſs and injuſtice to light, by ways which the cunningeſt thieves can neither foreſee, nor prevent, as has fatally appeared to every obſerving body.

" Laſtly; oblige your wardens to preſent the common ſin of drunkenneſs (as by the law and their oaths they are bound to do) and ſuch as keep diſorderly houſes of entertainment; it being a common obſervation, that theſe crimes, as well as profaneneſs and wickedneſs of every kind, have mightily increaſed, ſince the diſcipline of the Church has fallen into contempt, and been deſpiſed.

" May the bleſſing of God be with you, as you faithfully obſerve theſe directions of your Biſhop, and affectionate Brother,

" THO. SODOR and MAN."

In the year 1739,* the Clergy of the Iſland were thrown into great trouble and perplexity by the death of the Earl of Derby, who dying without iſſue, the Lordſhip of Man (as a Barony in fee) became the property of the Duke of Athol, who had married the heireſs of a late Earl of Derby. This had well nigh deprived the Clergy of their ſubſiſtence; for the Livings of the Iſle of Man conſiſt of a third of the Impropriations,

* In a letter from the Biſhop to his ſon, dated April 26, 1739, he ſays, " I have been as well as ever " I can expect to be at this age. (76.) I was obliged the laſt Sunday to preach at Peel, ride thither, and back " again, on a moſt ſtormy day; and yet, I thank God, I am not the worſe for it." Peel is about eight miles from Biſhop's-Court.

which had been originally purchaſed of a former Earl of Derby, by a collection made in the epiſcopate of Dr. Barrow, in the reign of Charles the Second. At the ſame time, to ſtrengthen the title, and ſecure the purchaſe, an eſtate in England, belonging to the Earl of Derby, had been collaterally bound for the payment of the Clergy.

Now, on the alienation of the Iſland from the Derby family, the Duke of Athol claimed the Impropriations as an inſeparable appendage of his eſtate and royalty, of which it could not be diveſted by any right, that had or could be ſhewn.

The deeds of conveyance from the Earl of Derby to Biſhop Barrow, by ſome means or other, had been loſt from the Records of the Iſland, and the Clergy were in danger of loſing all their property; and to ſuch great diſtreſs were they driven, that, unable to conteſt their rights by law, they would have taken a very trifling conſideration for their loſs.

The Biſhop, in a letter to his ſon, ſays, "What we can do with "regard to the Impropriations I cannot poſſibly tell; we would be content "to take any reaſonable conſideration, rather than loſe all."* Lord Derby offered a thouſand pounds, a ſum very inadequate to the value of the Impropriations. And in another letter, he ſays, "I have little reaſon to complain "of any indiſpoſition but what always attends old age. I preached yeſter-"day at Kirk-Michael Church, and am to do ſo next Sunday; Mr. Chriſ-"tian, of Jurby, died about a week ago, when I ſerved at his Church; "ſo that we are ſadly put to it for proper perſons to ſerve the Churches. "The fear of loſing the Impropriations for ever diſcouraging parents from "educating their children for the Miniſtry."†

This diſtreſs was very conſiderably alleviated by the kindneſs of the Duke of Athol, who allowed the Clergy to take the Impropriations, giving the Duke bonds of indemnification. But this was no permanent ſecurity, and in the end might have been attended with conſequences very fatal to the happineſs of their ſeveral families, if they could not have recovered their right.

The following letter ſhews the nature of the obligation the Clergy lay under to his Grace:

"*May it pleaſe your Grace,*

"We beg leave to lay before your Grace the hardſhips and miſery that moſt of the Clergy and Schools of your Iſle do, and are like to labour under, occaſioned by the Earl of Derby's denying us the equivalent for the Impropriations. We were adviſed to repreſent our caſe to him, after a true and humble manner, which we did a great while ago; and it is but lately that we received an anſwer, which was to this purpoſe: That he thinks himſelf not well uſed by the Clergy, in ſurrendering

* Dated March 9, 1741. † Dated St. John Evangeliſt, 1742.

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the tithes to your Grace, without previous communication with his Lordſhip, who was concerned in that affair. And that the Clergy appear to have received both principal and intereſt for what was laid out in the purchaſe; which is as much as in equity he thinks himſelf concerned about; and if the law will oblige him to more, he muſt ſubmit.

" As to recovering our right by law, his Lordſhip knows that we are not able to contend with him; and as for having received an equivalent, beſides the difference of money and land fourſcore years ago, the tithes then purchaſed were moſt of them in leaſes for three lives; and ſome continued in leaſe for more than fifty years, before we reaped the leaſt benefit by them.

" This, may it pleaſe your Grace, is our unhappy caſe; and if no expedient can be found to extricate us out of it, not only the preſent Clergy, and Schools, and their families, muſt ſink under it, but the Iſland itſelf will for ever loſe a very conſiderable income.

" As for ourſelves, we have not the leaſt foundation of hope left, unleſs your Grace ſhall think it adviſable to take our cauſe into your own hands. Your Grace's council have ſeen our caſe; the right we have; and the manner we are to be reimburſed, if ever we ſhould recover our rights. And though the law does not generally give coſts equivalent to the charges, yet one would hope, that our caſe would be conſidered as the caſe of Paupers; for ſo in truth it is. And the Clergy will be content, that your Grace ſhould hold the lands in England, and the profits of the tithes here, till you ſhall be fully ſatisfied.

" Very thankful they all are, for your Grace's exceeding goodneſs and favours hitherto ſhewn them; not only for the great compaſſion your Grace has had for them, in ſuffering them to enjoy the benefit of the impropriate tithes, upon giving their notes to repay the ſame, when they ſhall receive the value out of the eſtates ſettled for their ſecurity; but alſo, they beg your Grace will accept of their moſt ſolemn thanks for permitting them to hold the ſaid impropriate tithes by a yearly ſetting. Humbly praying, that your Grace will be pleaſed to continue that favour to the Clergy, upon their giving good ſecurity to pay the rents yearly into your Grace's treaſury.

" This will make their condition more tolerable, by having the preference of ſuch tithes as lie nearer their Vicarage-houſes, and will be moſt convenient; and which they could not always expect, if the ſetting of the tithes were in the hands of laymen.

" This is all that we have, in behalf of the Clergy and our Schools, to propoſe to your Grace; begging of God to direct both your Grace, and us, in this truly deplorable caſe. In the mean time, we are, may it pleaſe your Grace,

Your Grace's moſt humble,
moſt dutiful, moſt obliged,
and obedient ſervants,

THO. SODOR and MAN.
JOHN KIPPAX.
JOHN COSNAHAN.
EDW. MOORE."

" Bishop's-Court,
April 5, 1742.

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The Duke of Athol's claim was inconteſtible; and the Deeds which ſecured the Impropriations to the Clergy, were loſt; nor could Biſhop Barrow's will or heir be found. But, by the pains and induſtry of the Biſhop, and his ſon, (Dr. Wilſon) they were at laſt diſcovered in the Rolls Chapel, where they had been depoſited *pro ſalva cuſtodia*. This put an end to the diſpute, and in the year 1745 the deeds were exemplified under the Great Seal of England, and every precaution taken for the future payment of the money.

From that term, a good underſtanding ſubſiſted between the Earl of Derby and the Clergy, effected chiefly by the amiable and polite conduct and behaviour of the Biſhop, to whoſe care the chief management was committed.

In the year 1740, the ſcarcity of corn was very great in the Iſle of Man. It is to be obſerved, that the employment of the inhabitants was, at that time, not ſo much bent to agriculture, as it has been, of late years, ſince the purchaſe of the iſland by the crown. Their wealth flowed from a contraband trade carried on there, as a center of traffick, by people of different countries; thus evading the duties and cuſtoms of their own, and particularly of the Engliſh, ports.* Thus otherways engaged, they ſeldom raiſed corn enough for their own conſumption, depending on England for a ſupply of their wants; but this year their produce was leſs than uſual,† and the price in England had produced an embargo on the exportation from thence. The inhabitants were in the greateſt diſtreſs. The Biſhop diſtributed all his own corn, and bought up what he could at a very high price, ſelling it out to the poor at a low one, confining the quantity to each family to a certain ratio.

In a letter to his ſon, the Biſhop ſays, "We have juſt now an account, "that Garner, with whom our letters went, was loſt on Wedneſday laſt, with "eleven or twelve paſſengers, Charles Killy, Peter Moore, &c. all drowned "on Formby ſands. The two Merchants were going to London, and had "with them ſome hundreds of pounds, which, it is ſaid, were ſaved. Douglaſs is a melancholy town, not only on this account, but on account of "the famine. Never was ſuch a ſcarcity of corn! A ſhip laden with barley was put in by bad weather. I would have bought fifty pounds worth, "but it could not be ſold, the Maſter having given large bonds to land it "at Whitehaven, but he was caſt away going thither. What this poor place "will do, God only knows. I ſhall give as long as I have any; and money, "if any to be bought."‡

* This illicit trade gave the Biſhop the greateſt concern, and he did all in his power to put a ſtop to it, both by his public authority, and private admonition. "Our people are mighty intent upon enlarging "their harbours at Peel, Ramſea, and Douglaſs. They have laid a ſmall duty on all veſſels, which brings "in ſome monies to be laid out on theſe works among the poor labourers; but the iniquitous trade carried on "by ſome people, eſpecially that of running tobacco, &c. carried on to the exceſſive damage of the Crown, "will hinder other bleſſings of God from falling upon us!" *Letter to his ſon, June 29, 1742.*

† "The ſevereſt drought that ever I knew. A great deal of corn will never be mowed or reaped; and "the poor farmers, not being able to diſpoſe of their cattle, will many of them be ruined, I fear." *Biſhop's Letter to his ſon, July 15, 1739.* ‡ Dated Feb. 2, 1740.

Added

Added to this appearance of famine, an epidemic flux raged in moſt parts of the iſland, and carried off a great many perſons. The Biſhop, who was the Phyſician of the iſland, ſays, "The medicine which I find moſt "ſerviceable in this diſeaſe, is liquid laudanum, given in large and repeated "doſes."*

The corn of the Iſland being well nigh exhauſted, the inhabitants in the utmoſt diſtreſs diſpatched a letter to London, giving an account to the Duke of Athol and Dr. Wilſon, and in the moſt earneſt manner deſiring them to get the embargo taken off.

This favour could not be obtained; but Dr. Wilſon thought of ſending for ſome corn from Holland, and it was approved of by the Duke. Two ſhip loads were immediately contracted for, and bonds of indemnification for ſhips and cargo given by Dr. Wilſon. Theſe ſhips arrived juſt time enough to ſave the inhabitants from ſtarving. And afterwards Dr. Wilſon, by a petition, and his own perſonal intereſt with the King, obtained an order of Council, by which the embargo was taken off for a certain time, and to a certain quantity, in favour of the Iſle of Man.

The petition was as follows:

"*To the King's Moſt Excellent Majeſty,*

"The humble petition of Thomas Wilſon, D. D. in behalf of his father the Biſhop of Man, and the inhabitants of the Iſland, humbly ſheweth:

"That by the late embargo, and an Act of Parliament juſt now paſs'd, the corn and proviſions are prohibited from being exported to the Iſle of Man from any port of the three kingdoms, by which means your petitioner's father, and the inhabitants of that place, labour under the inexpreſſible want of proviſions, eſpecially bread corn; ſo that if not ſpeedily relieved, many thouſands are in imminent danger of being ſtarved; and what adds to their melancholy circumſtances is, that it has pleaſed God to afflict them with a peſtilential flux, owing, in a great meaſure, to the want of wholeſome food.

"In this deplorable caſe, they have no other way left, but to apply to his Sacred Majeſty, the father of his people, that he will be graciouſly pleaſed to order a certain quantity of bread-corn from the Ports of Liverpool, or Whitehaven; they giving ſecurity, that it ſhall be landed and expended only for the uſe of the inhabitants of the Iſle of Man. The granting of which will for ever lay the ſaid Biſhop and inhabitants under the moſt laſting ſenſe of gratitude, and the ſincereſt acknowledgments for a favour, to which they are to owe their health and lives."

This ſupply of corn ſaved the whole people from deſtruction; yet the poor could not even now obtain a ſupport, from the high price it bore. Our good and charitable Prelate, however, aſſiſted them. He ſays, "What I give at "home to poor people, I give gratis; having, through God's bleſſing, about "one hundred and fifty Wincheſter buſhels to ſpare. But my method in

* Biſhop's letter to his ſon.

"the

" the four towns has been, to buy it at the market price, (which is high " enough indeed) and to order it to be ſold at half prime coſt, but only to " poor people, and not above two pecks to any one body."

In the ſame letter he ſays, " The twenty-four Keys, on Thurſday was " ſe'nnight, ſent his Grace a letter of thanks for his concern for the iſland " in this time of diſtreſs; and I find the town of Douglaſs have done the " ſame to you.*

And in another letter he writes thus: " I have given this year about five " hundred buſhels of barley, which have been the ſupport of very many " families, as well as private perſons, which otherwiſe muſt have periſhed, " I verily believe.†"

The letter of thanks which was remitted to Dr. Wilſon, the Editor has not been able to diſcover; however, the two following letters are on the ſame ſubject, and teſtify the diſtreſs the inhabitants laboured under, and their gratitude to their friend and benefactor:

" DEAR SIR, " *Douglas, March* 17, 1740-1.

" We wrote to you on Friday laſt our moſt grateful letter of thanks, by way of Liverpool, in anſwer to your favours of the ſecond and third inſtant; but omitted to acquaint you that whatever expence you have been at in ſoliciting thoſe gracious favours you obtained for us, ſhall moſt thankfully be paid to your order.

" We have further to adviſe you, that as many of the Keys as join in this, diſpatched an immediate expreſs to the Deputy-Governors, informing them of the royal favour obtained for us by your mediation; as alſo of his Grace the Duke of Athol's noble and generous diſpoſition for relieving the wants of his people; deſiring, at the ſame time, that they would be pleaſed, with all convenient ſpeed, to convene the council of Officers and Keys, to deliberate on theſe affairs, that the Duke may be no loſer on account of his generous favour to us. Purſuant to which our requeſt, Thurſday next is appointed for our aſſembling at St. John's Chapel, where your father, our good Lord Biſhop, has promiſed to meet us with his beſt advice and aſſiſtance. The reſult of what ſhall then and there be done, you ſhall have duly tranſmitted to you in our next.

" As to what you are pleaſed to caution, namely, that you hope the officers will not contradict the repreſentation we have made you of our people's neceſſities; we muſt obſerve to you, that the inhabitants of this town, have twice, ſince laſt Chriſtmas, petitioned the government, importuning them to conſider of ways and means to redreſs their grievances, by obliging the farmers to bring their corn to market, and to prohibit the malting of barley; upon which we were twice aſſembled, and two ſeveral orders iſſued out according to the tenor of theſe petitions, but all to no effect. For notwithſtanding all theſe endeavours of the government, the ſcarcity of corn grew every day more ſenſible and afflicting, eſpecially to the inhabitants of this town, where there are, to your own knowledge, above one thouſand ſouls that depend on the markets for the ſubſiſtence of life, not above ten people in this place being landholders.

* Letter to his ſon, April 2, 1741. † Letter to his ſon, July 25, 1741.

" However,

" However, ſince our firſt letter to you, an affair has happened here, which we hope will enable our people to ſubſiſt till the Duke's corn arrives; namely; a ſmall veſſel with a cargo of Welch oats, bound to Dumfries, on account of Provoſt Currie of that place, was, about the middle of February, put in here twice by contrary winds, and detained ſo long, that the maſter, finding his corn beginning to heat and ſpoil, was obliged to go to Caſtletown to proteſt againſt wind and weather.

" In the mean time, the populace of this town, enraged by famine, and grieving to ſee the means of their preſervation periſhing before their faces, boarded and took poſſeſſion of the veſſel without reſiſtance. The action, though riotous, was conducted with ſome good order; for they meaſured out the corn with great exactneſs, ſtored it in the School-houſe, of which they likewiſe took forcible poſſeſſion, and compelled the Churchwardens to take the care and cuſtody thereof; by whom it has been carefully ſold at the prime coſt, according to the maſter's report, whom they have paid his freight, and oblige themſelves to be accountable to the proprietor for the value of his corn, as ſold by them.

" As the Provoſt is a humane, good-natured man, we hope this affair will be eaſily accommodated with him, who, in fact, is rather a gainer, than aggrieved, by this accident; for the corn was ſo hot when our people ſeized it, that, in four days time, it would have been utterly unſerviceable, either to him or us. However, bad as it is, it is better than no bread, and has been a very ſeaſonable relief to our poor people.

" As my Lord Advocate of Scotland is Member of Parliament for thoſe Boroughs, he may probably have influence and authority enough to prevail with Mr. Currie to take what can be got for his corn. But this we leave to your management and addreſs.

" The only apprehenſion our poor people are under is, leſt the Cuſtom-houſe bond ſhould be proſecuted, by which all exporters of corn oblige themſelves to deliver it at the port for which they clear out. But if ever this comes to be ſued in the Court of Exchequer, we muſt beg of you to uſe your endeavours, in that caſe, for our poor people, who have nothing but poverty, and the moſt extreme neceſſity, to plead,—againſt which, we preſume, there is no law.

" If you have any fears of the Duke's ſhip and cargo falling into the enemy's hands, may not ſhe be inſured; or ordered to come North about, as a paſſage of greater ſafety and ſecurity than through the King's channel, which, we are told, is very much infeſted with privateers?

" As Douglaſs is the moſt convenient port for the diſpoſing of the corn to all parts of the Iſland, we hope ſhe will be ordered in hither. We would alſo willingly have a copy of the invoice, as ſoon as it comes to the Gentleman's hands with whom the Duke has contracted, that we may have a proper regulation for the ſale of the corn, whenever it arrives.

" As we are in daily expectation of this, which will be ſufficient to ſupply all our wants, we hope there will be no occaſion to make uſe of his Majeſty's moſt gracious permiſſion of importing grain from England, where we hear it is exceſſively dear; eſpecially as our poor people had that unforeſeen providential relief from the Welch oats, without which many of them muſt have inevitably periſhed for want.

"We would be glad to hear from you, where and at what rate we could purchaſe any number of that valuable book, your worthy father's *Inſtruction for the Indians*; which we will endeavour to diſperſe among our people, as a moſt uſeful and inſtructive treatiſe.

"Your generous declarations of friendſhip, and affection to your country, with the many ſignal proofs you have given thereof, prevents any apology for all this trouble from, Sir,

"Your moſt obedient,

"and obligated humble ſervants,

JOHN COSNAHAN,
PHILIP MOORE,
THO. HEYWOOD,
W. MURRAY,
PHIL. MOORE,
JOHN MURRAY,
CHR. MOORE, Jun.

"P. S. Mr. Sanforth, in his letter to your father and Mr. John Murray, intimates, that his Majeſty's permiſſion extends only to the 25th inſtant, of which pleaſe to adviſe us."

"Rev. Dr. Wilſon, London."

"DEAR SIR, "*Douglaſs, April* 21, 1741.

"Your agreeable favour of the third of March, unto your friends in this town, was ſent us by your good father, our Lord Biſhop; wherein an account of the expences you have been at, in taking off the embargo on corn to this Iſland, was incloſed. The charge we acknowledge to be highly reaſonable and eaſy, conſidering the great offices it went through. The amounts thereof we paid unto his Lordſhip at Biſhop's-Court, laſt Friday, where we had the pleaſure of being all night. Your friends have a moſt grateful acknowledgment of your own private expences in ſoliciting that affair, ſince you are pleaſed to accept of no other return.

"We wrote you two former letters, which we hope you have received, and we are now to adviſe you, that his Grace the Duke's cargo of corn arrived in Ramſea-bay, Sunday the 5th inſtant; that three days after, the Governor, Council, and Keys, met at St. John's; Captain Emerton, the commander of the ſaid ſhip, was alſo there, who had no letters or orders to produce in relation to his cargo of corn, but his bill of lading, and three letters, he had from one Mr. Fryer in London, who was his owner.——The bill of lading intimates his being bound to the Iſle of Man, and there to deliver the corn unto the gentleman and ſon, or their aſſigns, who ſhipped the ſame on board at Rotterdam.

"Two of his letters from his Owner order him to proceed to the Iſle of Man, and there to deliver his cargo of corn unto his Grace the Duke of Athol's Governor, or Deputy-governors, at the ports of Douglaſs or Derby-Haven.

"A third letter from his Owner, Mr. Fryer, tells him, that the month of April would be as ſoon, he preſumes, as he could be in the Iſle of Man. That as his ſhip was ſo very ſharp built that ſhe could not take the ground, he looked on Ramſea-bay to be the ſafeſt place for him to ride in. Upon all which, Captain Emerton demanded a peremptory order where to diſcharge his corn, as it was impracticable to do it in Ramſea-bay. Whereupon, the Deputies, Council, &c. having no letters of advice, charter-party, or any other agreement, concerning the freight, but the firſt inſtructions from his Grace, wherein either the ports of Derby-

Derby-Haven or Douglaſs were the places mentioned for the corn to be diſcharged in; and the ſame being agreeable to Mr. Fryer's two letters of orders, and Captain Emerton having declared that he had not any further inſtructions, it was therefore unanimouſly agreed on, that the port of Douglas was the ſafeſt place for the ſhip to diſcharge in, more convenient than any other port for ware-houſes to lodge the corn in, and more eaſy for a diſtribution throughout the Iſland, and where the neceſſities of the people were greater than in any part. And in purſuance thereto, an order was ſigned by the Deputies, directing Captain Emerton to proceed to Douglaſs with his cargo of corn. Upon which he flew out in a moſt unbecoming manner; inſiſting upon his laſt letter from his Owner to be what he ſhould obey; that if he went into Douglaſs Harbour, his ſhip was ſo built, that ſhe would never bear up herſelf upon the ground.

" It was then propoſed, he ſhould diſcharge in the Bay of Douglaſs, where a ſhip was then diſcharging of a much greater burthen than his; but even with this he would not comply, alledging, that he was credibly informed he could not ride there with half a cable's length.

" But what, we preſume, more principally induced him to adhere ſo much to Ramſea, was, a Guinea cargo of a conſiderable value he was to diſcharge there, part of which lay under the corn; and by the taking it on board, no leſs than eighteen laſts of the corn were left behind; for by his Grace's letter unto the Deputies, there were ſeventy laſts of corn ordered to be ſhipped; and by the bill of lading, there appears to be only fifty-two laſts taken on board.

" Captain Emerton ſtill inſiſting againſt going to Douglaſs, he propoſed having two hundred bolls of his corn taken on ſhore in Ramſea-bay, which would lighten him ſo, as that he might with the greater ſafety proceed to Douglaſs.

" This was immediately agreed to by the Deputies, &c. but no ſooner was Captain Emerton returned to Ramſea, whether through the inſtigation of the people there, or through his own obſtinate and perverſe temper in not complying with what he had before agreed to, he was then for entering his proteſt againſt the Deputies, and ſo proceed without landing his corn to ſome part of England, to acquaint his Owner with what was done; and accordingly, he lodged minutes of his proteſt with the Notary Publick. This gave great uneaſineſs to the Deputies, and all the reſt that were concerned, who knew too well the exigencies of the country; and not knowing how, or where, to be ſo immediately relieved, ſhould any accident befal the corn, through the ill-conduct of the Captain, which we had great reaſon to be jealous of, from his contemptuous behaviour at St. John's, which would have been reſented were it not for the errand he came upon, &c. as we doubt not but you will have a full account of it from our Lord Biſhop, who was then preſent.

" Upon this, the Attorney, Captain Chriſtian, met the Comptroller, at this town, and conſulting with ſome friends here, it was agreed on to take the corn a-ſhore from him, even in Ramſea-bay, at all hazards, by boats, wherries, &c. but that it was abſolutely neceſſary for the Deputy-Governors firſt to enter their proteſt againſt the Captain, for not proceeding with his corn to the port of Douglaſs as he was ordered,—for not bringing the full quantity of corn, as they were adviſed was contracted for,—and for bringing other goods in the ſtead thereof, which they were obliged to land at Ramſea, for the greater conveniency of re-ſhipping,—as alſo againſt the ſhip's bottom being not fit to take the ground, and conſequently unfit

for ſuch a freight; for which reaſons they were conſtrained to order boats and wherries from all parts of the Iſland down to Ramſea-bay, to take in the corn there, which has put the country to an unknown expence, and in very great hazard of their lives, as they were all our ſmall fiſhing-boats, and only one wherry could come along-ſide to get a load.

" We thought it very neceſſary to apprize you of this, leſt his Grace ſhould be any way impoſed upon in the freight, from which a reaſonable deduction ſhould be made for the corn which was left behind, and for any loſs that might happen thereon, upon a falling market, freight for the Guinea cargo, and a reaſonable ſum to be allowed, between ten and fifteen pounds, for the extraordinary expence and charge the whole country has been put to, by taking it from on board in Ramſea-bay.

" As we doubt not but the Captain will make heavy complaints, we endeavour to give you this early notice of the whole; but we ſtill ſubmitted to you whether you ſhould acquaint his Grace with it, as from us, or leave it to be done by his Deputies.

" We are in great hopes that our corn had the luck of being purchaſed upon the fall of the market; which, as we are adviſed by private letters from Holland, was no leſs than thirty per cent.

" We have been exceeding troubleſome to you all along upon this; but, we hope, your experienced affections for this poor Iſland, which we have very great demonſtrations of, will be a ſufficient apology for us, who beg leave to ſubſcribe ourſelves, dear Sir,

" Your moſt obliged,
" and moſt humble ſervants,
" THOMAS HEYWOOD.
" WILL. MURRAY.

" P. S. Mr. Murray and Mr. Moore not being at the meeting at St. John's, or at Biſhop's-Court, is the reaſon why they do not join with us in the ſigning this."

" Rev. Dr. Wilſon, London."

On the 11th of June, 1741, the Biſhop further ſays, " We have had, and " have even yet, a dreadful time of it. If we had not had the order of " Council, many, very many, muſt have died for want of food; and even " as it is, many will find it difficult to ſee the firſt week in Auguſt, which " is the firſt time we can hope for the leaſt new corn. I ſent for one " hundred and twenty buſhels of barley from Liverpool, and Mr. Murray " for the ſame quantity, but we ſhall want the whole allowed us, except " the wheat. It pleaſed God to bleſs me laſt year with an unexpected crop " of barley, having not leſs than ſix hundred buſhels; which, together with " what I have purchaſed, both from England and Ireland, with the aſſiſt- " ance of ſome pious and charitable Ladies, has enabled me to ſupport " ſeveral hundred families."

This year the Biſhop printed his Inſtruction to the Indians; but he ſeems to have had no great opinion of its ſucceſs. In a letter to his ſon, he ſays, " I will now fall on the preface without delay. I have the pooreſt opinion

" of

" of my own abilities, and I can approve of little that I have done on this " head; but ſince it is gone ſo far, there is no drawing back."*

And in another letter, finding his ſon kept the property in his own hands, he ſays, " I very much fear your reimburſing yourſelf on the account of " my book. The work itſelf will not recommend its ſale, when it comes " to be read, and in the hands of a cenſorious world."†

And again, " I wiſh you would not be too ſanguine in printing another " edition of the Inſtruction for the Indians. The novelty of the thing " might take off a large quantity at firſt, but the book is really not of that " value, nor ſo correct, as to ſtand the teſt much longer; and it would be a " loſs and a ſhame to have them lie in the ſhops, or in your own houſe, " as waſte paper."‡

And upon a new edition of the Book on the Sacrament, printed about this time, he ſays, " I have but few things to add or alter in my book of " the Lord's Supper. Pray have a care how you reprint, at your own " coſt; ſuch books will go off but poorly, I fear. What I have to add, " I hope, will go by the next. I am not elated with the letters§ you " incloſed me; if any good is like to be done, far be it from me to take the " praiſe to myſelf; let it be aſcribed to the good Spirit of God; and let me " take the ſhame to myſelf, for the many faults I plainly ſee in it, and for " the negligence with which it is performed. May God forgive me theſe, " and pardon the things I have been wanting in; and the good I might, " and have not, done, in the way of my duty, in a long, long life, and in " my proper calling; and I ſhall bleſs his name for ever."

In the year 1740, an application was made to the Biſhop for leave to raiſe a ſubſcription for a Sunday evening's lecture at Douglaſs, to be preached by a Clergyman lately come from England. His Lordſhip refuſed his aſſent; and his reaſons will be found in the following letter to one of his Clergy:

" SIR, *June* 22, 1740.

" Your ſcheme, as you call it, if ſuffered to take place, would be attended with more evil conſequences than I have now time to mention, or, I hope, than what you have thought of; otherwiſe you would ſure have conſulted your Biſhop before you would have ſuffered it ſo much as to have been ſpoken of. Becauſe, where people have taken a thing in their heads, right or wrong, they will be apt to lay the blame on thoſe that oppoſe them, and reflect upon their judgment, diſcretion, or piety; which I expect will be the conſequence, becauſe I will not run headlong into your ſchemes; which would, in a great meaſure, ſet aſide the expreſs duties of cate-

* October 10, 1739. † May 9, 1740. ‡ June 11, 1741.

§ Theſe letters, written by ſome of the moſt reſpectable Clergy, were full of the higheſt commendations of the Biſhop's publications; and the general eſteem they have been and are held in, are ſufficient teſtimonials of their great merit.

chiſing,

chiſing, bound upon us by laws, rubricks, and canons; which, if performed as they ſhould be, with that ſeriouſneſs and pains in explaining the ſeveral parts of the Catechiſm, would be of more uſe to the ſouls both of the learned and ignorant, than the very beſt ſermon out of the pulpit.

" *This*, I ſay, after a ſerious, plain, and practical ſermon in the morning, by a Miniſter of Jeſus Chriſt, who preaches by his pious life and example, as you ſay that Gentleman doth, and I believe it, will anſwer all the ends of inſtruction without an afternoon ſermon, which, being a novelty in this Dioceſe, may be attended with unforeſeen miſchiefs, which you yourſelf may have reaſon to repent of, and the reſt of your brethren have reaſon to blame you for, if I ſhould be ſo weak as to comply with your inconſiderate project.

" I thank God, I have not been wanting to lay out either my incomes or pains, to ſerve the neceſſities of my Dioceſe; but I muſt be allowed to judge of the fitteſt ways of doing both the one and the other, after forty years government of the church, without being directed by the unexperienced zeal of others, who are not to be anſwerable for conſequences.

" I thought the town of Douglaſs was pretty well provided for with labourers in the harveſt, much better than any of the other towns of this Iſle; and for God's ſake do your duty, and let your diſcourſes be as ſerious and practical, and your life as exemplary, as you ſay that Gentleman's life and diſcourſes are, and the town of Douglaſs will have no reaſon to complain for want of inſtructive ſermons in the afternoon of the Lord's Day. He may aſſiſt you in the mornings when you think proper, and you may catechiſe in the afternoon, and enlarge upon the catechiſm appointed for the uſe of this Dioceſe, in a manner as affectionately as God ſhall direct you, and as you are bound to do; by which, if you lay out your talents as I know you are able to do, you will ſoon ſtop the mouths of thoſe that deſire further inſtructions. And let me tell you, without boaſting, this Catechiſm is eſteemed, and ſo made uſe of, in very many pariſhes in England, however it may be little thought of here.

" I have no time to add more, than that, if my non-compliance with your ſcheme brings any reproach upon me, you will, in ſome meaſure, be anſwerable to God and his Church, for the conſequences.

" I am, your friend and brother,

" THO. SODOR and MAN."

This perſon, who would not contentedly perform the ſervice of the Church, in the regular and orderly manner preſcribed by the ordinances in which he was himſelf inſtructed, for two or three years after, gave the Biſhop a great deal of vexation, by his irregular, and in many reſpects indecent behaviour; ſcreening himſelf under the ſanction of a legal ordination, and a pretended patronage of the Biſhop of Norwich.

This deceived many; but upon enquiry, the Biſhop of Norwich diſclaimed him, and by a letter, dated July 9, 1743, in anſwer to one from Dr. Wilſon, at that time on a viſit to his father, we find his general previous character to correſpend with his actions there:

" DEAR

" DEAR SIR, " *Norwich, July* 9, 1743.

" The perſon you enquire about is a native of this country, and has ſold an Advowſon to my College, in which he was educated, and ſold it fairly. He is in Deacon's Orders; and, as I heard it from himſelf, had no deſire to be more than Deacon. Though he was not charged with being vitious, an idler fellow I never knew. I ſpeak of knowing him five or ſix years ago; and in leſs time an idle Clergyman may be a very wicked one. Let him be one or the other, I wiſh you rid of him; for it is not fit that ſuch a perſon ſhould give trouble to the moſt primitive,, as well as ancient Proteſtant Biſhop, to whom I preſent my moſt humble ſervice; and am, Sir,

" Your's, very affectionately,

" Rev. Dr. Wilſon," " THO. NORWICH."

In the year 1741, a Jew applied to the Rev. Mr. Moore to be admitted a proſelyte to Chriſtianity. On a matter ſo very extraordinary, Mr. Moore applied to the Biſhop for his direction and advice, which this judicious Prelate gave him in the following letter:

" MR. MOORE, " *December* 23, 1741.

" Though charity will oblige us to hope well of men's pretences till the contrary appears; yet, we ought to be very careful, where their and our own ſouls are concerned, to be very cautious, how we receive proſelytes.

" His reaſons for his converſion muſt be very ſtrictly enquired into. He muſt know very particularly what it is to be a Chriſtian, and the obligations he muſt lay himſelf under, as ever he hopes for ſalvation by Jeſus Chriſt. He muſt be made ſenſible of the danger he expoſes himſelf to, in being an hypocrite, in ſo ſolemn a change, and the ſcandal he will give to Chriſtianity, either by a change hereafter, or by leading an unchriſtian life, &c. &c.

" This will take ſome time to be done as it ought to be; and, therefore, he ought to have patience; and he will have patience, if he be ſincerely deſirous to become a Chriſtian. You would, therefore, do well, to put into his hands ſome plain Expoſition of the Church Catechiſm, to be by him well conſidered; after that foundation ſhall be laid, I will, with you, examine him upon the chief articles of Chriſtianity.

" This is a buſy time, with me at leaſt, ſo I can add no more, but commend him and you to the bleſſing of God, and the grace of our Lord Jeſus Chriſt.

" THO. SODOR and MAN."

This Jew Convert was afterwards baptized by Mr. Moore, and lives yet in Douglaſs, orderly, and regular in his life, with a wife and ſeveral children, natives of the Iſle.*

* Letter from Mr. Moore to the Editor.

In

In the year 1743, the Biſhop wrote a letter to King George the Second, upon the promotion of his ſon to a prebend of Weſtminſter, which was given him by his Majeſty himſelf. The Biſhop of Saliſbury, at the ſame time, appointing him ſub-almoner.

" *May it pleaſe the King's Moſt Sacred Majeſty,*

" To receive the moſt grateful acknowledgments of the antient Biſhop of Man, for his Majeſty's great condeſcenſion, and late royal favour, to the ſon of a Biſhop, whoſe obſcure Dioceſe and remote ſituation might juſtly have forbid him all expectations of ſo high a nature from a Royal hand. May both the father and the ſon ever act worthy of ſo diſtinguiſhing a favour! And may the King of Kings bleſs his Majeſty with all the graces and virtues which are neceſſary for his high ſtation, and for his eternal happineſs;—enable his Majeſty to overcome all the difficulties he ſhall meet with Abroad,*—and bring him back to his kingdoms here in peace and ſafety, and finally to an everlaſting kingdom hereafter;—which has been, and ſhall be, the ſincere and conſtant prayers of his Majeſty's moſt grateful, dutiful, and faithful, ſubject and ſervant,

" Isle of Man, May 3, 1743. " Tho. Sodor and Man."

In a letter to his ſon, at the ſame time, he ſays,

" I am both ſurpriſed and pleaſed with the unexpected favours conferred upon you, both by the King, and the Biſhop of Saliſbury. I hope in God you will anſwer the great ends of his providence in raiſing you ſuch friends, and in putting into your hands ſuch unlooked-for talents, in order to improve them to his glory, and to your own ſalvation. For my own part, I have ever received ſuch favours with fear, leſt I ſhould be tempted to diſhonour God by his own gifts; and it ſhall be my daily prayers for you, that you may never do ſo. This was the caſe of the wiſeſt and the greateſt of men, whoſe hiſtory and fall was part of this day's ſervice of the Church.†

" Incloſed you have a letter to his Majeſty. Perhaps you may not approve of the ſtyle (*his* inſtead of *your* Majeſty) but I know it to be more becoming, and will be better accepted by a foreigner, and therefore it ſhall ſo paſs.

" I have alſo written to the Biſhop of Saliſbury, to whom my moſt grateful ſervice and thanks. According to my notion of writing to his Majeſty, I ought not to have ſubſcribed my name, but I have done it, leſt you ſhould have thought otherwiſe."

His letter goes on thus:

" I have a favour to beg of you, with relation to Peel ſchool. The Cloth-workers Company are truſtees for the ſalary, which was twenty pounds per annum, till the fire of London reduced it to ten pounds till the term for rebuilding the houſes expired, which ended a year or two ago. I had a very kind letter ſome time ago from the Warden of the Company, with a promiſe that we ſhould be uſed

* The King was in Hanover.

† The tenth and eleventh chapters of the firſt book of Kings, ſhewing the wiſdom and fall of Solomon.

after

after the beſt manner, &c. but have had no anſwer ſince, to my laſt. I wiſh you would take the trouble of talking with the Warden, to whom I have this to propoſe in favour of that charity, viz. that forty ſhillings or three pounds per annum of the ſalary, ſuppoſing that the whole twenty pounds be paid us, may be allowed to a miſtreſs for teaching the leſſer children; the town being become ſo populous, that there is often not leſs than ſixty or ſeventy children, many of them in the Primer, Horn-book, &c. ſo that a maſter cannot poſſibly take care of more than one half of them. If you can let me know whether the whole twenty pounds per annum will be paid, I would write more fully on this head to the Company.

"You will remember the Royal Bounty, and the wants of many of my poor Clergy; and you will not forget my former hints about the two or three Vicarage-houſes, which I am concerned to ſee finiſhed, if ſuch a thing ſhould come in your way.

"I bleſs God I am pretty well. I preached Palm-Sunday; adminiſtered the Sacrament Eaſter-Eve; preached and adminiſtered the Sacrament on Eaſter-Day, at Peel; next Sunday, at Kirk-Michael; and laſt Sunday, at Jurby, where I performed the whole ſervice, having no perſon yet in Deacon's orders for that Church; and, indeed, we are hard ſet for ſober perſons for the Miniſtry."

Such are the contents of the greateſt part of the letters to his ſon; ever anxious for the welfare of his Dioceſe, particularly the Clergy and the Poor.

One of thoſe addreſſed to his ſon is accompanied with the following beautiful letter to his daughter,* which breathes the moſt genuine piety and affection:

"MY DEAR DAUGHTER,

"I have the pleaſure of yours of the 8th of the laſt month. You put too great a value upon the little favours I can ſhew you. My great aim and deſire is, that my ſon and you may make one another ſo eaſy, as that it may be a means, through the bleſſing of God, of lengthening your days to a good old age; and that at laſt we may all meet in the Paradiſe of God.

"My eyes, I thank God, are much better, though my ſight is a little duller than formerly; but that is what I ought to expect at eighty years.

"You have a ſhare in my prayers every day of my life; and if I am ſo happy as to find favour with God, I have ſome reaſon to hope that my prayers afterwards may be accepted at the Throne of Grace, for our happy meeting, through the merits of the Lord Jeſus.

"THO. SODOR AND MAN."

In the year 1744, he purchaſed ſome land, and added it to the Living of Jurby; and the following year this good man, as well as the Clergy, were made happy by the payment of the Royal Bounty, which had been withheld for ſome years.

* Dated October 11, 1743.

" I have yours by way of Whitehaven and Liverpool, with the account of your receiving the Royal Bounty, which I have paid the Clergy to their great ſatisfaction; and you have their hearty ſervice and thanks for your great care and trouble about it.

" Our harveſt laſt year was ſo difficult to be ſaved, that it has reduced us to as great ſtraits as we were in four years ago, only we have the liberty of having corn from England and Wales brought to us, but at an exceſſive price; and, which is ſtill worſe, there is amongſt the people very little monies to be had to purchaſe it. I have already given moſt of my own ſtock of all ſorts of grain, and I believe I ſhall be obliged to lay out twenty or thirty pounds more before Auguſt. Ten pounds worth of barley Mr. Murray has promiſed me this week, which is coming from Wales, but I hope for as much more. It is generally ſold for twenty-four ſhillings our boll; but before this came in, ſome of our wicked farmers ſold it for upwards of thirty, or five or ſix ſhillings a Wincheſter buſhel.

" We have alſo had a very great loſs of black cattle and ſheep through the whole country, through the badneſs of the fodder, and the cold and wet ſeaſon, having had ſcarce three days together without rain or ſnow ſince September laſt. In ſhort; I can foreſee nothing but diſtreſs of one kind or other!"*

By this letter the Biſhop informs his ſon of the great dearneſs of corn; and in another letter, written the 15th of the following month, he again ſays, " A moſt ſad dear year, even as hard with the poor as 1741, for " though there is corn enough (at a very dear rate) yet the people have no " moneys. We are perfectly drained. I have bought already near one hun- " dred buſhels, and ſhall make it up that quantity before new corn comes " in, beſides my own growth. No proſpect of a fiſhery. A fine crop " upon the ground, except the Mountains and the Curragh."

Some little time before this the Biſhop had ſettled a plan for tranſlating the New Teſtament into the Manks language. This had been originally concerted between himſelf and Dr. Walker, when priſoners in Caſtle Ruſhin.

The Biſhop did not live to ſee a farther progreſs made in this great Work, than the tranſlation of the Goſpels, and the printing of St. Matthew. This however was afterwards completed by his very worthy ſucceſſor, Biſhop Hildeſley,† and the Clergy, aſſiſted by the Society for the promotion of Chriſtian Knowledge.

In the year 1746, John Bridſon, of Balla-Sallah, murdered a young woman, whom he had got with child, for which he was condemned and executed. On this melancholy occaſion, the Biſhop ſent the following circular letter to his Clergy:

" *My very dear Brethren,*

" We having at this time a mournful inſtance before us of an unhappy man under the righteous ſentence of condemnation for the dreadful ſin of murder, attended with uncommon circumſtances of the moſt barbarous cruelty; let us

* Biſhop's letter to his ſon, dated June 14, 1745. † See Appendix. conſider,

conſider, I beſeech you, what God will expect, eſpecially of us his Miniſters, upon this occaſion; what good we may probably do, and what future evils we may hope, through the grace of God, to prevent, by plainly and affectionately laying before our people the true cauſes which lead to ſuch dreadful ſins.

" The Apoſtle tells us, [Rom. i. 28.] that when men will not retain God in their knowledge, but have caſt off the fear of God, God will give them up to a reprobate mind, or a mind void of judgment; ſo as to commit all iniquity with greedineſs.

" This was the caſe of this unhappy man; he had grieved the Holy Spirit of God, by which he had been ſanctified at baptiſm and confirmation; he caſt off the fear of God, and grieved his Holy Spirit, till he was left to himſelf, and to that evil ſpirit, who goes about ſeeking whom he may ruin, finding them from under God's eſpecial protection, and we ſee how it ended.

" And this, or ſome ſuch ſad conſequence, will be the caſe of every ſinner, who, caſting off the fear of God, continues to live in any known ſin whatever.

" If people will take themſelves from under God's protection, by leaving off to pray daily to God;—if they fall into a careleſs and idle way of living;—run into looſe and wicked company;—hear profane people make a mock of ſin;—if they fall into an habit of profaning the Lord's Day, by idleneſs, ſinful diverſions, or neglecting the publick worſhip of God;—theſe things will certainly grieve the Holy Spirit of God, by which alone we can be kept from the ways of ſin and damnation.

" We have here, therefore, a good occaſion of admoniſhing young people, whether men or women, to take care of the beginnings of ſin; no-body is exceeding wicked all at once; the devil is too cunning to ſtartle men with temptations to great and frightful crimes at firſt; but if he can tempt them to leave off their prayers,—to take God's name in vain,—to drink,—to ſwear,—to hear filthy diſcourſe,—to ſpeak of the vices of others with pleaſure, &c. he will ſoon tempt them to crimes of a damning nature.

" Little did theſe unhappy people think what it would end in, when they gave themſelves up to a liberty of uncleanneſs and whoredom; ſins, God knows, too, too common amongſt us, too lightly ſpoken and thought of, too often made a jeſt of, and yet, we ſee, it ended moſt dreadfully.

" This ſad inſtance, my brethren, with your plain and wholeſome advice and inſtructions upon it, while this unhappy man continues amongſt us, together with all our prayers, may, through God's grace, put a ſtop to theſe ſins of impurity and fornication, and avert the guilt and judgments that will follow, if not thus prevented.

" In order to this, *young women* ſhould be made ſenſible of the great goodneſs of God, in implanting modeſty in the ſex, for a guard and ſecurity of their innocency and happineſs; ſo that when a woman once loſes her modeſty, ſhe lays herſelf open to every ſin, which the devil or wicked men can tempt her to.

" *Young women*, therefore, ſhould be plainly told, and from the Pulpit, (that all who hear you may be witneſs againſt them, if they are not careful of themſelves) that if they will give ear to lewd diſcourſes, to filthy company, this will end in undue liberties, and thoſe, too likely, will end in the loſs of their reputation and chaſtity, if not of their ſouls.

" Above all, they ought to be warned againſt being tempted to violate their chaſtity by promiſes of marriage, though backed by oaths and curſes; theſe promiſes are ſeldom kept, and if kept, they are often attended with jealouſy, ſhame, and an uncomfortable life.

" A woman muſt be deſtitute of common ſenſe, as well as of grace and modeſty, who will be prevailed on to believe that any man values her for any thing but his luſt, who attempts to make a whore of her.

" *Young men* alſo ſhould be admoniſhed, at the peril of their ſouls, not to tempt the chaſtity of poor thoughtleſs creatures, by ſuch curſed ways, to the loſs of their credit, of their happineſs in this world, and to the hazard of their ſouls in the world to come. The pleaſure is ſhort, the guilt of which is great, and muſt be wiped away by a long and bitter repentance, or attended with eternal damnation. Let them, therefore, be adviſed to conſider how great this ſin is, ſince God has mercifully provided a remedy for ſuch as cannot live ſingle; marriage being honourable in all, and the bed undefiled; and, therefore, whoremongers and adulterers God has declared he will judge.

" You will now alſo have an affecting occaſion of exhorting ſuch parents, as have any concern for themſelves or their children, to take great care of their children's manners,—of the life they lead,—of the company they keep,—to bring them up in the fear of God, and in a ſenſe of his all-ſeeing eye,—to keep them ſtrictly from profaning the Lord's Day, and neglecting the publick ſervice of the Church, which is generally the beginning of moſt evils,—to warn their daughters early of the danger of being deluded and ruined by lewd men, never forgetting what the Spirit of God aſſures us, that a child left to herſelf will bring her parents to ſhame, and ſorrow too.

" And if you take this occaſion of recommending the neceſſity of Family Prayer, by which children are brought up to fear God, to honour their parents, and to depend upon God's bleſſing, you will do a work acceptable to God, and worthy of a good Miniſter of God.

" Laſtly; in order to diſcourage this vice of whoredom, and the evils that attend it, it ought to be obſerved, that the children of ſuch women are often neglected for worldly ends, ſo that they too commonly come to untimely deaths for want of due care, and are, in effect, murdered, though in a way which the law cannot take hold of; but God will certainly avenge it upon the guilty parents.

" And, indeed, all ſuch mothers as, without real neceſſity, do neglect their own duty, and encourage ſuch naughty women by tempting wages to nurſe their children, and leave their own to chance, ought to conſider what ſhare of guilt may lie at their door.

" And now, my brethren, we have good reaſon to hope, that none of you will omit this ſeaſonable, though mournful occaſion, of ſpeaking from the Pulpit, and other ways, upon theſe neceſſary heads, at a time when it will be apt to make laſting impreſſions upon ſuch as hear you.

" All that I have now to add, is, to let you know that we are well informed, that through the great goodneſs of God, this otherwiſe unhappy young man is brought to a deep ſenſe of the guilt of his crimes, and moſt earneſtly deſires to be aſſiſted by our prayers, that he may make the beſt uſe of the ſhort time he has yet to live,—that God may ſupport him under all his ſorrows,—defend him againſt the

temptations

temptations and ſnares of the devil,—give him true repentance for all the ſins of his life paſt,—and that he may find mercy at the great day.

" To this end, I have ſent you a few ſhort prayers proper for this occaſion, to be made uſe of in the ſervice of the Church, immediately after the prayer for the whole ſtate of Chriſt's Church; on all Sundays and holidays, either after ſermon on this occaſion, or a proper diſcourſe, as you ſhall judge moſt edifying.

Let us offer our devout prayers to Almighty God for the perſon now under the ſentence of condemnation.

" Almighty God, who, by thy grace and providence, haſt brought this perſon, now under the ſentence of death, to glorify Thee for bringing his great and crying ſins to light, in an open and free confeſſion of them, and in acknowledging the juſtice of that ſentence paſſed upon him for them; we moſt humbly beſeech Thee to continue thy grace and mercy to him, that his conſcience being awakened by the near approach of death, he may call his ways to remembrance, and confeſs, and bewail, and abhor, all the ſins of his life paſt. And, O merciful God, give him true repentance for them, even that repentance to which Thou haſt promiſed mercy and pardon, that his death may be a bleſſing to him, and that he may find mercy at the great day, through the merits and mediation of our Lord Jeſus Chriſt. *Amen.*"

A Prayer againſt Deſpair.

" O Father of mercies, and God of all comfort, who by thy bleſſed Son haſt declared, *that all ſins ſhall be forgiven unto the ſons of men*, upon their true repentance, let this moſt comfortable Word ſupport the ſpirit of this thy ſervant under the ſentence of death, againſt the temptations of the devil, and the fears that may poſſeſs his ſoul; though his ſins are great, they cannot be too great for thy mercy, which is infinite. O give him true repentance for all the errors of his life paſt, and ſtedfaſt faith in thy Son Jeſus Chriſt, that his ſins may be done away by thy mercy, and his pardon ſealed in Heaven, before he go hence; through the merits of the ſame Jeſus Chriſt our Lord. *Amen.*"

" O moſt juſt and holy God, ſanctify, we moſt humbly beſeech Thee, this dreadful example to this whole land, that all may be warned, by this fearful judgment, to flee from the damnable ſins of whoredom and uncleanneſs, and from all the ſins that lead to them; that we may ſee and adore the providence of God in bringing to light the hidden works of darkneſs, and be convinced, that if we ſin againſt the Lord, our ſin will ſurely find us out. And laſtly, that this generation may learn and remember, what an evil thing and bitter it is to provoke the Lord to leave us to ourſelves; and that we ourſelves may learn, and teach our children, to fear the Lord, and his judgments. All which we beg for Jeſus Chriſt his ſake. *Amen.*"

From this time the Biſhop does not ſeem to have been concerned in any other matters of a public nature, beyond the immediate duties of his Biſhoprick, which he continued to execute to the lateſt period of his life. March 6, 1745-6, he writes to his ſon thus: " This is one of the firſt " letters I have written ſince Aſh-Wedneſday, when, being a cold day, I

" walked

" walked a little too faſt to Kirk-Michael Church,* which the night fol-
" lowing brought on me a ſharp fit of the gout, and confined me to my
" bed and chamber for three weeks paſt."

The following Charge, which was delivered to his Clergy in Convocation, June 11, 1747, proves, that, although the Biſhop was eighty-four years of age, his ſenſes were then perfect, and his care for his Dioceſe undiminiſhed; nay, he continued to deliver his Charges till the year before he died; but they appear (in his own hand-writing) more like ſketches of what he intended to ſay, than as Exhortations written in full; which, conſidering the infirmities naturally attending his great age, and the diſorder in his hand, may be very well accounted for.

" My dear brethren, " *Biſhop's-Court, June* 11, 1747.

" In every one almoſt of our yearly meetings on this day, I have taken occaſion of inſiſting, more or leſs, upon the *duty* and the *neceſſity* of *Catechiſing in the Church*, bound upon us, as ſtrictly as *Laws*, and *Canons*, and *Conſcience*, can oblige any Miniſter of God.

" I hope that theſe hints have not been altogether loſt. Some I know have taken pains to inſtruct their youth in the principles of Chriſtianity, and ſuch as have not done ſo, have a great deal to anſwer for. May God awaken them with a ſenſe of their duty, as thoſe that know they muſt give an account!

" There is of late a ſpirit gone out, and many books publiſhed, to ſhew the abſolute neceſſity of ſetting up a regular courſe of catechiſing, in order to recover a regular courſe of life among Chriſtians.

" I would hope, that we of this Dioceſe ſhould not be the laſt that would come into this ſaving work. We have *petty ſchools*, which are the foundation of catechiſing, in every pariſh; and though they are but meanly endowed at preſent, yet, by the care of every Miniſter, they may become a ſpecial means of ſalvation, in every pariſh.

" We have a moſt ſurpriſing account of what has been done in the South of Wales within theſe ſix years in this glorious work: No leſs than thirty-ſix thouſand eight hundred perſons, young and old, have been taught to read; and, according to their capacity, to underſtand their Catechiſm, to ſay their prayers, and to ſing the common pſalm-tunes!

" What would every Miniſter of Jeſus Chriſt, who has the good of ſouls at heart, what comfort would he have at his dying hour, to be able to ſay, that ſomething like this has been done in his own pariſh; and yet this may be done, and by a moderate pains and care, in every pariſh.

" For example:—If every Rector, Vicar, and Curate, would but ſpend *one* hour in every week, in viſiting his petty ſchool, and ſee how the children are taught to read, to ſay their catechiſm, and their prayers, and how they can anſwer in the little book called *The Church Catechiſm broke into ſhort queſtions*, which every maſter hath or may have for aſking. If this were faithfully done, and the maſters reproved where they are lazy, or negligent, there would ſoon be a change for the better,

* More than two miles from his own houſe.

both

both among the young and the old. The parents would reverence and eſteem the Miniſters for the care they have for their children. And the children would be better qualified to be inſtructed, when they would come to be catechiſed in the Church, and inſtructed and prepared for *Confirmation*. And wo to that Miniſter who will not take this ſalutary hint, which, through the grace of God, would be attended with ſo great a bleſſing.

" This is a truth not to be queſtioned, that the plaineſt ſermon out of the Pulpit will not be underſtood, nor profit any one, who has not been well inſtructed in the principles of Chriſtianity, contained in the Church Catechiſm. So that our preaching is in vain to all ſuch, which I fear is often the caſe of a great part of our hearers.

" The moſt unlearned know, *by nature*, the things contained in the Law, as ſoon as they hear it read; but theſe are the things which they want to be particularly and often inſtructed in, and made ſenſible of; that is, the extreme danger a ſinner is in, while he is under the diſpleaſure of an holy and juſt God, who can deſtroy both body and ſoul in hell;—how a ſinner, made ſenſible and awakened with the danger he is in, may be reſtored to God's favour;—of the bleſſing and comfort of a Redeemer;—what that bleſſed Redeemer has done and ſuffered to reſtore us to the favour of God;—what means of grace he has appointed as abſolutely neceſſary to preſerve us in the favour of God, and in the way of ſalvation.

" Chriſtians too often want to be ſet right, and very particularly to be inſtructed in the nature of repentance, of that repentance to which God has promiſed mercy and pardon; and of that *faith* which is ſaving, and accompanied with good works, and an holy and Chriſtian life.

" Theſe are *foundation principles*, and ſuch as every Paſtor of Souls is obliged to explain, as he hopes ever to do good by his other labours and ſermons.

" We ſay *to explain*, not only in ſet diſcourſes out of the Pulpit, but in a plain, familiar manner, out of the deſk, where queſtions may be aſked, and things explained, ſo as both old and young may be edified.

" Preaching will always be our duty, but of little uſe to thoſe who underſtand not the meaning of the words we make uſe of in our ſermons, as, God knows, too many muſt be ſuppoſed not to do, for want of their being inſtructed in their younger years.

" Many people labour under a very ſad miſtake, that people cannot be very ignorant of their duty in a Chriſtian country; and yet we ſee too many can make a ſhift amongſt us to continue in the ways of ſin and damnation, notwithſtanding the ſermons they hear every Lord's Day.

" One great reaſon of which is plainly this:—They were never truly made ſenſible of the danger a ſinner is in, without the bleſſing of a Redeemer;—they were never regularly inſtructed in the terms of ſalvation.

" We have of late, God be praiſed, broke through a bad cuſtom of having the Lord's Supper adminiſtered in country pariſhes only three times a year; and as the people thought that ſufficient, I do heartily thank ſuch of the Clergy as have mended in that particular. One thing we ſtill want to be done, if poſſible,—to bring about the obſervation of the Rubrick, which requires ſuch as intend to receive, to give in their names the week before, which would have this bleſſed effect, many would be friendly admoniſhed, many encouraged in the good way of their duty,

and

and very much ſin and vices of all ſorts would be prevented, when reproved after ſuch a kind and private manner. And certainly this might in time be brought about, notwithſtanding the difficulties pretended, if every Miniſter, when he is preparing young people for Confirmation, or for the Lord's Supper, would kindly obtain their promiſe of giving in their names before they receive that Sacrament. Every well-diſpoſed perſon, qualified for that holy ordinance, would ſee the reaſon and the bleſſing of doing it, plainly laid before them in private.

" But to return to the duty of Catechiſing. Every one of you have the Biſhop of Saliſbury's Paſtoral Care, a book which is ſaid to be the beſt he ever wrote. I wiſh you would, every one of you, ſee with your own eyes what he has ſaid upon the *duty and neceſſity of Catechiſing*, it would ſave me the trouble of ſaying much more on that ſubject.

" That ſo many other practical books, procured and purchaſed at no ſmall expence and labour, for every pariſh in this Dioceſe, (a bleſſing which ſo many thouſand pariſhes in England do want) were not purchaſed to be laid by, and neglected, and ſpoiled, as ſome have been, inſtead of being read with attention, in order to inſtruct ourſelves and others. This, I hope, will be mended before our viſitation.

" In ſhort; the Lady Haſtings' charity, upon which ſhe comforted herſelf, that it would be eſpecially applied to the glory of God, and the good education of children; this will be ſadly perverted, if every one of us do not put to his helping hand, to render it more effectual; and other pious people will be diſcouraged from helping us, when they ſee ſo excellent a charity neglected or abuſed.

" I have had ſeveral complaints, that many of the petty ſchools have been neglected, both thoſe that receive the Royal Bounty, and they that have had that good Lady's charity.

" I would be glad you would let the Maſters know, that a very ſtrict inquiry and viſitation ſhall be made, that ſuch as are found faulty may be turned out, and ſuch as do their duty may receive further encouragement.

" To ſum up what I would ſay upon this day's meeting, which I pray God give his bleſſing to:——

" In the firſt place, conſider what an incredible number of wicked and profane peaſons have got footing amongſt us, and viſit us daily.

" Now, this is a certain truth, that every one who doth not know why he is a Chriſtian, is in the ready way to become an Infidel. This will in time be the ſad conſequence of an uninſtructed, and an uncatechiſed generation.

" Let us, therefore, my brethren, for God, his Church, and our own ſoul's ſake, every one of you, as I hinted before, ſeriouſly reſolve to viſit the petty ſchools regularly, one hour in every week, to ſee how the maſters and miſtreſſes do their duty,—to hear the children *read*, to ſay their prayers, and their catechiſm,—whether they can readily anſwer ſuch eaſy queſtions as are in the little book I mentioned before, *The Church Catechiſm broke into ſhort queſtions*; a moſt ſure and good way to make children attend to what is ſaid to them, and to keep them from anſwering by rote.

" If this were done faithfully, and the young people ſpoke to after a familiar way, and ſuitable to their age and capacities, and ſhewn the dangers of the world they are going into, the temptations they will meet with, the neceſſity of the grace of God, to keep them from falling into the greateſt ſins and wickedneſs they ever heard

heard of.——If they were often told that the great end of going to ſchool is not purely to learn to read, but to be able to ſee with their own eyes how they muſt live ſo as to pleaſe God, and be happy when they die.

" Theſe, and ſuch-like ſhort hints, would, through God's grace, fix in them a ſerious and thoughtful temper of mind, fit to receive future inſtructions, when they ſhall be fit to come before you in the Church, to be catechiſed and inſtructed in the great principles of Chriſtianity.

" It is then that every Clergyman and Paſtor of ſouls will have a work upon his hands of the greateſt conſequence, not merely to hear the young people hurry over the Catechiſm by rote, to the offence of all ſerious people, but to inſtruct them, in a plain and familiar way, in the great truths they are required to get by heart, and whereby they muſt be ſaved.

" Now, if any amongſt us ſhall think theſe duties too great a trouble to be performed, or not worthy of ſo much pains, and ſo neglect them, which God forbid; all one can ſay is, that every ſuch perſon will ſurely be accountable to God for what he has now been put in mind of, and for the loſs of many a ſoul, and for the loſs of his own ſoul at laſt; from which judgment good Lord deliver every one of us, for Jeſus Chriſt's ſake. *Amen.*"

The Biſhop contiued to ride on horſeback till the year 1749. In a very long letter, dated the eleventh of October in that year, he ſays, " I have at " laſt got a horſe, ſuch as I could get, and now and then ride into the " fields." In the former part of his life, he had been an excellent horſeman, ſeldom getting into a carriage. Mr. Moore ſays, " Prince Eugene " did not ſit on horſeback better than the Biſhop."*

June 21, 1751, he wrote a letter to the new Governor, who was lately arrived in the iſland. This letter is equally legible, though not ſo finely written, as ſome of his letters in the prime of life.

" Honoured Governor,

" I hope my great age, and the infirmities that attend it, will be ſome excuſe for my forgetting ſo long to enquire after your health, and ſettling in your government. I promiſe to make ſome amends for that fault by my daily prayers, that God may bleſs you, and make you an happy inſtrument of good to this people, and comfort and ſatisfaction to yourſelf, this being the duty of,

" Honoured Sir,

" Your affectionate friend, and humble ſervant,

" June 21, 1751. " Tho. Sodor and Man."

In 1751, and the year following, he held an Ordination, and in the year 1753, he conſecrated a new Chapel at Ramſea, his ſon preaching the Conſecration Sermon. The Biſhop's death followed two years after.

* Letter to the Editor.

IN ſumming up the Character of this truly good man, every part of his life affords a diſplay of the moſt genuine charity and benevolence. Whether we conſider him as a ſon, a huſband, a parent,* a maſter,† or a Biſhop, we ſhall find few equal,—no one ſuperior to him.

Having the precepts of his divine Maſter conſtantly before him, with the Lives and Writings of the Apoſtles and primitive Chriſtian Fathers; he from them laid down his plan of life, and ſteadily copied their example.

There is ſcarcely a part of human ſcience that could be valuable or ſerviceable to his Dioceſe, which he did not underſtand. He was well acquainted with the Latin, Greek, and Hebrew Languages. In the younger part of his life, he had a poetical turn, but afterwards he laid aſide ſuch amuſements, as thinking them inconſiſtent with his epiſcopal character. The Editor has been favoured with the following, which is, perhaps, the only effort of his poetical genius now exiſting.

In Imitation of HORACE's fourteenth Ode, Lib. I. *Wherein, under the Allegory of a Ship, he laments the Diſtractions of the State.*

" O goodly Ship, that once didſt ride
The ſtatelieſt Admiral of all the tide;
How I regret, and all good men,
To ſee thee, now thy Pilot's loſt,
By rougheſt waves of faction toſt,
And quite diſabled ere to reach thy port again!
Thy foes, alas! have ſpy'd
The weakneſs of thy ſide;
How ſcarce of hands thou art,
How poor, defenceleſs, thin, in every part!

Thy lofty maſts by northern winds are torn!
Thy yards, by adverſe ſtorms outworn,
Do ſeem to ſigh at thy diſtreſs!
And by thy breaking cables we may gueſs,
(Thoſe nerves which move thy courſe,
And to thy keel give all its force)
How much thou art in danger to be o'erborn!

Thy very ſails, thoſe enſigns of thy pride,
Are lopp'd down to thy humble ſide:
Nay, more; thy guardian Angels fly
From thy pathetic cry;
And will not help, though danger be ſo nigh.

* " I never riſe nor lie down without recommending you and my daughter to the mercy and goodneſs of " God." *Letter to his ſon, Feb.* 20, 1741-2.

† In a letter to his ſon we meet with the following proof of his attention to the memory of a faithful ſervant: " I have ſet a handſome ſtone at the head of John Ryddiard's grave, with the following inſcription: " John Ryddiard died at Biſhop's-Court, April 27, 1738, aged 47; whoſe maſter hath here given this " teſtimony of his integrity, that in more than twenty years ſervice he found no cauſe to charge him with " eye-ſervice, fraud, or injuſtice." Dated Auguſt 16, 1739.

They

They all forget thy antient name,
The ſtrength and beauty of thy frame!
Nor dare the ſeamen now rely,
Upon the arms and flag thou bear'ſt ſo high;
Thy ammunition growing ſcant,
There's little comfort to be had in paint!*

But let the dangers of the ſea,
(Unleſs thou haſt a mind,
To be to every puff of wind,
To every wave, a prey)
Warn thee, at laſt, to quit that coaſt,
Where rocks and ſhelves annoy thee moſt;
I mean the Belgick; ere a wreck,
Beyond repair, thy cordage crack;
And challenge fate itſelf to bring thee back!

"T. W."

He had ſtudied and he practiſed Phyſic with ſucceſs. For ſome time after he ſettled there he was the only Phyſician in the Iſland; keeping a ſhop of drugs for general uſe, which he diſtributed, as well as his advice, gratis; but when ſome Gentlemen of the Faculty came to ſettle on the Iſland, he gave up to them that part of the practice which alone could conduce to their emolument—attendance on the rich, but the poor he kept always to himſelf.

He inſtructed young Candidates for Orders, and maintained them in his houſe, under his own immediate care; nor did he ordain them, until he found, on a ſtrict and careful examination, that they were perfectly qualified.

He was an able Mathematician; an excellent Botaniſt; and if we view him as a Farmer, we find, that by a judicious and ſucceſsful cultivation, from the eccleſiaſtical demeſnes, which before his coming to the Iſland produced little or nothing, he in a few years fed and clothed the poor of his Dioceſe. The whole was a ſheep-walk; but by tillage and manure, it bore excellent corn; and his coffin was made from one of the elm-trees that he planted ſoon after his coming to the Iſland, which was cut down and ſawed into planks for that purpoſe a few years before his death.

He was ſo charitable, that it was not unaptly obſerved by a Gentleman of the Iſland who knew him well, that "He kept beggars from every-"body's door but his own."

He always kept an open hoſpitable table, covered with the produce of his own demeſnes, in a plentiful not extravagant manner. As the friendly hoſt or maſter of that table, he was the moſt entertaining and agreeable, as well as inſtructive of men; his manners, though always conſiſtently adorned with Chriſtian gravity, were ever gentle and polite; and from his natural ſagacity, and diſtinguiſhed erudition, he ſeemed to have the world in his poſſeſſion. He was the Divine, the Scholar, and the Gentleman.

* *Nil pictis timidus navita puppibus fidit.*

In the year 1750, Dr. Pocock, after his return from his travels, went to ſee the Biſhop of Man, and ſent him his travels handſomely bound in morocco, to announce his arrival. The Biſhop received him with a graceful welcome; but told him, he ought not to addreſs the poor Biſhop of Man with a preſent as to an Eaſtern Prince.

Cardinal Fleury wanted much to ſee him, and ſent over on purpoſe to enquire after his health, his age, and the date of his conſecration; as they were the two oldeſt Biſhops, and he believed the pooreſt, in Europe; at the ſame time inviting him to France. The Biſhop ſent the Cardinal an anſwer, which gave him ſo high an opinion of him, that he obtained an order that no French privateer ſhould ravage the Iſle of Man.

He often on a Sunday viſited the different pariſhes of his Dioceſe without giving them notice; and, after doing the duty of the day, returned to Biſhop's-Court to dinner; and this after he was eighty years of age on horſeback. This was a conſtant obligation on the Clergy and the people to be mindful of their duty; and four times in every year he made a general viſitation, enquiring into the behaviour and conduct of all the pariſhioners, and exhorting them to the practice of religion and virtue. And at his annual Convocation, he delivered his Charges with all the grace and dignity of an Apoſtle.

He was ſo great a friend to toleration, that the Papiſts, who reſided in the Iſland, loved and eſteemed him; and not unfrequently attended his ſermons and his prayers. And the Diſſenters attended even the Communion-Service, as he had allowed them a liberty to ſit or ſtand; which, however, they did not make uſe of, but behaved in the ſame manner with thoſe of the eſtabliſhed Church. A few Quakers, who reſided on the Iſland, viſited, loved, and reſpected him.

He was ſo fond of his flock, and ſo attached to his Dioceſe, that no temptation could ſeduce him from their ſervice, no offers could remove him.

I have already mentioned, that Queen Anne would have given him an Engliſh Biſhoprick; King George the Firſt made him the ſame offer; and in the year 1735, Queen Caroline was very deſirous of keeping him in England; but though he was much bound to her Majeſty's goodneſs, he would not be perſuaded. One day, as he was coming to pay his duty to the Queen, when ſhe had ſeveral Prelates with her; ſhe turned round to her levee, and ſaid, "See here, my Lords, is a Biſhop who does not come for a tranſlation." 'No, indeed, and pleaſe your Majeſty,' ſaid our good Biſhop, 'I will not 'leave my wife in my old age becauſe ſhe is poor.'

He never interfered in temporal or political concerns, unleſs when called upon at the requeſt of the inhabitants, to ſerve them on particular occaſions. The whole conduct, and every action of his life, ſhewed him to be no otherwiſe a man of this world, than as a Miniſter to do good to his fellow-creatures,

creatures, while living in it; and the people of the Iſland were ſo thoroughly perſuaded of his receiving a larger proportion of God's bleſſing, that they ſeldom began harveſt till he did; and if he paſſed along by the field, they would leave their work to aſk his bleſſing, aſſured that that day would be proſperous. Nor was this opinion confined to the obſcure corner of the world where he reſided; in Warrington, nay, in London, there are thoſe now living who can remember crowds of people flocking round him with the cry of "Bleſs me too, my Lord!"

The charities he beſtowed himſelf, and the contributions he obtained of others, are proofs of his munificence and the benevolence of his diſpoſition. The following only appear in his Memorandum-Book:

"*A very ſmall page will ſerve for the number of our good works, when*
"*vaſt volumes will not contain our evil deeds.*

"A. D. 1697. The Royal Bounty having been in arrears, I made intereſt to get it, with part of which I paid the great fine of *One Hundred and Thirty Pounds*, payable every thirty years.

"July 16, 1698. I laid the Corner-Stone of Caſtle-town Chapel, built out of the epiſcopal revenues. The ſame year I began to build the houſes, barns, out-houſes, &c. which together with fencing, planting, &c. has coſt me upwards of *One Thouſand Four Hundred Pounds*.

"1699. By the encouragement and aſſiſtance of my worthy friend Dr. Thomas Bray, and other benefactors, I began a foundation of Parochial Libraries in my Dioceſe, which, by the good bleſſing of God, I have been improving ever ſince, with books practical and devotional.

"1701. April 11. I conſecrated the Chapel of Caſtle-town, the Lord of the Iſle being preſent, who deſired me to give orders touching the ſeats, &c.

"1703. Sept. 6. This day we came to an agreement about the ſettlement of the Iſland, I being one of the Lords Commiſſioners.

"1704. Auguſt 4, I finiſhed the body of St. John's Chapel, which I began in 1699, at my own expence. It coſt me *Forty Pounds*.

"1704. Rendered, flagged, and a new eaſt window to Kirk Braddon Chancel.

"1705. I gave *Six Pounds* towards Kirk-Braddon Vicarage-houſe.

"1706. Chapel at Ramſea rebuilt, to which I gave *Five Pounds*. Kirk Chriſt Lezair Church and Chancel rebuilt and enlarged, to which I gave *Five Pounds*.

"1708. Sept. 21. Conſecrated the Chapel of Douglaſs, having contributed *Ten Pouuds*, and begged *Sixty Pounds* more, towards the building of it.

"1710. April 2. New Library at Caſtle-town finiſhed. It coſt 83l. 5s. 6d. Subſcription 14l. 6s. 3d.

1712. Kirk Arbory. I ſupplied the vacant Vicarage for one year, and applied the incomes towards building a new Vicarage-houſe; with this, and what I begged, and *Two Pounds Ten Shillings* I gave myſelf, and the aſſiſtance of the pariſh, we have erected one of the beſt houſes in the dioceſe.

"1715. Sulby School-houſe, to which I gave *Five Pounds*.

"1715. Ruſhin Vicarage-houſe rebuilt, to which I gave *Two Pounds*.

" 1715. St. Patrick's New Church conſecrated, St. Peter's Day; built new from the foundation. And beſides my charge, I added *Fifty Pounds* towards bettering the endowment.

" 1715. The Impropriations having been ſadly miſ-managed, and the Lord's rents in arrears, I took the management of them into my own hands, and have now (A. D. 1722) not only paid all arrears, but have already raiſed *Seventy Pounds* towards paying the fine of *One Hundred and Thirty Pounds* payable to the Lord, 1726.

" 1716. I built a new School-houſe at St. Patrick's, and recovered the Glebe, which had been leaſed out by Governor Ireland.

" 1717. June 19. Then laid the foundation of an addition of twenty-one feet to the Church of Ballaugh. The worthy Rector Mr. Walker, and I, engaged to finiſh it, the pariſh contributing only *Twelve Pounds*. Steeple at our own expence.

" 1722. A new School-houſe in Kirk Chriſt Lezair, to which I have given *Three Pounds*.

" 1722. Kirk St. Anne Vicarage-houſe built, to which I gave *Five Pounds*.

" 1722. I made intereſt with Dr. Crow, Biſhop of Cloyne, to add a ſmall eſtate of his in the pariſh of Lezair, to the Glebe, to which it is joined. And the Vicar is now in poſſeſſion of it.

" 1724. This year I built a ſchool-houſe at Burton in Wirral, the place of my nativity; which, together with the land I have improved, has already coſt me 379l. Makes 25l. per annum, beſides &c.

" 1725. Steeple of St. Anne, *One Pound*.

" Auguſt 3, 1728. Mr. Stephen Hales, Miniſter of Teddington, near Hampton-Court, gave or procured about Fifty Pounds in Bibles, Common-Prayers, Teſtaments, Whole Duties of Man, for the uſe of the poor, and Law's Chriſtian Perfection, for our Parochial Libraries. May God reſtore it ſeven-fold into his boſom.

" July 10, 1729. I gave *Five Pounds* towards building a petty ſchool and houſe for the maſter of Ballaugh.

" June 22, 1730. Madam Levinz, my predeceſſor's widow, ſent to my brother *Fifty Pounds* towards a fund for Clergymen's Widows and their Children, at my ſon's inſtance.

" Sept. 22, 1730. Mr. Stephen Hales ſent me, from an unknown benefactor, (a Gentlewoman) Bibles, Duties of Man, Common-Prayers, and other books of Chriſtian Devotion, to the value of *Fifty Pounds*, for the uſe of my Dioceſe.

" Sir Jo. Phillips (at the requeſt of my ſon) ſent me *Thirty Pounds* towards a fund for the Widows and Children of my Clergy.

" The Widow of Biſhop Crow, at my ſon's inſtance, ſent *One Hundred Pounds* Iriſh, for the ſame uſe.

" The Lady Betty Haſtings (at my deſire) has promiſed *Twenty Pounds* per ann. for ever, after her death, to the petty ſchools of my Dioceſe.

" November 1731. The ſame Lady has ſent my ſon *Twenty-five Guineas* towards a fund for the Widows and Orphans of the Clergy of my Dioceſe. Towards which good work I have given this year *One Hundred Pounds*, which I pray God accept from his ſervant.

" May 3, 1734. I gave *Two Pounds* towards building a ſchool-houſe in Kirk Ruſhin, and a good one is now built, which ſaves the Church from being abuſed.

" 1735. Sir John Cheſhire gave *Twenty Pounds*; Mrs. Williams, *Sixteen Pounds*; Lady Harold, *One Hundred Pounds*; and Mrs. Tollet, *Five Pounds*, for Clergymen's Widows and Orphans, by my ſon.

" Mrs. Grace Butler, *Twenty Pounds* for books, by Dr. Hales.

" March 20, 1739. I gave *Twenty Pounds* towards buying a Glebe to Kirk Braddon; with *Thirty-five Pounds* of Mr. Thompſon's.

" I gave *Twenty Pounds* for a Glebe to Kirk Patrick and German.

" March 23, 1741. I gave *Fifteen Pounds* towards building a new houſe for the vicarage of Kirk Braddon.

" Nehemiah v. ult. *Think upon me, my God, for good, according to all that I have done for this people.*

The Author of an *Appeal to Common Reaſon and Candour*, in behalf of a review of our Liturgy, publiſhed in the year 1750, having taken notice of the ſtate of Chriſtianity in the North of Scotland, and in ſome parts of Ireland, proceeds thus:

" It will be unpardonable, after theſe, to mention the Iſle of Man in any " other expreſſions than thoſe of gratitude and praiſe, delight and joy. " Happy Iſland! May thy worthy Biſhop live, and continue, with the " aſſiſtance of his God, to make thee an example of religion and holineſs " to all Iſlands and Kingdoms of the world! May his works alſo live, and " the good effects of them continue to a thouſand generations! When he " has been long dead, he will yet ſpeak; and the happy influence of his " works will remain in this world, whilſt he is enjoying the glorious re- " ward of them in another. May I live the life, and die the death, of that " righteous man; and may my latter end and ſtate of eternity be like his!"

Thus, by living a ſober, righteous, and godly life, this excellent Divine attained to the ninety-third of his age, and the fifty-eighth of his Conſecration, and gently expired on the 7th of March 1755. The immediate cauſe of his death was a cold caught by walking in his garden in very cold damp weather, after Evening Prayers; dying as he lived, praiſing God in Pſalms, and detached ſentences of the Te Deum.

The tenants about his demeſnes were the perſons appointed to bear the Biſhop to his grave; and each had a mourning coat given for the occaſion: But from the Palace to the Church, which was a diſtance of two miles, he was attended by all the inhabitants of the Iſland as mourners, except thoſe whom neceſſity, age, or ſickneſs, confined at home; and at every reſting-place was a conteſt among the croud, to bear him on their ſhoulders; and happy were they who could pay this laſt ſad office to their friend and benefactor. His funeral ſermon was preached by the Reverend Mr. Moore, of Douglaſs. He ſays, in a letter to the Editor, " it was a haſty performance." —It might be ſo; but it was neither preached nor heard without tears.

He

He was interred at the East end of Kirk-Michael Church-yard, near to the Chancel, which, being in a ruinous condition, was taken down, and entirely rebuilt, in the year 1776, at the sole expence of Dr. Thomas Wilson, the Bishop's son.

Over his grave is placed a square marble monument, surrounded with iron rails, through which may be read the following too modest inscription:

On the Sides,

SLEEPING IN JESUS, HERE LIETH THE BODY OF
THOMAS WILSON, D. D. LORD BISHOP OF THIS ISLE,
Who died March the 7th, 1755,
Aged 93, and in the Fifty-eighth Year of his Consecration.

At the Ends,

THIS MONUMENT WAS ERECTED
BY HIS SON THOMAS WILSON, D. D. A NATIVE OF THIS PARISH;
Who, in Obedience to the *express Commands* of his Father, declines
giving him the Character he so justly deserved.
LET THIS ISLAND SPEAK THE REST.

And so it will!

When turning to the stranger or their children, the grateful Manksmen will relate a tale of the wondrous goodness of their dear, their much-loved, much-lamented Bishop. Telling them, (and witnesses they were) whose hunger he had satisfied; to whose thirst he had given drink; what strangers he had relieved; whose nakedness he had clothed; whose sickness he had administered to; and what prisoners he had visited. The Widow, comforted by his bounty, with her lisping orphans, shall declare the praises of their pious benefactor. And perhaps some faithful Minister of the Gospel may conclude the story, by saying, that he was a Bishop "blameless, as the "Steward of God; not self-willed, not soon angry, not given to wine, no "striker, not given to filthy lucre; but a lover of hospitality, a lover of "good men, sober, just, holy, temperate; holding fast the faithful word "as he had been taught, and that he was able, by sound doctrine, both to "exhort and to convince the gainsayers."

APPENDIX.

[No. I.]

Mandate for the Inſtalment of the Biſhop of Man, by the Right Reverend Dr. John Sharp, Archbiſhop of York.

JOHANNES, providentia divina, Ebor. Archiepiſcopus, Angliæ Primas et Metropolitanus, ad infra ſcripta, autoritate Parliamenti, hujus inclyti Regni Angliæ, (mediantibus literis patentibus Sereniſſimi Principis, ac Domini noſtri, Gulielmi Tertij, Dei Gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ, Regis, Fidei Defenſoris, &c.) ſufficienter et legitime fulcitus, dilecto nobis in Chriſto, venerabili viro Archippo Kippax, Clerico, in art. mag. Archidiacono Archidiaconatus, et Vicario Vicariæ, S^ti^ Andreæ in Inſula de Man, Diœceſim Sodorenſis et Provinciæ noſtræ Eboracenſis, ſeu ejus officiali vel deputato, omnibuſque et ſingulis Clericis per dictam Diœceſim conſtitutis, vel alij cuicunque in hac parte poteſtatem habenti, ſalutem et gratiam. Cum vacante nuper Epiſcopatu Inſulæ de Man, et Epiſcopatu Sodorenſi, et Epiſcopatu Sodorenſi et Man, Provinciæ noſtræ Ebor. per mortem naturalem Rev^di^ viri Baptiſtæ Levinz, ſacræ Theol. Profeſſoris, ult. Epiſcopi Epiſcopatus predictam prænobilis Gulielmus Georgius Richardus comes Derbiæ, &c. dicti Epiſcopatus Patronus Rev^dum^ virum Thomam Wilſon, clericum, LL. Doctorem, ad Epiſcopatum prædictum nominaverit, et dicta nominatio a præfato Sereniſſimo Principe, ac Domino noſtro, Gulielmo Tertio, per literas ſuas patentes ſupradictas, regio adhibito aſſenſu, fuerit acceptata; quam quidem nominationem et perſonam ſic nominat et acceptat (ſervatis jure et ſtatutis hujus regni Angliæ, in ea parte ſervandis.) Nos Archiepiſcopus antedictus confirmavimus, eique confirmato, curam, regimen, et adminiſtrationem, ſpiritualium dicti Epiſcopatus commiſſimus; necnon conſequenter munus conſecrationis (adhibitis ritibus et ceremoniis, de more Eccleſiæ Anglicanæ adhibendis) eidem nominato, acceptato, et confirmato, impendimus. Cumque ipſum Epiſcopum nominatum, acceptatum, confirmatum, et conſecratum, ſeu procuratorem ſuum legitimum, ejus nomine ac pro eo, in realem, actualem, et corporalem poſſeſſionem ejuſdem Epiſcopatus, juriumque, dignitatum, honorum, præeminentiarum, et pertinentium ſuorum univerſorum inducendum, inſtallendum, et inthronizandum fore decreverimus (juſtitia mediante.) Vobis igitur conjunctim et diviſim, et cuilibet veſtrum ad quem executio hujus negotii pertineat, firmiter præcipiendo, MANDAMUS quatenus præfatum Thomam Wilſon, ſic (ut præfertur) Epiſcopum nominatum, acceptatum, confirmatum, et conſecratum, ſeu procuratorem ſuum legitimum, ejus nomine ac pro eo, in realem, actualem, et corporalem poſſeſſionem dicti Epiſcopatus Inſulæ de Man, et Epiſcopatus Sodorenſis, et Epiſcopatus Sodorenſis et Man, juriumq; dignitatum, honorum, præeminentiarum, et pertinentium ſuorum univerſorum, inducatis, inſtalletis, et inthronizetis, ſeu ſic induci, inſtallari, et inthronizari faciatis cum effectu; Cathedramque, ſive Sedem Epiſcopalem in Eccleſia Cathedrali, ibidem Epiſcopo aſſignari ſolitam et conſuetam,

ei, uti moris eſt, aſſignetis, et eum in nomine Domini noſtri Jeſu Chriſti imponatis, ſeu imponi faciatis, prout decet juribus et conſuetudinibus noſtris Archiepiſcopalibus, et Eccleſiæ noſtræ Cathedralis, et Metropoliticæ Beati Petri, Ebor. dignitate et honore in omnibus ſemper ſalvis. *In cujus rei Teſtimonium*, Sigillum noſtrum Archiepiſcopale preſentibus apponi fecimus. Datum apud Weſtminſt. viceſimo die menſis Januarii, Anno Domini MDCXCVII. noſtræque Conſecrationis anno VII.

JO. EBOR.

Virtute hujus Mandati a Rever^mo Dom. Domino Johanne, providentia divina Ebor. Archiepiſcopo ad me miſſi, Rev^dum admodum in Chriſto Patrem, ac Dom. D. Thomam Wilſon, Epiſcopum Sodorenſem et de Man, in realem, actualem, et corporalem poſſeſſionem dict. Epiſcopatus inveſtivi, inſtallavi, et inthronizavi, undecimo die menſis Aprilis, Anno Domini, MDCXCVIII.

SAM. WATTLEWORTH, *Offic. Archid.*

Teſtibus nobis, N. SANKEY, HEN. NORRIS, DAN. M'YLREA, P. HEYWOOD, JO. COSNAHAN, THO. HUDDLESTON, LA. CHRISTIAN, J. ROWE, J. WOODS. RICH. HARTLEY, JOHN PARR,

In Archiva refertur 13° *die menſis Auguſti*, 1698, *per me*, J. WOODS, *Regiſt.*

[No. II.]

Form of Biſhop Wilſon's Inſtalment.

Ego, autoritate mihi commiſſa, te Reverendum in Chriſto Patrem Dominum Thomam Wilſon, in realem, actualem, et corporalem poſſeſſionem Epiſcopatûs Inſula de Mau, et Epiſcopatûs Sodorenſis et Man, juriumque, dignitatum, priviligiorum, et pertinentium ſuorum univerſorum induco, inſtallo, et inthronizo, cum plenitudine juris Epiſcopalis. Cathedramque hanc, ſive ſedem Epiſcopalem, Epiſcopo Sodorenſis et Man pro tempore exiſtente aſſignari et limitari ſolitam et conſuetam, tibi aſſigno, et te in eandem, in nomine Domini noſtri Jeſu Chriſti, impono.

Deus cuſtodiat introitum tuum, et exitum tuum, nunc et in ſecula. Et ut in juſtitia et ſanctitate pe,gas, locum ornes a Deo tibi delegatum, idque in nominis ſui gloriam, animarum ſalutem, Eccleſiæ hujus commodum et honorem: Nec non munere tandem functo, in paternitatis veſtræ remunerationem, vitam et coronam ſempiternam det Deus Optimus Maximus, per Jeſum Chriſtum, Dominum et Salvatorem noſtrum. Amen.

SAM. WATTLEWORTH, *Archid.*

[No. III.]

Papers relating to the Biſhop's Impriſonment and Trial.

"*At a Convocation of the Clergy held at Kirk-Michael, Nov.* 29, 1721.

"THIS day the Reverend Mr. Horrobin, Archdeacon of this Iſland, being required to give his reaſons why he repelled Mrs. Puller from the Holy Sacrament, gave this for one;—That there had been ſome undue familiarities betwixt her, and a certain Gentleman in Caſtle-town, who, he afterwards ſaid, was Sir James Poole. And

And being deſired to tell who was his Author, he anſwered, Madam Horne; who, he ſaid, informed him, that ſhe coming at a certain time to Mrs. Puller's chamber-door, (when ſhe lived at Mr. Allen's) found it ſhut, at which ſhe knocked ſeveral times, before it was opened; afterwards, Mrs. Puller came and opened the door, and when Madam Horne came into the chamber, ſhe there found, or ſaw, Sir James Poole in an indecent poſture, and not convenient to be mentioned. And being aſked, whether Madam Horne gave him this information before he repelled Mrs. Puller, anſwered, ſhe did."

"*At a Court held in Kirk-Michael, Decembe*r 5, 1721.

"Madam Horne has owned, that the ſubſtance, as it is here ſet down, was related by her to the Archdeacon, and declared, ſhe had no witneſſes to prove it.

"She added, ſome time afterwards, that Mrs. Puller could not go under any other notion than that of a kept-miſtreſs.

"*Eodem die et loco.* After the oaths of the Reverend Mr. Roſs, Academical Profeſſor, and of Elizabeth Coat, and Ellin Shimin, (which two young women had been, one of them laundreſs, and the other maid-ſervant, to Mrs. Puller) were taken in Court, that they never ſaw, nor heard, nor even ſuſpected, any immodeſty by her. Then the Court permitted Sir James Poole, and Mrs. Rebecca Puller, to take their oaths, which they ſolemnly did on the Holy Evangeliſts, on their knees, and depoſed, they never were guilty of adultery, or fornication together, nor of any immodeſty whatſoever. After which, Mrs. Alice Stevenſon, and Mrs. Catharine Halſal, (on Mrs. Puller's part) and Mr. Thomas Harley, and James Gerard, (who has been a ſervant to Sir James Poole about four years) on Sir James's part, ſolemnly depoſed alſo, on the Holy Evangeliſts, that they verily believed the ſaid Sir James Poole, and Mrs. Puller, to be clear of the ſins of adultery, fornication, or unchaſtity; and that they alſo believed the ſaid perſons have depoſed the very truth in the oath of purgation which they have now taken."

"*At Biſhop's-Court, December* 19, 1721.

"Though the Court has a due regard to perſons in Madam Horne's ſtation, yet, the benefit of the law being deſired, for the groſs ſlanders and abuſes before-mentioned, which muſt needs have ſubjected the perſons concerned (if guilty) to a ſevere cenſure; and on account of which, Madam Horne had been liable to perform publick penance, and aſk ſolemn forgiveneſs; but, that the perſons injured have, at our deſire, been prevailed upon to accept of a publick acknowledgment, &c. We do, therefore, hereby order, that the ſaid Mrs. Jane Horne acknowledge her offence accordingly, in St. Mary's Chapel of Caſtle-town; or (if the parties ſhall be therewith ſatisfied) before the Vicar of the pariſh, aſking forgiveneſs for the great injury done. And this in penalty of confinement in St. German's priſon (by the ſumner, or a ſoldier from the conſtable of Caſtle Ruſhin) until ſhe give bonds to perform publick penance as aforeſaid; and alſo aſk forgiveneſs as the laws of the Church direct.

"Publication is likewiſe to be made, that no perſon whatſoever preſume to revive the ſaid ſlanders, ſub pæna £.iii, ad uſum Domini, forty days impriſonment, &c.

THO. SODOR AND MAN.
WM. WALKER.
JOHN CURGHEY."

" The Reverend Mr. Archdeacon Horrobin having, purſuant to the directions of the Rubrick, given us an account that he had repelled one Mrs. Puller from the Holy Sacrament, and the ſaid Mrs. Puller having likewiſe made complaint of the grievous injury done her by being ſo repelled, and praying that ſatisfaction may be made her for ſo great an injury.

" Upon hearing the whole matter, it appears, *firſt*, That the ſaid Mrs. Puller was repelled without any previous notice, or admonition. *Secondly*; that the cauſes of the ſaid repulſe alledged by Mr. Archdeacon were not ſufficient, being either perſonal injuries, of which he had no right to be the judge, or a private information of a ſcandal of which ſhe has ſince cleared herſelf to the ſatisfaction of the Court. We do therefore declare and adjudge, that the repelling of the ſaid Mrs. Puller as above-ſaid was irregular.

" And foraſmuch as the ſaid Mr. Archdeacon, in his defence, did inſiſt upon a right of repelling any perſon from the Holy Sacrament, whom he in his conſcience thought unworthy, notwithſtanding he was often told of the evil conſequence and tyranny of ſuch a procedure: We do hereby declare, that the ſaid aſſertionis contrary to the rule of the Church in all ages: And, to the end that Chriſtians may not be deprived of the means of grace through the private reſentments of their Paſtors, We do order and require, that neither the ſaid Mr. Archdeacon, nor any other miniſter, do for the future preſume to repel any perſon from the Holy Sacrament, whoſe crimes have not beome notorious, either by their own confeſſion, by preſentment, or adjudged to be ſo by ſome ſentence of law.

" And that no private Chriſtian may be diſcouraged from going to the Sacrament for fear of the like uſage, we do require, that this our order be read the next Lord's Day, in the pariſh Church of Kirk Malew; and that our Regiſter do give the ſaid Mr. Archdeacon a copy thereof, and communicate the ſame, if need be, to the reſt of our Clergy.

" Given under our hand this 19th day of December, 1721.

" THO. SODOR AND MAN."

The following was read, by the Biſhop's direction, on the day of the trial of Mrs. Puller, and the Archdeacon, at Kirk-Michael Church, when he defended his repelling her the Sacrament, inſiſting he had a right to do ſo, if he thought in conſcience ſhe was unworthy:

" If men ſhall preſume to define or meaſure injuries according to their own conceits, depraved oftentimes as well by error as partiality; and that no leſs in the Miniſter himſelf than in another of the people under him. The knowledge, therefore, which he taketh of wrongs, muſt ariſe, not from his own opinion, or conceit, but from the evidence of the fact, which is committed; yea, from ſuch evidence as doth admit neither denial nor defence. For if the offender, having any colour of law to uphold, or any other pretence to excuſe his own uncharitable, or wrongful dealings, ſhall wilfully ſtand in defence thereof, it ſerveth as a bar to the power of the Miniſter in this kind. Becauſe, (as it is obſerved by men of very good judgment in theſe affairs) although in this ſort, our ſeparating of them be not to ſtrike them with the mortal wound of Excommunication, but to ſtay them rather from running deſperately headlong into their own harm; yet, it is not in us to ſever from the Holy Communion, but ſuch as are either found guilty, by their own confeſſion,

feſſion, or have been convicted in ſome publick, ſecular, Eccleſiaſtical Court. For who is he that ſhall take upon him to be both any man's accuſer any judge?

"Evil perſons are not raſhly, and as we liſt, to be thruſt from Communion with the Church; inſomuch, that if we cannot proceed againſt them by any orderly courſe of judgment, they rather are to be ſuffered for the time, than moleſted. Many there are reclaimed, as Peter. Many, as Judas, known well enough, and yet tolerated. Many which muſt remain undeſcried till the day of *his* appearance, by whom the ſecret corners of darkneſs muſt be brought into open light." Hooker's Eccleſ. Polity, Lib. vi. p. 159.

"*February* 29, 1721.

"We the Biſhop, and Vicars-general of this Iſle, having, by a paper ſent us without date or ſubſcription, in the name of the Attorney-general, been unworthily accuſed of mal-adminiſtration in ſundry particulars which are equally groundleſs and injurious, do make it our requeſt, (as it is the undoubted right of any of the Lord's Council to do) that the Deemſters, and twenty-four Keys, be called to deem the law truly in this great and high point; viz.

"Whether by the law and practice of this Iſle, the Attorney-general can exhibit accuſations againſt the Magiſtrates, either ſpiritual or temporal, no appeal being brought in due form againſt their proceedings, by the perſons pretended to be injured?

"And whether by a procedure of this kind, in matters purely ſpiritual, as the particulars charged upon us certainly are, the metropolitical rights of the See of York be not manifeſtly impugned, and endeavoured to be ſet aſide?

"Had a conſultation or conference been required, as is uſual where one court deſires to be informed of the reaſons of proceeding in another, we ſhould, in reſpect to the Governor, and the authority he bears in this Iſle, have been ready, as we are very well able, to give ſatisfaction, that we have no way aſſumed an authority beyond what is allowed by the laws of the Iſle, nor deviated from the legal and accuſtomed method of proceeding in our courts.

"But, foraſmuch as we are called after this unuſual manner, and charged as aforeſaid with crimes of a high nature, tending to the diminution, not only of the epiſcopal authority, but alſo of the Lord's prerogative and profit. We think ourſelves obliged to deſire and inſiſt upon the benefit of the law, (touching the calling of the Deemſters and twenty-four Keys) as before-mentioned.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY."

"*February* 9, 1721.

"Whereas a moſt ſcandalous libel has been exhibited by the Attorney-general, againſt the Biſhop, and Vicars-general, of this Iſle, touching our oaths, ſtate and government, and tending to the defamation of our office and places. We deſire the benefit of the law, by a trial of the matter before the twenty-four Keys of this Iſle, as has been uſual in ſuch caſes.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY."

The

The Law referred to, Anno 1647.

It is enacted, that if any perſon or perſons whatſoever, ſhall accuſe, or ſpeak any ſcandalous ſpeeches, againſt any chief officer of this Iſland, either ſpiritual or temporal, or any of the twenty-four Keys, touching either their oaths, or ſtate, and government, or any other ſcandalous ſpeeches, which might tend to the defamation of their offices or places, and be not able to prove it; he or they ſhall, for every time ſo offending, forfeit Ten Pounds, and his or their ears to be cut off for puniſhment beſides.

Biſhop of Man's Letter to the Earl of Derby, March 12, 1721.

" *May it pleaſe your Lordſhip,*

" My laſt was in behalf of one of my Clergy, who petitioned your Lordſhip as one oppreſſed by ſevere fine and impriſonment; this further trouble is given your Lordſhip, in behalf of myſelf, and Vicars-general, who have lately met with very ſevere treatment, not to give it a worſe name, from your Governor, and Officers here. The occaſion was this: The Archdeacon having repulſed one Mrs. Puller from the Sacrament, gave me notice thereof, in order to an hearing; amongſt other reaſons he gave for ſo doing, one was, that Madam Horne, the Governor's Lady, had informed him, that ſhe had ſeen Sir James Pool, and the ſaid Gentlewoman, in ſo indecent a manner together, as that he thought it a ſufficient reaſon for expelling her from the Lord's Table, which he did, without any previous admonition.

" Sir James, and the Gentlewoman, complaining of this as a grievous ſlander, demanded of us power to charge the Archdeacon to make it good, or to ſuffer as a ſlanderer. The Archdeacon, to free himſelf, brought Madam Horne, who owning herſelf to be the author of the information, and having no evidence to ſupport the charge, and alſo refuſing to declare how the matter was, unleſs ſhe might do it upon oath, which the law not admitting of, in regard ſhe could not be both accuſer and witneſs; Sir James and the Gentlewoman demanded the benefit of the law, which was to clear themſelves upon oath; and which they did after a very ſolemn manner, with lawful compurgators, and then petitioned for reparation for ſuch an unjuſt reproach caſt upon them. This we could not in juſtice deny, and therefore Madam Horne was only to aſk them forgiveneſs for the ſlander, and that under ſuch penalties as the law directs.

" This, my Lord, is plain matter of fact, and were we to die for it, we could not have done otherwiſe, if we reſolved to act agreeably to the law, our oaths, and duty.

" But now, inſtead of being countenanced by the Civil Power, for a faithful diſcharge of our duty, or any appeals from our proceedings offered; I and my Vicars-general were ſummoned after a very unuſual way, to appear before the Governor, and Officers, and there treated after the moſt contemptuous manner imaginable, as if we were the vileſt of the people, or as if we were not Magiſtrates of the country, and Miniſters of juſtice, as well as thoſe who pretended to ſit in judgment upon us; for we were made to ſtand for ſeveral hours, (unleſs I would have ſat down below the meaneſt clerk of the court) like criminals at the bar, and ſuch we were repeatedly called, and then alſo charged and accuſed as malefactors, only for exerciſing ſeveral parts of the epiſcopal authority, of which that court could not be competent judges, namely, convocating the Clergy according to law in order to adviſe with them in difficult caſes, cenſuring offenders in matters purely ſpiritual, ſuſpending a Clergy-

man

man purſuant to law and canon, and laſtly for having cenſured the Governor's Lady, as if ſhe were above the law of the country, and were not under our juriſdiction in ſpirituals.

" Having duly weighed the annexed proceedings, occaſioned by a complaint of Mr. Archdeacon Horrobin againſt Mr. Thomas Harley, for charging him with preaching falſe doctrine, and having compared the ſeveral depoſitions with the ſermons, to which they refer, it appears to us, and ſo we adjudge, that the ſaid Archdeacon, either for a fond imitation of ſome late heterodox writers, or from a deſire of novelty, has delivered ſeveral things from the pulpit not agreeable to truth and ſound doctrine, and by an obſtinate defence of them, after he was ſeriouſly admoniſhed to forbear giving offence, he has done what in him lay, to involve, in endleſs diſputes, a Church, which, at his coming hither, he found in perfect peace and unity.——And this he has done,

Firſt; By endeavouring to fix an unjuſt and groundleſs reproach upon his brethren of the Clergy, as if *they* had carried the doctrine of abſolution ſo high, as to perſuade weak minds, that they aſſume to themſelves a power of pardoning ſins.

Secondly; By aſſerting, in direct contradiction to the firſt Exhortation to the Communion-Service, that the Abſolution of a Prieſt, whether Papiſt or Proteſtant, is at the beſt a falſe foundation of comfort. Which expreſſion, being made uſe of (without any regard had to the fifty-third canon) in oppoſition to a ſermon concerning the power of the Keys, preached but two Sundays before in the ſame Pulpit, did manifeſtly tend to render the excellent diſcipline of this Church contemptible; to encourage offenders to deſpiſe her cenſures, as if publick ſatisfaction, and abſolution thereupon, were not neceſſary parts of repentance, where publick wrong or offence has been given.

Thirdly; By limiting the words of Chriſt, [John xx. 23.] *Whoſeſoever ſins ye remit, &c.* to the Apoſtles only, and affirming, that men uninſpired, weak and fallible men, muſt no more appropriate this to themſelves, than the power of working miracles; and this, in contempt of that very office, and the very words, by which he received the order of Prieſthood; as if the Church uſurped a power which ſhe neither underſtood, nor had any right to.

Fourthly; And, in conſequence of the foregoing aſſertion, by affirming, that God's Miniſters have only authority to declare the terms of ſalvation, and to tell people, that, if they come up to thoſe terms, God will pardon them; and that *this, in truth, is all that they can do*;—a poſition for which the followers of Socinus ſtand juſtly condemned by all orthodox Churches.

Fifthly; By perplexing his hearers with his uncertain conjectures of God's uncovenanted mercy; making it a queſtion, not yet determined, whether the heathens, and ſuch as have never embraced the Chriſtian religion, ſhall not receive the like benefit with Chriſtians of pardon and ſalvation by Chriſt; laying too great ſtreſs of men's ſalvation, upon their living up to the light of nature; and affirming, that it is no where ſaid in Sacred Scripture, nor can be inferred from thence, that no man can be ſaved, unleſs he believe in the name of the Lord Jeſus Chriſt, and have the Goſpel preached to him.

Laſtly; By ſpeaking of the controverſies in the primitive Church after a very looſe and ſuſpicious manner. For, not content with calling the diſputes about the time of keeping Eaſter, and the Faſt preceding it, (which Faſt is ſtrictly, and almoſt univerſally

univerſally obſerved here) a trifling controverſy, he immediately added, 'the wrang-
'ling jangling diſputes about the Divinity of our Saviour,—the two natures in Chriſt,
'—the doctrine of the ſacred Trinity,—heretical baptiſm, &c. as niceties in religion,
'which conſiſts not in the knowledge of ſuch things;' expreſſing himſelf ſo, as if he deſigned (for ſo the evidences underſtood him) that his hearers ſhould look upon them all of the ſame importance; namely, all trifling.

"All which, and many more novel aſſertions, of the ſaid Archdeacon, having, during the courſe of this controverſy, been frequently repreſented to him as very ſhocking and offenſive to Chriſtian ears, we were in hopes our patience, and forbearance hitherto, might have had ſo good effect upon him, as to have made him ſenſible of his errors, and induced him to have given ſatisfaction to the Church, and thereby prevent a publick cenſure.

"But inſtead of this, he has not only preſumed to repel one of the evidences in this controverſy from the Holy Sacrament, without any previous admonition, and for which he has been already declared irregular; but alſo, forgetting his ordination vows, and oath of canonical obedience, has ſince done his utmoſt to ſuperſede our judicial acts, and to wreſt the epiſcopal authority out of our hands, by admitting unto the Lord's Table Mrs. Horne, whom he knew to be under the cenſures of the Church, deliberately, and this in contempt of the Rubrick before Communion, the Canons, and the laws and ſtatutes of this Church and Nation.

"It being, therefore, high time, of our expreſs duty, to remove the offence given to the flock of Chriſt, by laying him under eccleſiaſtical cenſures, we do accordingly pronounce him, the ſaid Mr. Robert Horrobin, Archdeacon, ſuſpended, *ab officio, et beneficio*, until he give ſuch ſatisfaction to the Church, as the nature of his crimes before-mentioned requires. Dated May 17, 1722.

"THO. SODOR AND MAN."

N. B. After the Lord Biſhop had pronounced the above ſentence, he deſired the Clergy, now aſſembled in Convocation, to declare their minds freely, if they obſerved any harſhneſs, or illegality, either in the foregoing proceedings, or cenſure; to which they ſeverally anſwered, They did not; and added, that the ſaid cenſure was ſo mild, as they could hardly expect the like, were they themſelves in the ſame circumſtances. Only the Vicar of Kirk-Marown apologized for the Archdeacon, imputing his laſt crime to his ignorance, or inadvertency, and hoping he might be pardoned for the ſame.

"The Reverend Mr. Roſs, Academical Profeſſor, is authoriſed and required to officiate in Caſtle-town Chapel, during the Archdeacon's ſuſpenſion, or until further orders from us. Dated at Biſhop's-Court, the 25th of May, 1722.

"THO. SODOR AND MAN."

Directions to our Archbiſhops, and Biſhops, for the preſerving of Unity in the Church, and the Purity of the Chriſtian Faith; particularly in the Doctrine of the Holy Trinity.

"GEORGE R.

"MOST Reverend, and Right Reverend Fathers in God: We greet you well. Whereas, we have been given to underſtand that divers impious tenets and doctrines have been of late advanced and maintained with much boldneſs and openneſs, contrary

contrary to the great and fundamental truths of the Chriſtian Religion, and particularly to the doctrine of the holy and ever-bleſſed Trinity; and that, moreover, divers perſons, as well of the Clergy as Laity, have preſumed to propagate ſuch impious doctrines, not only by publick diſcourſe and converſation, but alſo by writing and publiſhing books and pamphlets in oppoſition to the ſaid ſacred truths, to the great diſhonour of Almighty God, the diſturbance of the peace and quiet of this our Church and nation, and the offence of all pious and ſober-minded Chriſtians.

" We therefore, out of our princely care and zeal for preſerving the purity of the Chriſtian Faith, of which we are, under God, the chief defender, and alſo for preſerving the peace and quiet of Church and State, do ſtrictly charge and require you, our Archbiſhops and Biſhops, to whom, under us, the care of religion more eſpecially belongs, that you do without delay ſignify to the Clergy of your ſeveral Dioceſes this our Royal command, which we require you to ſee duly publiſhed and obſerved; namely, that no preacher whatſoever, in his ſermon or lecture, do preſume to deliver any other doctrine concerning the great and fundamental truths of our moſt holy religion, and particularly concerning the bleſſed Trinity, than what are contained in the Holy Scriptures, and are agreeable to the three Creeds and the thirty-nine Articles of Religion.

" And whereas divers good laws have been enacted for reſtraining the exorbitant liberties aforeſaid, one particularly in the thirteenth year of Queen Elizabeth, chap. 12, entitled *An Act for Miniſters of the Church to be of ſound religion*, by which it is provided in the ſtatute, 'That if any perſon eccleſiaſtical, or which 'ſhall have an eccleſiaſtical living, ſhall adviſedly maintain, or affirm, any doctrine 'directly contrary or repugnant to the Thirty-nine Articles, and being convened 'before the Biſhop of the Dioceſe, ſhall perſiſt therein, or not revoke his error, or 'after ſuch revocation, eſtſoon affirm ſuch untrue doctrine; ſuch maintaining, or 'affirming and perſiſting, or ſuch eſtſoon's affirming, ſhall be juſt cauſe to deprive 'ſuch perſon of his eccleſiaſtical promotion; and it ſhall be lawful for the Biſhop 'of the Dioceſe, or the Ordinary, to deprive ſuch perſon ſo perſiſting, or lawfully 'convicted of ſuch eſtſoon's affirming; and upon ſuch ſentence of deprivation pronounced, he ſhall be indeed deprived.'

" And one other Act of Parliament made in the ninth year of King William the Third, entitled *An Act for the more effectual ſuppreſſing of blaſphemy and profaneneſs*, by which it is provided 'That if any perſon ſhall, by writing, printing, 'teaching, or adviſed ſpeaking, deny any one of the perſons in the Holy Trinity 'to be God, or ſhall aſſert and maintain there are more Gods than one, or ſhall 'deny the Chriſtian religion to be true, or the Holy Scriptures of the Old and 'New Teſtament to be of Divine authority; and ſhall, upon indictment or information in any of his Majeſty's courts at Weſtminſter, or at the aſſizes, be 'lawfully convicted by the oath of two or more credible witneſſes; ſuch perſon, 'for the firſt offence, ſhall be adjudged incapable and diſabled in law, to have, or 'enjoy, any office or employment eccleſiaſtical, civil, or military. And if any 'perſon ſo convicted as aforeſaid ſhall, at the time of his conviction, enjoy or 'poſſeſs any office, place, or employment, ſuch office, place, or employment, 'ſhall be void; and if he offend and be convicted a ſecond time of any of the 'ſaid crimes, he ſhall be diſabled to ſue, proſecute, plead, or uſe, any action or 'information in any court of law or equity, or to be guardian of any child, or 'executor or adminiſtrator of any perſon, or capable of any legacy, or deed of

'gift,' or to bear any office civil or military, or benefice eccleſiaſtical, for ever, 'within this realm, and ſhall alſo ſuffer impriſonment for the ſpace of three years, 'without bail or main-prize, from the time of ſuch conviction.'

"We therefore, being deſirous to diſcountenance and ſuppreſs all ſuch impious attempts and practices to the utmoſt of our power, do ſtrictly charge and command you to make uſe of your own authority for that end, according to the tenor and direction of the ſaid act made in the thirteenth year of Queen Elizabeth, together with all other means and endeavours ſuitable to your holy profeſſion, for oppoſing and ſuppreſſing all ſuch practices; and we on our part will give ſtrict charge to our Judges and all other civil officers, to do their duty in executing the ſaid act made in the ninth year of King William the Third, and all other good and wholeſome laws made for the preſervation of our holy religion, upon ſuch perſons as ſhall offend againſt the ſame, and thereby give occaſion of ſcandal and diſturbance in our Church and Kingdom.

"Given at our Court at St. James's, the 7th day of May, 1721, in the ſeventh year of our reign. By his Majeſty's command, "CARTERET."

Cenſure of the Vicar of Kirk-Marown.

"*At a Court held in Kirk-Michael, the 27th of June*, 1721.

"Whereas it appears by the annexed depoſitions, that Mr. William Bridſon, Vicar of Kirk-Marown, did affirm he could make the Lord Biſhop a liar, only he was aſhamed to do it, touching a cenſure granted by his Lordſhip and the whole court againſt Henry Balfour; which cenſure he alſo called unjuſt and illegal, and that he would prove it ſo. And in purſuance of his ſaid falſe and ſcandalous aſperſion, preſumed to adminiſter the Holy Sacrament to the ſaid Balfour, whilſt under the cenſure aforeſaid. And all this under pretence of a verbal order being granted by his Lordſhip, with the conſent of the Court, for the ſaid Balfour's only aſking Mr. Chriſtian's forgiveneſs; the contrary to which has been affirmed and ſubſcribed unto by the whole Court; and likewiſe fully appears, as well by the depoſitions of four perſons of undoubted credit who were then preſent, as by the written order that day granted in the ſaid caſe.

"For theſe and other inſtances of great contempt and inſolence towards his Lordſhip at ſundry times, particularly in a full conſiſtory court, in the face of the country; and for his long and malicious perſiſting therein, contrary to the laws of the Church, and in utter diſregard of his Ordination vows, &c. he the ſaid Mr. Bridſon is hereby ſuſpended *ab officio et beneficio*, and is ſo declared to be and continue until ſufficient ſatisfaction ſhall be made for the great injury done his Lordſhip, and the offence given to all ſober Chriſtians within this Dioceſe.

"And of this Cenſure publication is to be made in Kirk-Marown Church next Lord's Day; and notice to be then given, who ſhall be the perſons appointed to officiate there during the ſuſpenſion aforeſaid.

W. WALKER, JO. CURGHEY."

"MEMORANDUM. Beſides the Lord Biſhop, Vicars-general, and Epiſcopal Regiſter, the following Clergy were preſent:

"The Rev. Mr. CHARLES WATTLEWORTH,
Mr. MATTHIAS CURGHEY,
Mr. WILLIAM GELL,
Mr. COSNAHAN, Senior,
Mr. COSNAHAN, Junior,
Mr. JOHN WOODS, Junior."

To

"*To the Right Reverend Father in God Thomas Lord Biſhop of Sodor and Man.*

"*The humble Petition of William Bridſon, of Kirk-Marown.*

"SHEWING,

"That your Petitioner, in his paſſion at a certain time in Peel-town, very inſolently and rudely expreſſed himſelf in relation to your Lordſhip, of which he is now very ſenſible, and for which he is alſo heartily ſorry. And being for that and other reaſons ſuſpended, he has now no other refuge to fly unto but your Lordſhip's clemency, and forgiving temper; hoping that that may prevail, and receive him again into favour.

"Therefore, your Petitioner, with all ſubmiſſion imaginable, begs of your Lordſhip to forgive him this great offence, and to intercede with the Vicars-general to take off his ſuſpenſion, and to reſtore him to the exerciſe of his office, which ſhall be a perpetual obligation on your Petitioner to take ſpecial care of his future behaviour, and for his Lordſhip's happineſs and theirs alſo to pray.

"My Lord, I am heartily ſorry for the great wrong and injury done your Lordſhip, in ſaying I could prove your Lordſhip a liar, for which offence I humbly beg your Lordſhip's pardon and for all my other offences whatever; beſeeching your Lordſhip to paſs them by, and to order my reſtoration to the exerciſe of my function. And I hope, by God's grace, I ſhall for the future approve myſelf,

"My Lord,

"Your Lordſhip's moſt dutiful ſon and ſervant,

"WILLIAM BRIDSON."

"Our Right Reverend Dioceſan having extended his fatherly favour and indulgence to Mr. Bridſon, in accepting his ſubmiſſion and humble acknowledgment of his offence, which we hope may beget in him a grateful and laſting ſenſe of his Lordſhip's clemency and tenderneſs, and conſequently of his own obligations to the profoundeſt reverence and obedience: We have therefore thought fit, in obſervance of his Lordſhip's good pleaſure in that behalf, to determine, that the ſentence of ſuſpenſion *ab officio et beneficio*, paſſed on the 27th of June laſt, ſhall take no further effect againſt the ſaid Mr. Bridſon; namely, when this our order, with the petition, &c. thereto annexed, ſhall be publiſhed the next Lord's Day, (after the reading of the firſt ſervice) by the Vicar, Chaplain, or Curate, whoſe courſe it is to officiate at Kirk-Marown, who is alſo to give the ſenſe of the ſame to the people in the native language; after which, the ſaid Mr. Bridſon is allowed to proceed to the reading of the ſecond ſervice, and to the performance of all other parts of his office, being hereby declared to be reſtored his office and and benefice, in all points as heretofore.

"Dated this 29th of Auguſt, 1721.

WILLIAM WALKER.
JOHN CURGHEY."

"MY BRETHREN,

"Whereas a moſt peſtilent book, entitled *The Independent Whig*, has been lately brought into this Dioceſe, and, as we are certainly informed, induſtriouſly handed about, with a manifeſt intent to beguile ignorant and unſtable ſouls, and to render the doctrine, the diſcipline, and the government of this Church contemptible; and

this without any regard had unto his Majeſty's directions lately ſent unto me by his Grace our Metropolitan, and communicated unto you, expreſsly condemning ſuch vile books and the ſpreading of them. I think it my duty to acquaint you therewith, and with ſome of the baneful contents thereof, that you may be upon your guard, and that we may endeavour to ſecure the flock over which the Holy Ghoſt hath made us overſeers, from the miſchief intended by this and ſuch-like blaſphemous books, which God, whether for our puniſhment or trial, has ſuffered to be ſent amongſt us.

" That the great deſign of the book above-mentioned is to undermine the Chriſtian religion, appears,

" By the Author's repreſenting all religion as the mere contrivance of Eccleſiaſticks, for their own intereſt:

" By his rage and malice againſt the antient Creeds, even that called the Apoſtles' not excepted; and by his treating all ſuch as at any time have contended for the faith once delivered to the Saints, as the tools of Princes, and as the peſt of mankind:

" By ridiculing the venerable Fathers and Councils of the primitive Church after the moſt ſcandalous manner, and thereby depriving, as much as lies in the power of hell to do it, the Church of Chriſt of their teſtimony to the truth, and of the then received ſenſe of the Sacred Scriptures:

" By making a very jeſt of the Ordinances of the Goſpel, and proſtituting the Sacraments ordained by Chriſt himſelf to contempt, magnifying thoſe hereticks who do avowedly reject them:

" By making the peace of the Church, the bane of ſociety; and unity amongſt Chriſtians, ſo much required by Jeſus Chriſt, the very cauſe and badge of ſlavery:

" By ſcoffing at Holy Orders, and making a blaſphemous compariſon betwixt the powers conveyed by the Apoſtles to their ſucceſſors, and thoſe given by an Attorney-general.

" And that we may be aſſured that all this is from that ſpirit of Antichriſt, which St. John ſaith ſhould come into the world, the author of this book makes the want of faith an indifferent matter, and expreſsly ſaith, that no man will be rewarded or puniſhed, for having, or not having, right or wrong conceptions of the incarnation, that is, concerning Jeſus Chriſt's being come in the fleſh; which the Apoſtle gives as the very mark of Antichriſt.

" In ſhort; the whole book is one continued deſign, in which the devil and the authors have ſhewed the utmoſt ſkill to lay waſte the Church of Chriſt; to overthrow all revealed religion; to reduce men to a ſtate of nature; and to bring all things into confuſion, both ſacred and civil.

" Leſt, therefore, we ſhould provoke God to deprive this Church and nation of the bleſſings of truth and unity, and the means of grace which we have ſo long enjoyed, by ſeeming to ſleep while the enemy is ſo buſy in ſowing tares, and by neglecting to make uſe of all means becoming the ſpirit of the Goſpel, to hinder ſuch vile tenets from ſpreading, to the manifeſt danger both of Church and State; I beſeech you, my brethren, to join with me in putting a ſtop, if poſſible, to the beginnings of profaneneſs and infidelity;

" By convincing our people, from the Word of God, *of the neceſſity of holding faſt the myſtery of faith in a pure conſcience*; that is, of believing well, as well as living well; not being like children carried away with every blaſt of vain doctrine;

and

and of the prodigious ſin of thoſe, who *teach*, *countenance*, or *embrace*, any thing contrary to the Goſpel we have received: (The Apoſtle ſaith, and repeats it, *Let ſuch be Anathema, let them be accurſed:)*

" By detecting the agents and abettors of this Anti-chriſtian ſpirit, that either they may be convinced of their error, in the ſpirit of meekneſs, or cut off from the body of Chriſt, that they may learn not to blaſpheme.

" And for ourſelves, my brethren, let us endeavour, by *well-doing, to put to ſilence the ignorance of fooliſh men,* holding faſt the faithful word as we have been taught; that we may be able, by ſound doctrine, both to exhort and convince the gainſayers.

" Given under my hand this 27th of January, in the year of our Lord 1721, and the twenty-fifth of our conſecration.

" To the Rev. Mr. Woods, Epiſcopal Regiſter; to be communicated to the Clergy of this Dioceſe."

" THO. SODOR AND MAN."

To the Right Reverend the Biſhop, and the Vicars-general of this Iſle.

" Whereas, by an order of the 9th of February laſt, you were required to retract and cancel your late proceedings againſt certain perſons therein mentioned, exempt by the laws of this Iſland from the juriſdiction of your Court, which proceedings were found to be contrary to the laws and the Lord's prerogative within this Iſland. And foraſmuch as I do not find that you have yet obſerved the aforeſaid order, *Theſe* are therefore to require you to give obedience thereunto, according to the tenor and purport thereof, and forthwith make a due return of your performance therein, under the penalties the law preſcribes in ſuch caſes.

" Given under my hand at Caſtle-Ruſhin, the 20th day of June, 1722.

" ALEX. HORNE."

To Captain Alexander Horne, Governor of this Iſle.

" Whereas, by an order dated the 9th of February laſt and ſent us the 24th of May following, your honour, together with the Comptroller, the late Water-bailiff, and two Deemſters, have taken upon you (after we had been moſt ignominiouſly treated, and threatened with the conſequence and puniſhment of ſtanding mute, becauſe we could not ſubmit to your authority in ſpirituals) to arraign and cenſure us, the Biſhop and Vicars-general of this Iſle, for ſeveral matters in your ſaid order mentioned of a merely ſpiritual nature; namely,

" For ſuſpending a delinquent Clergyman, according to the canons and laws of this Church, for breach of his ordination vows, and violation of his canonical obedience.

" *Secondly*; for convocating the Clergy of the Dioceſe, in order to adviſe with them in difficult caſes, in purſuance of the very direction and tenor of the law.

" *Thirdly*; for requiring your wife, according to the rules of the Goſpel, and the laws of this Church, to be reconciled to her neighbour; namely, to aſk forgiveneſs of Sir James Pool and Mrs. Puller, whom ſhe had grievouſly injured by a ſlanderous charge, in which ſhe had not one evidence to ſupport her; and of which ſlander the ſaid perſons cleared themſelves upon oath, with lawful compurgators.

" *Laſtly;*

" *Laſtly*; for declaring the Archdeacon to have acted irregularly in repelling the ſaid Mrs. Puller from the Holy Sacrament, without a previous admonition, or any regard to the Rubrick and Canons of the Church.

" In all which caſes there neither was offered us, nor did any appeal lie to you from our proceedings; we having a Metropolitan to whom we are accountable, and before whom or any other competent judge, we are able to juſtify all our acts to be legal, regular, agreeable to the law and conſtant courſe of juſtice in this Iſle, and not in the leaſt tending to the diminution of the Lord's prerogative, or the ſubverſion of the government; imputations which we abhor and deny, though the ſame be injuriouſly affirmed in your ſaid order, by which we are likewiſe required and menaced, as we are alſo by another order of the 20th inſtant, under ſevere penalties, to retract and cancel our proceedings in the caſes aforeſaid, (though all of them be matters of expreſs duty) and not to preſume to act in ſuch caſes for the future.

" And whereas, in the late proceedings againſt Mr. Henry Halſal, our ſpiritual juriſdiction, exerciſed as uſual over the ſoldiers, is called an *unlawful power*, though the law expreſsly provides, that *no perſon whatſoever ſhall be privileged from Church Cenſures*; which ſaid cenſures he having ſubmitted to, (as became a good Chriſtian) in order to be reſtored to the peace of the Church which he had forfeited by his ſin of fornication, was ſo ſeverely dealt with on that account, that he was conſtrained, after deſiring time to make application to the Lord of the Iſle, to appeal to his Majeſty in Council, for which he was thrown into the dungeon, where he lay two days and two nights, as if he had been a condemned malefactor.

" By which, and by the other inſtances before-mentioned, you have endeavoured not only to make it penal for the Biſhop to take care of the ſouls committed to his charge, and to obſtruct us in the faithful diſcharge of our duty, but alſo, by taking cognizance of acts purely epiſcopal, you have, as much as in you lay, diveſted his Grace the Archbiſhop of York of his metropolitical authority, eſtabliſhed by acts of Parliament.

" Laſtly; foraſmuch as, being charged with having acted contrary to law and the Lord's prerogative, we have four ſeveral times deſired and demanded (as by an expreſs law we have a right to do) and have been as often denied, to have the Deemſters and twenty-four Keys called, to deem the law truly in ſeveral high points in debate, this being the legal and uſual way of reſolving doubtful points in law, and the moſt effectual means of determining whether any magiſtate has invaded the Lord's juſt prerogative, or ſubverted the laws of the Iſle.

" We therefore, hoping to find redreſs for theſe great injuries done to us and the offices we bear, and purpoſing to uſe all juſt and legal ways of obtaining the ſame, do in the mean time for ourſelves, and likewiſe for his Grace of York our Metropolitan, until he ſhall be fully apprized of theſe matters, PROTEST againſt all your proceedings in the caſes before-mentioned, as no way belonging to your cognizance; deſiring that this our Proteſtation may remain on record, as a teſtimony of our integrity and endeavours to preſerve the conſtitution of this Iſle, both in Church and State, inviolate to poſterity.

" Given in at the Tinwald-Court, June 25, 1722.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY."

To

" *To the Honourable the Governor of this Iſle.*

" Having juſt now had an account from the Reverend Mr. Roſs, whom I appointed to officiate in Caſtle-town Chapel during the Archdeacon's ſuſpenſion, that the doors of the ſaid Chapel are ſhut up, and that you have refuſed to deliver him the keys, whereby the people are deprived of the publick worſhip of God, and the Chapel of that town, which has ever been ſubject to me and my predeceſſors, is endeavoured to be made independent; I do, therefore, again complain againſt your ſaid act, as a freſh inſtance of your intrenching on the epiſcopal authority, and which (if not ſpeedily remedied) may open a gap for a much greater and more pernicious innovation. " THO. SODOR AND MAN."

" At a Tinwald-Court, June 25, 1722."

" *At a Tinwald-Court, holden the 25th of June,* 1722.

" Foraſmuch as the Biſhop and Vicars-general of this Iſland were, by an order of the 9th of February laſt, required to retract and cancel ſeveral late proceedings in their courts, which were contrary to the laws of this Iſland, and the ſtate and government thereof; and were again required by precept to obſerve and perform the ſame as the law directs in ſuch caſes; and having this day publickly refuſed to give due obedience to either of them:

" Therefore, for their contempt, the ſaid Biſhop is fined in Fifty Pounds, and the Vicars-general in Twenty Pounds a-piece, which the Coroner is required forthwith to demand. " ALEX. HORNE."

" To the Coroner of Michael-Sheading."

" N. B. Although the above order is ſaid to be given at a Tinwald-Court, yet that Court, which of neceſſity muſt conſiſt of the Governor, Officers, Deemſters, and twenty-four Keys were departed, and the twenty-four Keys, and ſeveral of the Council abſent, when the ſaid order was made.

" THO. SODOR AND MAN."

" *To the twenty-four Keys, Repreſentatives of the Commons of this Iſle.*

" GENTLEMEN,

" Among the many indignities put upon us, the Biſhop and Vicars-general, of late years, by the Temporal Court, that of being fined at the laſt Tinwald is not the leaſt afflicting, in regard that whatſoever is ſaid to be done at that ſolemn Aſſembly (as is the order for fining us) will, by poſterity, be underſtood to have been done with the knowledge and approbation of the whole Court, which conſiſting of the Governor, Council, Deemſters, and twenty-four Keys, we deſire to know, whether you the ſaid Keys were made acquainted with, or gave your conſent to, the ſaid order, or to our preſent impriſonment?

And foraſmuch as we were that day openly charged with exerciſing a ſpiritual tyranny, you who dwell in ſeveral parts of this Iſle may do us the juſtice of teſtifying, whether you know, or believe, there be any juſt cauſe for ſo heavy, and (as we perſuade ourſelves) ſo groundleſs an imputation.

" Dated in Caſtle-Ruſhin, July 10, 1722. THO. SODOR AND MAN.
WM. WALKER.
JOHN CURGHEY."

" *My*

" *My Lords, and Reverend Gentlemen,*

" We the Keys of Man, as well to ſatisfy your Lordſhip and you the Eccleſiaſtical Judges, as to juſtify ourſelves to poſterity, do hereby certify and declare, that though we were preſent at the Tinwald, during the whole time of the ſitting of the Court, and until the ſame was diſmiſſed as uſual, we neither were made acquainted with, nor gave our conſent to, the order you mention; neither was any ſuch order there made or concerted. And therefore we could not but be much ſurpriſed to hear of your being then fined and afterwards impriſoned.

" And as to the charge of exerciſing a ſpiritual tyranny, we do ſolemnly teſtify (as we are in duty bound) that there is no cauſe to us known for ſo ſtrange an imputation, being verily perſuaded, that you have been ſo far from aſſuming to yourſelves an undue authority, that the Church was never better governed than in your time, nor juſtice more impartially adminiſtred in the Eccleſiaſtical Courts of this Iſle.

J. Stevenson,	James Banckes,	John Curghey,
Robert Curghey,	Tho. Christian,	John Murray,
Wm. Christian,	Phil. Moore,	Edm. Corlett,
Sil. Ratcliffe,	J. Wattleworth, Jun.	John Christian.
Tho. Corlett,	James Christian,	

" I Thomas Stevenſon, not being preſent at the Tinwald, agree with my Brethren, only in reſpect of the latter clauſe, " Tho. Stevenson."

" Mem. Five of our Members were abſent at the ſigning hereof,
" Caſtle-town, July 11, 1722." " John Stevenson."

L. S. " *At a Court of Kenſington the 19th of July, 1722. Preſent, the King's Moſt Excellent Majeſty in Council.*

" Upon reading this day at the board the humble Petition of Thomas Biſhop of Man, and of William Walker and John Curghey, Preſbyters, Paſtors, and Vicars-general of the Dioceſe and Iſle of Man, complaining of the proceedings of Captain Alexander Horne, Governor of the ſaid Iſland, Mr. John Rowe, Comptroller, Mr. William Sedden, then Water-bailiff, and Mr. Daniel M'ylrea and Mr. Charles Moore, Deemſters; for taking upon them a pretended authority to examine into ſeveral eccleſiaſtical cenſures the Petitioners had paſſed in their ſpiritual court, and for requiring the Petitioners, under penalties to be inflicted, to retract and cancel the ſaid cenſures, which the Petitioners not obeying, they fined the ſaid Biſhop in the ſum of Fifty Pounds, and the ſaid Vicars-general Twenty Pounds each, for contempt; and on the 29th of June laſt, the Petitioners were impriſoned for not paying the ſame; and therefore praying amongſt other matters, that his Majeſty will pleaſe to order the ſaid Alexander Horne, &c. to return their anſwer to this complaint, and that the Petitioners may have copies of ſuch of the records as they may have occaſion of.

" His Majeſty in Council, taking the ſame into conſideration, is pleaſed to order, that a copy of the ſaid Petition (which is hereunto annexed) be tranſmitted, to the ſaid Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, who are hereby required to return their anſwer in writing hereto with all ſpeed; and his Majeſty is hereby further pleaſed to order, that the ſaid Biſhop, and the other complainants, be allowed free recourſe to any of

of the records in the ſaid Iſle of Man, and to have authentick and atteſted copies of ſuch as they ſhall have occaſion for, upon paying the accuſtomed fees for the ſame. And the Right Honourable the Earl of Derby, proprietor of the ſaid Iſle, the ſaid Alexander Horne, and all others concerned, are to take notice of this his Majeſty's pleaſure, and govern themſelves herein accordingly.

" JA. VERNON."

" *To the King's moſt Excellent Majeſty in Council.*

" *The humble Petition of Thomas Biſhop of Man, and of William Walker and John Curghey, Preſbyters, Paſtors, and Vicars-general of the Dioceſe of Man; now priſoners in Caſtle-Ruſhin, within the ſaid Iſland;*

" SHEWETH,

" That your petitioners, and the reſt of the Clergy of that Dioceſe, on the 27th of June, 1721, regularly proceeded to ſuſpend, *ab officio et beneficio*, Mr. William Bridſon, Vicar of Marown, for contempt and inſolence to the ſaid Biſhop in a full conſiſtory court, and breach of his ordination vows:

" That on the 19th of December, 1721, they alſo proceeded to make two other eccleſiaſtical cenſures, one againſt Mr. Archdeacon Horrobin, whereby his repelling Mrs. Puller from the Holy Sacrament without cauſe was declared irregular; and the other againſt Mrs. Jane Horne, whereby ſhe was ordered to acknowledge an offence committed by her, and to aſk forgiveneſs of the perſons offended for the great injury done them, either in St. Mary's Chapel of Caſtle-town, or (if the parties were ſatisfied therewith) before the Vicar of the pariſh:

" That all theſe cenſures being regularly pronounced, and in caſes merely ſpiritual, no appeal has to this day been offered to your Petitioners by or on behalf of any of the ſaid perſons; but, on the contrary, the ſaid Mr. Bridſon has acknowledged his offences for which he was deprived, ſubmitted to the cenſure, and interceded with your Petitioners to have his ſuſpenſion taken off:

" That had the ſaid cenſures been irregularly pronounced, any appeal could only have lain before the moſt Reverend Father in God, his Grace the Archbiſhop of York, as Metropolitan; the Biſhoprick and Dioceſe of Man being, by Act of Parliament of the thirty-third year of the reign of King Henry the Eighth, annexed to the province of York.

" Notwithſtanding which, upon the 24th of May laſt, your Petitioners were ſerved with an order or writing, made by the pretended authority of Captain Alexander Horne, Governor of the ſaid Iſland, Mr. John Rowe, Comptroller, Mr. William Sedden, then Water-bailiff, and Mr. Daniel M'ylrea, and Mr. Charles Moore, Deemſters, in the ſaid Iſland; which writing bore date the 9th of February laſt, wherein the aforeſaid proceedings were arraigned, and your Petitioners injuriouſly charged to have acted therein contrary to law, to the diminution of the Lord's prerogative, and to the ſubverſion of the government, and by which your Petitioners were in a menacing manner required, under penalties to be inflicted, to retract and cancel their proceedings in the aforeſaid caſes.

" And on the 21ſt of June laſt, your Petitioners were ſerved with another order in writing, made and ſigned by the ſaid Alexander Horne, Governor, and dated the day before, taking notice of the ſaid order of the 9th of February, and that

the proceedings thereby ordered to be retracted and cancelled, had been againſt perſons who by the laws of the Iſland were exempt from the juriſdiction of your Petitioners court, (although, in fact, the law expreſsly provides that no perſon whatſoever ſhall be privileged from Church cenſures; and beſides, two of the ſaid perſons cenſured were Clergymen within the ſaid Iſland,) and requiring again under penalty, that your Petitioners ſhould not only obey the order of the 9th of February, but alſo make a due return of their performance.

" That what makes theſe orders more irregular and ſurpriſing than they ſeem to be, is, that they do not appear to have been iſſued or granted at the requeſt of the ſeveral parties cenſured by your Petitioners as aforeſaid, but rather to proceed from the mere motion of the ſaid Governor, and other officers aforeſaid.

" That on the 25th of June laſt, (being four days after your Petitioners were ſerved with the ſaid ſecond order of the 20th of June) at a Court of Tinwald held in the ſaid Iſland, at which the ſaid Governor and Officers aſſiſted, your Petitioners preſented a proteſt (ſigned by them, and directed to the ſaid Governor) in behalf of themſelves, and of his Grace the Archbiſhop of York their Metropolitan, againſt all the ſaid officers' proceedings in the caſes before-mentioned, as no way belonging to their cognizance; your Petitioners at the ſame time declaring by the ſaid proteſt, that they purpoſed to uſe all juſt and legal ways of obtaining redreſs.

" Whereupon a pretended order of the ſaid Tinwald-Court was made the ſame 25th of June, taking notice, that your Petitioners had refuſed to comply with either of the ſaid orders of the 9th of February, or 20th of June, and therefore fining your Petitioner the Biſhop in Fifty Pounds, and your Petitioners the Vicars-general in Twenty Pounds a-piece, for their contempt; which fines the Coroner of Michael Sheading was thereby required to demand forthwith.

" That this laſt order, though ſaid to be made at a Tinwald-Court, was not made till after that Court was diſſolved, and the majority of the members neceſſary to hold ſuch court were neither preſent at making that order, or acquainted therewith; nor would that order or ſentence have been at all legal or regular, if all the members of ſuch court had been preſent at the making thereof.

" That about two days after making the laſt order, the Coroner demanded the ſaid fines of your Petitioners, but your Petitioners could by no means ſubmit to pay the ſame; whereupon, on the 29th of June laſt, being St. Peter's-Day, your Petitioners were by three ſoldiers taken and carried to priſon, in Caſtle-Ruſhin aforeſaid, and are there ſtill detained by means of the aforeſaid orders, without any hopes of relief, ſave from your Majeſty's goodneſs and juſtice.

" Your petitioners, therefore, moſt humbly pray your Majeſty, that they may have your Majeſty's immediate order for their releaſe, they being ready to give ſecurity for the ſaid fines, if the ſame ſhall be legal; and that the ſaid Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, may be directed to return their anſwer in writing forthwith to this your Petitioners' complaint, and that your petitioners may be allowed free recourſe to any records in the Iſland, and to have authentick and atteſted copies of ſuch as they ſhall want, paying the accuſtomed fees; and that a day may be appointed for hearing this your Petitioners' complaint, and the anſwer of the ſaid officers, when the ſame ſhall arrive; and that your Petitioners and their witneſſes may come over to attend ſuch hearing, without performing quarantine, (which the age and infirmity of ſome of them will not allow them to undergo, without hazard of their lives) the commiſſioners

of

of your Majeſty's cuſtoms having, as your petitioners are informed, no objection to the taking off the quarantine from the Iſle of Man.

" And that upon ſuch hearing, your Petitioners may have ſuch relief againſt the ſaid orders of the 9th of February 1721, and the 20th and 25th of June 1722, either by reverſing the ſame, or by allowing your Petitioners to appeal therefrom, as againſt the ſaid Governor and Officers before-named, and may have ſuch reparations and ſatisfaction for the great injuries done to them, and ſuch coſts, charges, and other relief, as to your Majeſty, in your great wiſdom and goodneſs, ſhall ſeem meet.

" And your Petitioners, as in duty bound, ſhall ever pray," &c.

A true copy. JA. VERNON.

L. S. " *At a Court at Kenſington, the 7th day of Auguſt*, 1722.

" *Preſent, the King's Moſt Excellent Majeſty in Council.*

" Upon reading this day at the board a report from Mr. Attorney and Mr. Sollicitor-general, dated the ſecond of this inſtant Auguſt, on the petition of Thomas Biſhop of Man, and William Walker and John Curghey, Preſbyters, Paſtors, and Vicars-general of the Dioceſe of Man; complaining of the proceedings of Captain Alexander Horne, Governor of the ſaid Iſland, Mr. John Rowe, Comptroller, Mr. William Sedden, then Water-bailiff, and Mr. Daniel M'ylrea, and Mr. Charles Moore, Deemſters; for taking upon them a pretended authority to examine into ſeveral eccleſiaſtical cenſures, requiring the Petitioners, under penalties to be inflicted, to retract and cancel the ſaid cenſures, which the Petitioners not obeying, they fined the ſaid Biſhop in the ſum of fifty pounds, and the ſaid Vicars-general twenty pounds each, for contempt; and on the 29th of June laſt, the Petitioners were impriſoned for not obeying the ſame; and therefore praying, among other matters, that his Majeſty will grant them an immediate order for their releaſe, they being ready to give ſecurity for the ſaid fines, if the ſame ſhall be found legal, upon hearing the matter before his Majeſty in council, and to be otherwiſe relieved in the premiſes.

" His Majeſty in council, taking the ſaid report into conſideration, was well pleaſed to approve thereof, and to order, as it is hereby ordered, that a copy of the ſaid report (which is hereunto annexed) be tranſmitted to the ſaid Biſhop, and Vicars-general.

" TEMPLE STANYAN."

" *To the King's Moſt Excellent Majeſty.*

" *May it pleaſe your Majeſty,*

" In humble obedience to your Majeſty's order in council of the 19th of July laſt, referring to us the petition of Thomas Biſhop of Man, William Walker and John Curghey, Preſbyters, Paſtors, and Vicars-general of the Dioceſe of Man; we have conſidered the ſaid petition, which complains of the proceedings of Captain Alexander Horne, Governor of the ſaid Iſland, and others, taking upon them a pretended authority, to examine into ſeveral eccleſiaſtical cenſures, which the Petitioners had paſſed in their ſpiritual court; and for requiring the petitioners, under penalties to be inflicted, to retract the ſaid cenſures, which the Petitioners not obeying, they fined the ſaid Biſhop in the ſum of Fifty Pounds, and the ſaid Vicars-

general in Twenty Pounds each, for a contempt; and ſets forth further, That on the 29th day of June laſt, the Petitioners were impriſoned for not obeying the ſame; and therefore prays (amongſt other matters) that your Majeſty would be pleaſed to grant the Petitioners an immediate order for their releaſe, they being ready to give ſecurity for the fines, if the ſame ſhould be found legal, and to be otherwiſe relieved in the premiſes.

" And your Majeſty having been pleaſed, by the ſaid order, to command us to report our opinion what method will be proper to be taken for the releaſe of the Petitioners; and alſo, that your Attorney-general ſhould give notice in writing of the ſaid complaint to the Earl of Derby, proprietor of the Iſle of Man, and to know from his Lordſhip, whether he hath any objection to the Petitioners being releaſed from priſon, upon their giving ſecurity to anſwer the ſaid fines if found legal; We humbly certify your Majeſty, that in obedience to the ſaid order, a letter was ſent to the Earl of Derby, together with a copy of the ſaid petition and order, whereby his Lordſhip was deſired to let us know whether he had any objection to the Petitioners being releaſed from priſon, upon their giving ſecurity to anſwer the fines if legal? To which letter his Lordſhip was pleaſed to return an anſwer, dated the 29th day of July laſt; the ſubſtance whereof is,

" That his Lordſhip not having had the leaſt intimation of the contents of the ſaid letter, from the Governor of the Iſle of Man, or Council, or twenty-four Keys; till he heard from them (which he would endeavour to do as ſoon as he could, by ſending a copy of the Biſhop's petition, and of the ſaid letter, to the Iſland, by the firſt opportunity) he did not know what anſwer to make to the letter or the order incloſed therein.

" That till his Lordſhip hears what the Governor, &c. have to ſay for themſelves, it is impoſſible for him to give any opinion.

" That he believes the matter contained in the Biſhop's petition to be miſrepreſented, but hopes in a little time to give a more ſatisfactory account of the whole proceeding; which till he is able to do, his Lordſhip hopes he may be excuſed from giving any opinion in this matter, ſince he really thinks that the perſons complained of are honeſt and very well-meaning men.

" His Lordſhip is pleaſed to conclude, with ſaying, that it will be made very plain, that he is not as yet in the leaſt, either directly or indirectly, concerned in this matter; or that any thing has been done therein, either by his direction, or the leaſt hint about it, to any perſon whatſoever; but on the contrary, that he never gave any directions to the officers in the Iſland, but that they ſhould be careful to obſerve very ſtrictly the laws.

" And we beg leave further, humbly to certify your Majeſty, that upon conſideration of the allegations of the ſaid petition, we apprehend, that the impriſonment of the Petitioners, hereby complained of, is in the nature of a commitment in execution, for fines impoſed by judgment of a court claiming to act by a legal authority, for which the Petitioners have appealed to your Majeſty; and therefore we are of opinion, that pending the appeal, and before any determination made thereupon, no order can by law be made for the diſcharge of the Petitioners out of cuſtody upon giving ſecurity for the fines, without the conſent of the perſon intereſted therein; but the commitment being only for non-payment of the ſaid fines, we apprehend, that in caſe the Petitioners pay down the ſame, they ought to be forthwith ſet at liberty, and ſuch payment being compulſory, will be no prejudice to the appeal,

appeal, or any other remedy they may think fit to take by due courſe of law. All which is moſt humbly ſubmitted to your Majeſty's Royal wiſdom.

Aug. 2, 1722. ROB. RAYMOND.
P. YORKE."

A true copy, TEMPLE STANYAN.

"*To the Right Reverend Father in God Thomas Lord Biſhop of Sodor and Man.*

"*The humble Petition of Robert Hortobin, Archdeacon, &c.*

"SHEWETH,

"That your Petitioner wanting neither a deſire or diſpoſition to pay your Lordſhip all that duty and regard which becomes a Clergyman to his Biſhop, and in all other reſpects to act agreeably to his Ordination Vows, does therefore the more lay to heart his great misfortune, in having been involved in ſeveral troubleſome diſputes with reference to his miniſterial performances; and that much againſt his intention it ſhould have happened, that he has ſo far incurred your Lordſhip's diſpleaſure, or given offence, as to induce your Lordſhip to lay him under the heavy ſentence of ſuſpenſion from his place and office.

"Your petitioner therefore humbly prays your Lordſhip, that, all paſt miſtakes or offences pardoned or overlooked, he may be reſtored (ſo ſoon as your Lordſhip ſhall think fit) to your Lordſhip's favour, and to the publick exerciſe of his holy function; he hereby acknowledging, in whatever circumſtances he has erred, his hearty concern for the ſame, and promiſing all due obedience to your Lordſhip's authority, admonition, and judgment, and in all reſpects to behave himſelf agreeably to his ſacred character and profeſſion.

"Dec. 20, 1722. "And your petitioner ſhall ever pray," &c.

"The ſentence I paſſed upon the Petitioner in Convocation, with the advice and approbation of my Clergy, was either legal and juſt, or it was not; if the latter, he had a legal remedy, and was very often told, that if he thought himſelf aggrieved, his appeal to our Metropolitan, the Archbiſhop of York, ſhould be accepted, and reaſonable time allowed him to make it good; but if my ſentence was legal and juſt, as I muſt have leave to believe it was, then I do expect (before I can think of reſtoring him) that he ſhall acknowledge it to be ſo, as well as the juſt occaſion of offence he has given to bring ſuch a cenſure upon him, that he own my authority and juriſdiction over him, which he has openly denied; and that he promiſe for the future to avoid giving any occaſion of diſturbing the peace and unity of this Church; and this with a ſincerity becoming a Chriſtian, and in terms beſpeaking a real conviction.

"When this is done, I ſhall then do what becomes a Biſhop, who has nothing more at heart than the welfare of his brethren, and the ſafety of the flock over which the Holy Ghoſt hath made him overſeer.

"Dated at Biſhop's-Court, December 21, 1722. "THO. SODOR AND MAN."

"N. B. The Petitioner is required to own the juſtice and legality of our cenſure againſt him, for that he had the aſſurance, in a former petition, to urge, in extenuation of his crime, that the proceedings of our court in the caſe of Mrs. Horne (one of the cauſes of his ſuſpenſion) had been found irregular and contrary

to

to the laws of this Iſle, and therefore declared invalid by a ſentence of the temporal officers, who could have no juriſdiction over us in matters purely ſpiritual, as we doubt not to make appear before his Majeſty in council, where our appeal now lies."

L. S. "*At the Council-Chamber, Whitehall, the 15th day of February, 1722.*

"*By the Right Honourable the Lords of the Committee of the Privy Council for hearing Appeals, Complaints, &c. from the Plantations, &c.*

"Whereas, by order in council of the firſt of this inſtant, there ſtands referred to this committee the humble petition of Thomas Lord Biſhop of Man, and of William Walker and John Curghey, Preſbyters, Paſtors, and Vicars-general of the Dioceſe of Man, concerning the behaviour of the Governor of the ſaid Iſle, and alſo of Mr. John Rowe, Mr. William Sedden, Mr. Daniel M'ylrea, and Mr. Charles Moore, upon their being ſerved with his Majeſty's orders in council, made on a former petition of the ſaid Biſhop of Man, and William Walker and John Curghey, and humbly praying that this petition, together with the ſaid former petition, and all proceedings thereon, may be referred to a committee of council, and that the ſaid Governor, and other perſons, may be ordered to attend and anſwer for the ſaid contempt, and other matters complained of; and that a ſhort day may be appointed for hearing the whole matter; and that they may have ſuch relief as to his Majeſty in his great wiſdom ſhall ſeem meet:

"Their Lordſhips this day, purſuant to the ſaid orders, conſidered thereof, and are pleaſed to order, That the ſaid petition (a copy whereof is hereunto annexed) be tranſmitted to the ſaid Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, who are hereby required to be prepared to anſwer the matters therein contained, upon Wedneſday the 22d of May next, which time their Lordſhips are pleaſed to appoint for hearing this petition, as well as the former petition of the ſaid Biſhop and Vicars-general, with all proceedings thereon, whereof the ſaid Alexander Horne, and others complained of, and alſo the ſaid Biſhop and Vicars-general, are to take notice, and be prepared to be heard thereon, at the ſaid time accordingly.

"TEMPLE STANYAN."

L. S. "*At the Court at Kenſington, the 4th day of July, 1724.*

"*Preſent the King's moſt Excellent Majeſty, Lord Chancellor, Lord Preſident, Lord Privy Seal, Lord-Chamberlain, Duke of Newcaſtle, Earl of Cadogan, Lord Viſcount Townſhend, Lord Biſhop of London, Lord Carteret, Mr. Vice-Chamberlain, Mr. Chancellor of the Exchequer, Lieutenant-General of the Ordnance, Sir Robert Sutton.*

"Upon reading this day at the board a report from the Lords of the Committee of his Majeſty's moſt honourable Privy Council, dated the firſt day of this inſtant July, upon the Petition of Appeal of Thomas Lord Biſhop of Sodor and Man, and of William Walker and John Curghey, Vicars-general of that Dioceſe, againſt Captain Alexander Horne, Governor, John Rowe, Comptroller, William Sedden, late Water-bailiff, and Daniel M'ylrea, ſenior, and Charles Moore, Deemſters, in the Iſle of Man; and alſo againſt Daniel M'ylrea, junior, Attorney-general of the Earl of Derby; which Petition ſets forth the proceedings and cenſures of the ſaid Biſhop and Vicars-general, in the eccleſiaſtical courts in the Iſle

of

of Man, againſt Mr. Bridſon, Vicar of Kirk-Marown in the ſaid Dioceſe, and Mr. Archdeacon Horrobin, and Mrs. Jane Horne, wife of the ſaid Captain Horne. And that the Biſhop had called an Aſſembly of the Clergy in his Dioceſe, to be preſent at the proceedings againſt the ſaid Mr. Horrobin; and that after thoſe proceedings were over, the ſaid Daniel M'ylrea, junior, as Attorney-general of the Right Honourable the Earl of Derby, preferred a repreſentation to a new and unheard-of court, conſiſting of the ſaid Captain Horne, Rowe, Sedden, M'ylrea, ſenior, and Moore, complaining againſt the eccleſiaſtical court for the ſaid proceedings and cenſures. Whereupon the ſaid pretended court (notwithſtanding the Petitioners inſiſted to have the twenty-four Keys called in to deem the law) proceeded to make two ſeveral orders of the 9th and 10th of February, 1721, adjudging the Petitioners' proceedings in the ſaid caſes to be irregular and contrary to law, and ordering the Petitioners to retract and cancel their proceedings upon the regiſter, under penalties to be inflicted, and not to preſume to proceed in ſuch matters, or againſt ſuch perſons for the future.

" That upon the 20th of June 1722, the ſaid Captain Horne ſigned a precept, enforcing the ſaid order of the 9th of February 1721. And upon the 25th of June, the ſaid Captain Horne ſingly ſigned an order, dated as at the Tinwald-Court, by which the Petitioner the Biſhop was fined Fifty Pounds, and the Petitioners the Vicars-general Twenty Pounds each, for their pretended contempt, in not ſubmitting to the afore-mentioned orders. And preſentments were made in the Exchequer-book of the Petitioners refuſing to pay the ſaid fines.

" That upon the 29th of the ſaid month of June, the Petitioners were ſeized by three common ſoldiers, and carried priſoners to Caſtle-Ruſhin, and there detained during nine weeks, where the Petitioners ſuffered very great hardſhips. And that upon the 31ſt of Auguſt following, the Petitioners paid the ſaid fines.

" And the ſaid Biſhop and Vicars-general pray, for the reaſons afore-mentioned, and for ſeveral others contained in the ſaid petition, that all the ſaid orders and proceedings againſt them may be reverſed and ſet aſide, and the ſaid fines reſtored with intereſt. And that the ſaid Mr. Horne, and the other officers, may ſatisfy and pay to them all their charges and expences, and that of their witneſſes (from the time the Petitioners were firſt impriſoned) as well in the proſecution of this buſineſs, as in their journies hither, or any other way whatſoever thereunto relating; and that they may have ſuch other relief, as in the ſaid petition (a copy whereof is hereunto written) is mentioned; by which report it appears, that the ſaid Lords of the Committee have heard all parties by their council learned in the law, and conſidered ſeveral copies of records which were produced to ſupport the juriſdiction of the ſaid pretended court held before the ſaid Governor, Council, and Deemſters, and that they are of opinion, that the judgments or ſentences given by the Governor, Council, and Deemſters, of that Iſle, on the 9th and 10th days of February 1721, ought to be reverſed, in regard they had no juriſdiction; and that the order ſigned by the Governor, as made at the Court of Tinwald the 25th day of June 1722, was not an order of that Court; and that therefore the fines impoſed by the ſaid order upon the Biſhop and Vicars-general ought to be reſtored to them.

" And that as to that part of the ſaid petition, praying that the ſaid five officers may pay to the Petitioners all the charges and expences they have been at in the proſecution of this affair from the time of their impriſonment, as alſo the charges and expences of their witneſſes; the ſaid Lords of the Committee are of opinion, it

it ſhould be referred to the conſideration of his Majeſty's Attorney and Sollicitor-general.

" His Majeſty in council, taking the ſaid report into conſideration, was pleaſed to approve thereof, and purſuant thereto, to refer that part of the ſaid petition of the ſaid Biſhop and Vicars-general, relating to charges and expences, to Mr. Attorney and Mr. Sollicitor-general, to conſider the ſame, and report to his Majeſty at this board, what method may be moſt proper to make ſatisfaction to the Petitioners therein.

" And his Majeſty is hereby pleaſed to order, that the aforeſaid judgments or ſentences given by the Governor, Council, and Deemſters, of the Iſle of Man, on the 9th and 10th days of February 1721, be reverſed and ſet aſide, in regard they had no juriſdiction.

" And for that the order ſigned by the Governor, as made at a Court of Tinwald the 25th day of June 1722, was not an order of that Court; that therefore the fines impoſed by the ſaid order upon the ſaid Biſhop and Vicars-general be reſtored to them.

" And the Right Honourable the Earl of Derby, proprietor of the Iſle of Man, the Governor or Commander in Chief for the time being of the ſaid Iſle, and all others whom it may concern, are to take notice of his Majeſty's pleaſure hereby ſignified, and cauſe this order to be regiſtered in the records of the ſaid Iſle, and duly complied with.

" TEMPLE STANYAN."

" *To the King's moſt Excellent Majeſty in Council.*

" *The humble Petition of Thomas Lord Biſhop of Sodor and Man, and of William Walker and John Curghey, Vicars-general of that Dioceſe.*

" SHEWETH,

" That Mr. Bridſon, Vicar of Kirk-Marown in the ſaid Dioceſe, having been accuſed before your Petitioners, the Vicars-general, for contempt and inſolence towards your Petitioner the Biſhop, for breach of his Ordination Vows, and for adminiſtring the Holy Sacrament unto one Balfour, whilſt contumacious under the Church's cenſure, your Petitioners the ſaid Vicars-general (ſeveral of the Clergy being preſent) did at a conſiſtory court, upon the 27th of May 1721, ſuſpend the ſaid Bridſon *ab officio et beneficio*, after he had confeſſed ſome, and been proved guilty of the reſt of the ſaid crimes. And upon the ſaid Bridſon's making his ſubmiſſion, your Petitioners the Vicars-general, upon the 29th of Auguſt 1721, reſtored him again many months after, which reſtoration your Petitioners the Vicars-general were required by the temporal officers of the Iſle of Man, to retract and cancel their proceedings upon the regiſtry, and not to proceed in ſuch matters for the future; and for refuſing ſo to retract and cancel, (amongſt other things) your ſaid Petitioners the Vicars-general were fined and impriſoned as hereafter mentioned.

" That Mr. Archdeacon Horrobin having, on the 11th of October 1721, given your Petitioner the Biſhop an account in writing, (wherein he ſays, it was his bounden duty to ſend your ſaid Petitioner ſuch account) that he had on the Sunday before repelled one Mrs. Puller from the Holy Sacrament; and the ſaid Mrs. Puller having ſome little time after preſented her Petition to your Petitioner the Biſhop, grievouſly complaining, that ſhe had been ſo repelled, not only without cauſe, but even

even without previous admonition; after a hearing of the ſaid matter, your Petitioner the Biſhop, at another court held the 19th of December 1721, only declared and adjudged that the ſaid repulſe was irregular. Which judgment the Biſhop was afterwards required by the temporal officers to retract and cancel on the regiſtry, and not to proceed in ſuch matters for the future; and for refuſing ſo to retract and cancel, (amongſt other things) your Petitioner the Biſhop was fined and impriſoned nine weeks, as hereafter ſet forth.

" That in the courſe of the complaint againſt Mr. Horrobin, he inſiſting upon a right of repelling from the Lord's Table any perſon whom he ſhould think unworthy; your Petitioner the Biſhop ordered the Clergy in his Dioceſe to attend him upon the 29th of November 1721, in order to adviſe with them, as well as to convince them all of the ill-conſequence and tyranny of any Clergyman aſſuming ſuch a power; and likewiſe to be preſent at the hearing the ſaid complaint againſt Mr. Horrobin, a Dignitary of the Church; which aſſembling of the Clergy by your ſaid Petitioner the Biſhop, though according to law, was aſſigned as one other of the reaſons for fining and impriſoning your ſaid Petitioner, as hereafter expreſſed.

" That in the ſaid hearing relating to Mr. Horrobin, he, deſirous at any rate to juſtify the repulſion of the ſaid Mrs. Puller, inſiſted in open court upon his having received a private information from Mrs. Horne, of the ſaid Mrs. Puller's having undue familiarities with Sir James Poole, bart.; and the law of that Iſland inflicting puniſhments on the authors of all ſlanders, and expreſsly diſabling the author of a ſlander from being the witneſs to prove it unleſs there be ſome concurring witneſſes: And both the ſaid Mrs. Puller and Sir James Poole demanding, verbally and by formal complaints exhibited, to have redreſs and relief, either againſt the ſaid Mr. Horrobin, who had then reported the ſaid ſlander, or againſt any perſon he could fix it upon as his author; the ſaid Mr. Horrobin ſummoned in Mrs. Jane Horne, who appeared in court, on the 5th of December 1721, and then and there owned herſelf the author of that ſlander; and ſhe being acquainted of the conſequence of ſuch ſlanders, and being aſked if ſhe had any witneſs to prove it, declared in court ſhe had none. Whereupon, juſtice being demanded of your Petitioners, by the ſaid injured perſons, who, by their own oath and that of lawful compurgators, voluntarily purged themſelves of the ſaid charge.

" Your Petitioners, before they proceeded to make the common judgment pointed out by the law in ſuch caſes, did, in reſpect to the ſaid Mrs. Horne, endeavour to ſoften the injured parties' juſt reſentments, and diſpoſe them to a reconciliation, who thereupon conſented to abate the rigour of the law; and your Petitioners upon ſuch their conſent, on the 29th of December, 1721, only adjudged the ſaid Mrs. Horne to acknowledge her offence in the Chapel of Caſtle-town, or (if the parties ſhould be ſatisfied therewith) privately before the Vicar of the pariſh, aſking forgiveneſs for the great injury done; which order or judgment, though paſſed between party and party, your Petitioners were alſo required to retract and cancel, and not to proceed in ſuch matters for the future. And the not cancelling the ſame was the fourth and laſt reaſon aſſigned for fining and impriſoning the Petitioners in the manner hereinafter-mentioned.

" That during theſe ſeveral proceedings, the parties proceeded againſt appeared and ſubmitted themſelves to your Petitioners' juriſdiction, which, indeed, they could not legally avoid; nor did any one of the parties ever offer to your Petitioners any appeal to any court from the ſaid proceedings or judgments, or any of them.

And if appeals had been, your Petitioners humbly rely on it, they muſt have been made to his Grace the Archbiſhop of York, by virtue of the act of Parliament of the thirty-third of King Henry the Eighth, chap. 31, and in regard the aforeſaid proceedings were in matters purely ſpiritual.

" But nevertheleſs, in February 1721, ſome months after the aforeſaid proceedings and judgments were over, all your Petitioners were ſerved with a ſummons ſigned by Captain Alexander Horne, Governor of the Iſle of Man, commanding your Petitioners to appear at the Caſtle the 9th of the ſame month, and anſwer to a charge againſt them; and your Petitioners accordingly attending, found there a new and unheard-of court ſitting, conſiſting of the ſaid Mr. Horrobin, Capt. Horne the Governor, Mr. John Rowe the Comptroller, Mr. William Sedden then Water-bailiff, and Mr. Daniel M'ylrea and Mr. Charles Moore, the Deemſters or Judges in that Iſland; and there was then read a paper called a repreſentation of Daniel M'ylrea junior, Attorney-general of the Right Honourable the Earl of Derby, ſetting forth, that the eccleſiaſtical court aſſumed a power of hearing and determining the cauſe againſt Mr. Bridſon (which he called a ſcandal) contrary to the law of the Iſland; alſo, that your Petitioner the Biſhop had called a Convocation in Mr. Horrobin's caſe, (which he alledged to be at a time and for a cauſe not comprehended in the law for calling a Convocation) alſo that the Eccleſiaſtical Court had ſummoned and cenſured perſons not within their juriſdiction, as contrary to the law; namely, Mrs. Horne, and Mr. Horrobin; all which proceedings he charged to be irregular, and inconſiſtent with the laws, the Lord's prerogative, and the rights and immunities of the Lieutenant and his family, and all others in the Lord's pay. And therefore he, the ſaid Attorney-general, ſet forth the ſaid matters to be conſidered and rectified.

" That your Petitioners were not more ſurprized at the ſaid new and extraordinary court, than at this very ſtrange charge or repreſentation, for which the ſaid Lord's Attorney had no legal warrant or authority, and immediately demanded in writing of the ſaid pretended court, agreeably to law and cuſtom, that the Deemſters and twenty-four Keys ſhould be called to deem the law in theſe two points,—Whether the Attorney there could, by law and cuſtom, exhibit accuſations againſt magiſtrates, no appeal being brought by the parties ſaid to be injured? And whether a procedure of this kind, in matters purely ſpiritual, did not impugn and ſet aſide the metropolitical rights of the See of York? But this their legal demand was verbally, without any written minute, rejected by the five ſaid officers. Whereupon, as the matter in diſpute ſeemed to be touching the juriſdiction of the ſpiritual and temporal courts and officers, your Petitioners the ſame day, by another writing, demanded in court of the ſaid five officers the benefit of the law of having the twenty-four Keys (who are the repreſentatives of the people) called, as had been uſual in ſuch caſes: But the ſaid officers alſo refuſed to grant that demand, and called it a baſe and ſcandalous libel; and kept your Petitioners ſtanding at the bar five hours together, and arraigned them as criminals and malefactors in publick court, in the face of the country, repeatedly calling them malefactors, and threatening your Petitioners that they ſhould be ſhewed how a Biſhop ought to be uſed, and how ſome of his predeceſſors had been treated. And your Petitioners, upon this ſtrange behaviour and refuſal of their ſaid juſt and legal requeſts, declining to admit that new-invented juriſdiction, were aſked by the ſaid officers if they knew the meaning of the words STAT MUTUS, and what the conſequence of ſtanding mute was; and upon your Petitioners perſiſting to have the Keys called in, as aforeſaid,

aforeſaid, they were by the ſaid officers compared to a thief, who finding his Judge ready to paſs ſentence of death upon him, offered to ſwear the peace againſt ſuch Judge.

" That your Petitioners were again ſummoned before the ſaid five officers the next day on the 10th of February 1721, and again treated in the ſame manner, and at laſt diſmiſſed; but what orders or determinations were made by the ſaid officers your Petitioners never knew until the 24th of May 1722, on which day your Petitioners were ſerved with a writing ſigned by the five officers and dated as on the 9th of February, wherein the ſaid officers ſtiled themſelves a court, and declared and adjudged your Petitioners' proceedings in the ſaid caſes to be irregular and contrary to law; and ordered your Petitioners to retract and cancel their proceedings upon the regiſtry, under penalties to be inflicted, and not to preſume to proceed in ſuch matters, or againſt ſuch perſons, for the future.

" That upon the 20th of June 1722, the ſaid Captain Horne ſigned a precept directed to your Petitioners, taking notice of the writing of the 9th of February, and that he did not find your Petitioners had yet obſerved the ſame; therefore requiring them not only to give due obedience to the ſaid writing of the 9th of February, according to the tenor thereof, but alſo to make a due return of their performance therein, under penalties in general terms therein threatened to be inflicted on your Petitioners.

" That your Petitioners were ſerved with this laſt writing alſo; and about the ſame time the ſaid Governor Horne took upon him to lock up a Chapel of Eaſe in Caſtle-town, belonging to the pariſh of Kirk-Malew, whereby the people were deprived of the publick worſhip of God in the principal town of the Iſland, and which Chapel has now been ſo ſhut up almoſt two years.

" And it happening that a Tinwald (which is a general court of all officers ſpiritual and temporal, and of the twenty-four Keys of the Iſland) was appointed to be held in a few days then after, your Petitioners prepared and ſigned a legal proteſt, directed to the ſaid Governor; and upon the 25th of June 1722, at the ſaid Tinwald, publickly delivered in the ſame to him, thereby declaring, they purpoſed to uſe all juſt and legal ways of obtaining redreſs for the great injuries done to them and their offices; and in the mean time proteſting, as well for themſelves as for his Grace of York their Metropolitan, againſt all the ſaid five officers' proceedings in the caſes before-mentioned, as no way belonging to their cognizance; and deſiring that their ſaid proteſt might remain on record. And your Petitioner the Biſhop, at the foot of the ſaid proteſt, likewiſe complained of the ſaid Mr. Horne's ſhutting up the ſaid Chapel in Caſtle-town, and your Petitioners attended the whole time that the Tinwald-court was aſſembled, but could not prevail on any of the ſaid five officers to record the ſaid proteſt either then or at any time after.

" That upon the 27th and 28th days of June 1722, your Petitioners were ſerved by the Coroners with an order ſigned by Mr. Horne only, but dated and worded as if made at and by the ſaid Tinwald-court held upon the 25th of June, although no ſuch order was made by that Court; and for a pretended contempt in not ſubmitting to the two before-mentioned writings or orders, they were fined as follows: The Biſhop in Fifty Pounds, and the Vicars-general in Twenty Pounds a-piece, which fines the Coroners demanded accordingly of your Petitioners reſpectively. And your Petitioners not paying the ſame, preſentments were made in the Exchequer-book of your Petitioners refuſal; and they were put in mercy for other fines in reſpect of

the ſame, which is a matter warranted neither by law nor practice in the ſaid Iſland. And upon the 29th of June 1722, your Petitioners were ſeized by three common ſoldiers and carried priſoners to Caſtle-Ruſhin, and there detained during nine weeks; where your Petitioners ſuffered very great hardſhips, and your Petitioner the Biſhop contracted ſuch infirmities as are likely to attend him during his life.

" That your Petitioners, humbly conceiving that an appeal from theſe proceedings did immediately lie before your moſt ſacred Majeſty in council, and the rather ſo, in regard this proſecution was carried on by the ſaid M'ylrea junior, as Attorney to the Earl of Derby, whom therefore your Petitioners apprehended to be a party, and to whom the fines legally aſſeſſed would have belonged: Your Petitioners immediately upon their impriſonment, ſent over to England, and preferred their humble appeal and complaint to your Majeſty ſo ſoon as upon the 19th of July 1722. And your Majeſty was moſt graciouſly pleaſed, by your order in council of that date, to require the five ſaid officers' anſwer thereto in writing with all ſpeed. And your Majeſty, by another moſt gracious order of the 7th of Auguſt 1722, was pleaſed to approve of and tranſmit to your Petitioners the report of your Majeſty's then Attorney and Sollicitor-general, That your Petitioners on paying down the fines ought to be releaſed from priſon; and that ſuch payment being compulſory would be no prejudice to your Petitioners' appeal.

" In pure and humble obedience to which order, and with intent to gain their liberty to purſue their ſaid appeal before your Majeſty, your Petitioners preſented to the ſaid Governor regularly both your Majeſty's gracious orders afore-mentioned.

" That the ſaid Governor Mr. Horne, who then was, and ſtill is, in half-pay under your Majeſty, and the ſaid other officers, having highly contemned your Majeſty's royal orders aforeſaid, and treated the ſame with great indignity and want of reſpect and duty; and the ſaid Mr. Horne having groſsly inſulted and abuſed the perſon who ſerved the ſame. And beſides the ſaid Governor and Officers having actually diſobeyed your Majeſty's ſaid orders, and not returned any anſwer whatever in five months time after ſervice; your Petitioners conceived themſelves indiſpenſibly bound in duty humbly to lay the ſaid matter before your moſt gracious Majeſty in a ſecond petition for that purpoſe, which was preſented to your Majeſty in council upon the 1ſt of February 1722.

" That both your Petitioners' ſaid former petitions coming on to be heard before their late Excellencies the Lords Juſtices in council, upon the 18th of July 1723, their Excellencies were pleaſed to order, that your Petitioners' firſt petition of appeal ſhould be diſmiſſed, in regard the ſame ought to have been made in the firſt inſtance to the Earl of Derby, as Lord of the Iſle, from whom it would regularly have come before your Majeſty. But their Excellencies were pleaſed to reſpite the ſecond petition relating to the contempts for future conſideration.

" That your Petitioners hereupon went down purpoſely into Lancaſhire, and, upon the 31ſt July 1723, humbly tendered their appeal to the Right Honourable the Earl of Derby, who then, and at ſeveral times after, did not think fit to receive or hear the ſame, or even to permit your Petitioners to have acceſs to his Lordſhip; and whoſe officers demanded and inſiſted on extravagant bonds of Five Hundred Pounds ſterling from your Petitioners, to be forfeited if your Petitioners ſhould not prevail in and make good their appeal; which demand (unreaſonable as it was) your Petitioners offered to comply with, ſo as they might but get their appeal received.

received. Although at the ſame time your Petitioners could not but repreſent that ſuch bonds tended manifeſtly to obſtruct the courſe of juſtice, and to prevent your Majeſty's royal prerogative of receiving appeals, as well as the ſubject's right of laying their grievances humbly before your Majeſty as the laſt reſort for juſtice.

" But all your Petitioners' endeavours and attendance, ſince July 1723, proving ineffectual to get their appeal received by the ſaid Earl of Derby, your Petitioners (to whom ſuch long attendance and the expences conſequent thereon were inſupportable) were of neceſſity conſtrained to preſent a third humble petition to their late Excellencies the Lords Juſtices in council, on the 5th of December 1723, ſetting forth the ſeveral applications that had been made to the ſaid Earl of Derby, and the difficulties they laboured under. Which third petition, together with the ſaid Earl of Derby's anſwer thereto, having been referred to your Majeſty's Attorney and Sollicitor-general, the ſaid Earl by his council and your Petitioners have been heard thereon; and your Petitioners humbly apprehend, that the report of your Majeſty's Attorney and Sollicitor-general, upon the ſaid reference, may be now laid before your Majeſty in council, and may wait your Majeſty's gracious and royal determination.

" That your Petitioners having purſued all methods in their power to have their ſaid appeal received by the ſaid Earl of Derby, and he intirely declining the ſame; your Petitioners do moſt humbly implore your Majeſty's juſtice and goodneſs, and do hereby with all imaginable duty appeal to your moſt Sacred Majeſty in council, from all the ſaid writings or orders of the ſaid Meſſrs. Horne, Rowe, Sedden, M'ylrea, and Moore, in the premiſes, and all the conſequences thereof.

" And foraſmuch as your Petitioners are adviſed that their ſeveral proceedings complained of by the ſaid Daniel M'ylrea junior, were in matters purely ſpiritual, and within the cognizance of the eccleſiaſtical court in the ſaid Iſle of Man, agreeable to the law there, and that if your Petitioners had erred in their judgments, yet no appeals were or could have been made to the ſaid five officers, much leſs did any ſuch unuſual and unheard-of criminal proſecution lie againſt your Petitioners.

" And the ſaid Daniel M'ylrea, junior, was not any way warranted or qualified, either by his oath or office, to impeach your Petitioners in the manner aforeſaid. And in regard that the ſaid five officers had no authority or juriſdiction to proceed upon ſuch a charge, and to fine and impriſon your Petitioners. And moreover, that the requiring your Petitioners to retract and cancel judicial proceedings between party and party upon the regiſtry, as well as ſeveral other matters contained in the ſaid writings or orders, were, as your Petitioners humbly conceive, highly wrong and irregular, and very grievous and oppreſſive to your Petitioners. And in regard that the ſaid five officers, by their contempt and diſobedience to your Majeſty's ſaid orders, delayed your Petitioners then five months; and that your Petitioners, ſince July laſt, have been again delayed by the not receiving your Petitioners then appeal to the ſaid Earl of Derby, and have been put to moſt grievous expences.

" Your Petitioners moſt humbly beſeech your Majeſty, that you will be graciouſly pleaſed to appoint a ſhort day for hearing and finally determining this your Petitioners' appeal, and alſo your Petitioners' ſaid ſecond petition relating to the contempts, which was reſerved as aforeſaid, with ſummons for ſaid Daniel M'ylrea, junior, Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea ſenior, and Charles Moore, to attend the ſame; and that thereupon all the ſaid orders or writings

writings of the 9th and 10th of February 1721, and of the 20th, 25th, 27th, and 28th of June 1722, with all manner of proceedings in the ſaid Iſle thereupon, may be intirely reverſed and ſet aſide, and declared illegal and void:

" That the ſaid fines, with intereſt for the ſame, may be immediately reſtored to your Petitioners:

" That the ſaid Chapel in Caſtle-town may be forthwith opened:

" That the ſaid five officers may be exemplarily cenſured and puniſhed for their high contempt and diſobedience of your Majeſty's royal authority, and their cruel vexatious proceedings againſt your Petitioners reverſed:

" That the ſaid five officers may ſatisfy and pay to your Petitioners all their charges and expences, and that of their witneſſes, (from the time your Petitioners were firſt impriſoned) as well in the proſecution of this buſineſs, as in their journies hither, or any other way whatſoever thereunto relating, and may give ſecurity here, that all your Majeſty's orders in this buſineſs ſhall be fully executed in the Iſland, as was required by order in council in another caſe relating to the ſaid Iſle of Man:

" That your Majeſty will be graciouſly pleaſed to grant your Petitioners your royal protection and indemnity, in reſpect of their long abſence from the Iſland in attending this affair:

" And that your Petitioners may have all ſuch other effectual relief and redreſs in the premiſes, as to your Majeſty in your royal wiſdom and juſtice ſhall ſeem meet.

" And your Petitioners, as in all duty bound, ſhall ever pray," &c.

A true copy of the Petition.

TEMPLE STANYAN.

[No. IV.]

The Clergy's Acknowledgment (in Convocation) of the Biſhop's Care in collecting the Impropriations.

" *At Biſhop's-Court, June* 2, 1726.

" We the Clergy of the Dioceſe of Man, in Convocation aſſembled, being very ſenſible of the great care, trouble, and fidelity, of our Right Reverend Dioceſan the Lord Biſhop, in ſetting the Impropriations, and receiving the money due for the ſame, and paying it to us; do, with the utmoſt humility and gratitude, acknowledge this favour; and do alſo ſubmiſſively beſeech his Lordſhip to accept this our ſincere and publick acknowledgment of his Lordſhip's management of an affair ſo conducive to our ſubſiſtance.

HEN. ALLEN,	EDW. MOORE,	MATTH. CURGHEY,
WM. BRIDSON,	MATTHIAS CURGHEY,	J. WOODS,
JOHN QUAYLE,	WM. WALKER,	WM. GELL,
JOHN WOODS,	JO. CURGHEY,	JO. CHRISTIAN.
JO. COSNAHAN,	ROB. PARR,	

" *Copia vera,*

" J. WOODS, *Reg. Epiſc.*"

Papers

[No. V.]

Papers relating to the Fund for Clergymen's Widows, &c.

" LIB. CONVOC. 1731. INSULA MONÆ.

" *Biſhop's-Court, Auguſt 6,* 1731.

" Whereas my Father was pleaſed to give One Hundred Pounds towards raiſing a fund for the perpetual uſe of deſolate Widows and Children of the Clergy of this Iſle; and being very deſirous to forward ſo good a deſign, I applied to ſome of my friends, and received the following ſums; namely, from Madam Levinz, widow of the late Lord Biſhop of this Iſle, Fifty Pounds; from Sir John Philips, Bart. Thirty Pounds Britiſh currency; as alſo from Madam Crowe, relict of the late Right Reverend Lord Biſhop of Cloyne, the ſum of One Hundred Pounds Iriſh value. Theſe ſums being lodged in my hands for the above-mentioned uſe, I do deſire my Father, the Right Reverend the Lord Biſhop of this Iſle, to lay out theſe and ſuch other ſums as may hereafter be given in ſome ſecure fund in England; and that he would alſo diſpoſe of the intereſt ariſing from the ſame, as it ſhall become due, to ſuch perſon or perſons as he ſhall think the moſt proper objects of this Charity. And I alſo beg that he would be pleaſed to nominate and appoint ſuch Truſtees, in whoſe hands he ſhall think this Charity will be moſt ſecurely lodged, and faithfully diſtributed, after his death. And I do by theſe Preſents, as far as I am concerned, make over the entire and ſole diſpoſal of the above-mentioned ſums to my Father, as alſo the power of nominating Truſtees for the ſame. As witneſs my hand, the day and year above-written, " THOMAS WILSON."

Additional Rules and Orders to be obſerved by the Truſtees of the Fund eſtabliſhed for the Benefit of the Clergymen's Widows and Children in the Iſle of Man.

" That the preſent Biſhop of Sodor and Man be requeſted to accept of being head of the Truſt, by what deſcription or title his Lordſhip ſhall think moſt honourable to his own dignity and the good of the truſt:

" That the Reverend Mr. Ewan Chriſtian, Vicar of Kirk-Patrick, be appointed Truſtee, Agent, or Secretary, of the ſaid Truſt for his life, with ſuch an allowance for his trouble as the major part of the Truſtees ſhall think reaſonable and proper:

" That there ſhall be a commemoration ſermon preached annually at Kirk-Michael Church, the Sunday after the diſtribution of the ſaid Charity, and that by rotation, as the Lord Biſhop ſhall direct; and that One Guinea ſhall be paid to the preacher; and that at the ſame time ſhall be publickly read, the orders and regulations of the ſaid Charity, and the diſtribution of it:

" That the Widow or Widows of Clergymen for the future, who have for their reſpective lives Ten Pounds Britiſh per annum, ſhall not be entitled to any ſhare ariſing from this fund, unleſs they ſhould be afflicted with any long and painful illneſs, and then at the diſcretion of the major part of the Truſtees, at their annual meeting; and that each Widow ſhall, if required, make oath of the premiſes before ſhe receives her reſpective dividend,—as diſtreſſed Widows only are meant to be relieved by this Charity:

" That an atteſted copy be fairly written on parchment, of the late Duke of Athol's conveyance of a third of the tithes of Kirk-Michael to Dr. Wilſon, and Dr. Wilſon's aſſignment of it, and the orders and directions how it ſhall be diſpoſed of:

" That

" That the ſaid parchment be framed, and hung up in the Chancel of Kirk-Michael, as the Biſhop ſhall direct:

" Laſtly; that whatever money ſhall be ſent to the Truſtees of this Charity ſhall be laid out on land ſecurity in the Iſle of Man, and the annual intereſt be appropriated for the further ſupport and education of the Children of the Clergy of the Iſle of Man, as the major part of the Truſtees ſhall direct, over and above what is before directed in the Deed of Truſt.

" Given under my hand and ſeal this tenth day of October 1780.

" Alfred-Houſe, Bath, Somerſetſhire. " THOMAS WILSON."

Witneſſes, R. HIPPISLEY, C. CRUTTWELL.

[No. VI.]

Character of BISHOP HILDESLEY.

" Biſhop Wilſon was ſucceeded, and worthily ſo, by Dr. Mark Hildeſley; who made it the great and invariable rule of his conduct, through his whole Epiſcopate, to tread as nearly as poſſible in the ſteps of his excellent Predeceſſor, though he often lamented his inferiority, and the peculiarity of his ſituation, in immediately following a Man ſo remarkable for his piety and charity.

" Dr. Hildeſley was born at Marſton in the County of Kent, in the year 1698, and had his education at the Charter-houſe; from whence, at the age of nineteen, he was removed to Trinity-College, Cambridge, of which College he was elected a Fellow in October 1723.

" In February 1724-5, he was appointed preacher at Whitehall, by Dr. Gibſon, Biſhop of London; in October 1735, he was preſented to the Rectory of Holwell in Bedfordſhire; and on the 27th of April 1755, he was conſecrated Biſhop of Man, being inſtalled at St. German's on the 6th of Auguſt following.

" On his coming to the Dioceſe, he undertook the arduous taſk of getting the Scriptures tranſlated, and printed in the Manks language; a work which had been begun by Biſhop Wilſon, who at his own expence had printed the Goſpel of St. Matthew, and had prepared the other Evangeliſts and the Acts of the Apoſtles for the preſs.

" Impreſſed with the deepeſt ſollicitude and concern for the ſpiritual welfare of the flock committed to his care, his Lordſhip could have no reſt till he had accompliſhed this glorious work, which he at laſt did, by the Divine bleſſing on his endeavours, and ſucceſsful application to the Society for promoting Chriſtian Knowledge, together with the aid of many perſons of eminence and diſtinction, who were pleaſed to patroniſe the undertaking. Dr. Wilſon ſent him the firſt Twenty Guineas, and greatly aſſiſted the work by giving up ſuch parts as had been printed or tranſlated by his father.

" At firſt he only printed the New Teſtament, the Common Prayer, the Chriſtian Monitor, Lewis's Catechiſm, and Biſhop Wilſon's Form of Prayer for the Herring Fiſhery; but the benefactions coming in beyond his expectations, he was encouraged to ſet on foot a tranſlation of the Old Teſtament entire, which, with the aſſiſtance of his Clergy, he alſo happily accompliſhed. The Clergy of the Iſland were particularly active in this good work, apportioning out their ſeveral parts, which they finiſhed, with zeal and judgment.

" Dr. Hildeſley

" Dr. Hildeſley had this work ſo much at heart, that he often ſaid, " He only " wiſhed to live to ſee it finiſhed, and then he ſhould be happy, die when he would." He received the laſt part of the Bible on Saturday the 28th of November 1772, and emphatically ſung his *Nunc Dimittis* in the preſence of his family, and next day in the evening, after family prayers, he preached a lecture on the uncertainty of human life, how many inſtances were conſtantly happening in which people were deprived of their ſenſes in a moment: Thus, in a prophetic manner, foretelling his own death; for on Monday, after dining chearfully at Biſhop's-Court with his family and one of his Clergy, he was ſeized with a ſtroke of the palſy, which in a moment deprived him of his ſenſes, and in this ſituation he remained till the Monday following, when he died.

" According to his own deſire he was buried as near his predeceſſor as could be, wiſhing to be united in death with that man, whoſe example he had endeavoured to imitate while living."

[No. VII.]

ERRATUM.

The Editor begs the indulgence of his friends and readers to pardon a miſtake in page liii. He there ſays, " Soon after his acquittal, the Biſhop went to Scot- " land," &c.

His viſit to Scotland happened in the year 1710, and the occaſion was this: The Biſhop, whoſe buſineſs called him to England, to avoid quarantine, for which there was not the leaſt occaſion, went in an open boat, accompanied by Mr. Murray a merchant of Douglas, to Scotland, and landed in Kirkcudbright, intending to have proceeded by the neareſt road to England; but being known to the Earl of Galway, he was by him and ſome other Scotch Gentlemen prevailed on, contrary to his own inclination, to go to Edinburgh, &c.

For this account the Editor is obliged to Mrs. Smith, daughter of the Gentleman who accompanied the Biſhop, and who well remembers her father often relating the circumſtance.

An ELEGY

On the much-lamented DEATH *of the Right Reverend Father in God,*

THOMAS, LORD BISHOP OF SODOR AND MAN.

By a GENTLEWOMAN of the ISLE of MAN.

A Chilling damp invades my trembling heart,
Steals through each vein, and ſickens every part!
The morning weeps, and wears a ſullen face;
Sure Nature feels ſome ſudden ſad diſtreſs:
Dejected looks, and deep corroding care,
Diſplay the ſable enſigns of deſpair.
What mean theſe dire preſages?——Hark! the bell——
It ſounds a ſolemn, ſlow departing knell.
Ah! hold, my boding heart——Is SODOR dead?
Is *Mona*'s Guardian-Angel from her fled?

"Yes: His pure active ſoul has took its flight,
From theſe dark regions to the realms of light;
There tunes his voice with Angels ſacred ſtrains,
And ſoars ſublime above the lucid plains.

Ah! hapleſs *Mona!* Long ſhalt thou lament
Thy Parent, Patriot, Prelate, from thee rent.
No balmy hope remains to heal thy wound,
That ſuch a Paſtor may again be found.
Revolving ſuns ſhall light a thouſand years,
Ere ſuch a Phœnix in the world appears.

Weep on, ye helpleſs Orphans——Now, you may;
He's gone—who us'd to wipe your tears away.
And you, pale Sons of Penury, deplore
The liberal hand that gave you all his ſtore;
And thought his ALL too little to be given;
For he laid up no treaſure—but in Heaven.
For you the yellow harveſt crown'd his field;
To you his ſnowy flocks their fleeces yield;
With undiſſembled ſorrow you will mourn;
Till now you ne'er were wretched nor forlorn.
To all degrees his ſwift compaſſion flew;
Their ſoul's phyſician, and their body's too.
For his benevolence was unconfin'd;
All ſhar'd th' immortal treaſures of his mind:—
An univerſal friend to all mankind.

Oh, *Biſhop's-Court!* now at thy hallow'd gate
No hoſpitable harbinger doth wait,
To welcome in the tired hungry gueſt;
Where elegance and temperance crown'd the feaſt.
FIFTY-EIGHT autumns his paternal hand
The Croſier held in this late happy land.

Tell me, ye learned, what enraptur'd flight
Can wing its way to his ſuperior height?
His merit would exhauſt the florid ſtore
Of elocution, and make rhetorick poor.
His learn'd and pious works demonſtrate beſt
What holy ardour glow'd within his breaſt,
Diffuſing round the globe its radiant beam;
Remoteſt *India* bleſt the ſacred flame.
His reverend looks had ſweetneſs that might win
Obdurate ſinners from their darling ſin;
Inſpiring virtue with emphatic grace,
We ſaw her lovely image in his face,
When he declaim'd, vice hung its guilty head;
Before him ignorance and error fled.
Divine perſuaſion dwelt upon his tongue,
Diſpenſing wiſdom to th' admiring throng,
With ſo much energy, ſuch heavenly art,
He drew compunction from the hardeſt heart.

With

With ſanctity of manners richly fraught,
His life evinc'd the doctrine that he taught;
A venerable life of NINETY ODD,
Spent in the fervent ſervice of his GOD.

Away, fond Heralds, with your mould'ring praiſe;
His glorious deeds his monument ſhall raiſe.
T' illuſtrate lateſt time his fame ſhall live;
To worlds unborn a bright example give.
So long her Patriarch ſhall *Mona* mourn;
The beſt that ever mitre did adorn.

On the Death of BISHOP WILSON, *by Dr. Cooper of Cheſter.*

His ſaltem accumulem donis, et fungar inani
Munere.

ADIEU, moſt worthy Prelate, now releas'd
From mortal toils! Thou, whom indulgent Heaven
Lent us ſo long (if long in life can be)
Who well attentive faithfully haſt watch'd
Thy little ſea-girt See, contented there
Still to remain devoted to thy charge.
Thy care the hungry fed, the naked cloath'd;
Reliev'd the friendleſs Orphan in his want,
And caus'd the Widow's heart to ſing for joy.
The ear which heard thee bleſs'd thee, and the eye
That ſaw thee ſparkled with all grateful beams.
Each day, each hour, ſtill properly employ'd,
Shone with the merit of thy pious deeds.
Thy taſks diſcharg'd, mature for Heav'n, thou'rt gone,
Antient thyſelf, to th' Antient of all days:
There in a moment, glorious meed! thy ſtaff
Epiſcopal and rochet are exchang'd
For dazzling robes, and a triumphant palm.

An ODE *to the Memory of the Right Reverend* THOMAS WILSON, LORD BISHOP OF SODOR AND MAN.

By the Reverend W. TASKER, A. B.

[Inſcribed to the Reverend THOMAS WILSON, D. D. Prebendary of Weſtminſter.]

I.

NO:—I invoke not Thee, AONIAN MAID!
Tho' duly priz'd, and exquiſitely fair;
Tho' Phœbus' laurel grace thy flowing hair:
Nor call thy virgin ſiſters to my aid.
Above their fabled ſhades, my thoughts aſpire
To where URANIA ſtrikes th' immortal ſtring;
Oh, might I but at diſtance hear, and bring,
With feeble voice adapted to my lyre,
Some ſcatter'd notes of her's from that celeſtial choir!

II.

Not War alone demands my lays,
Nor Heroes, whom their Country's plaudit raiſe
High in the Temple of Renown:
Each milder Virtue, where it lies
Shunning the glare of day, with piercing eyes
Truth ſees delighted; and inſpires the Muſe,
Diffuſing round ethereal dews,
With freſheſt wreath the Brow of Worth to crown.

III.

Since the bright Star of Goſpel Light
Shone through the cloud of Gothic night,
And with celeſtial radiance deign'd to ſmile
On Britain's happy Iſle;
Since mitred Prelates at the ſpotleſs ſhrine
Of true religion bow'd the knee,
And pale-ey'd ſuperſtition fled;
Where did the Mitre's luſtre fairer ſhine,
(Meekneſs attempering dignity)
Than when with rays divine encircling WILSON's head?

IV.

E'en from his earlier years,
Riſing above the groſſer ſpheres,
To human Science' periſhable lore,
He join'd celeſtial Wiſdom's copious ſtore:
Though born of high illuſtrious line,
Deſcendant of the Palatine;
Though he drew his antient blood
From the bold undaunted flood
That boil'd in Norman William's fiery breaſt;
The croſier'd Shepherd, unallied
To the ſtern Conqueror's tyrant pride,
With more refin'd and ſofter nature bleſs'd,
Affliction's drooping ſons careſs'd,
Rais'd up the Children of Deſpair:
Where had pierc'd corroſive Care,
Where Pain and Penury had fix'd their dart,
He o'er the wounds the genial balm beſtow'd,
While forth the milk of human kindneſs flow'd,
An healing ſtream, warm from his inmoſt heart!

V.

" While CONTENT my path illumes,
" Far hence Ambition ſtretch thy plumes!
" Hence Lucre's baſe deſire!" he cries:
" But Thou, converſing with the ſkies,
" In robes of white, unblemiſh'd FAITH, appear!
" Let Angel PIETY be near!
" And on *Monæda*'s rugged land
" Let CHARITY complacent ſtand,—

" Eſſential

" Eſſential grace of heavenly birth,
" Pattern of God like worth on earth;—
" Her many-colour'd wing unfold,
" The ſhivering Pilgrim reſcue from the cold,
" Bid hunger feed, and modeſt want be bold!
" Oh! teach me thus to imitate the plan
" Of DEITY himſelf transform'd to man!"

VI.

Nor vain his prayer:—For from their bright abode,
Cherubic PIETY appear'd,
And ſpotleſs-cinctur'd FAITH her forehead rear'd,
And lovelieſt CHARITY before him ſtood:
They came, and on *Monæda*'s ſea-beat ſhore
Want of its ſting beguil'd,
While pining hunger ſmil'd;
The CHRISTIAN GRACES throng'd his dome around,
BENEVOLENCE her liberal zone unbound,
And open'd wide to all his hoſpitable door.

VII.

By Thee, O WILSON, check'd, impell'd, refin'd,
Was form'd young STANLEY's generous mind.
Thy foſtering hand the noble youth
Conducted through the paths of truth,
To Virtue's towering height,
(Whence beams her radiant light)
Tutor'd by Thee, to climb the arduous ſteeps of fame,
His boſom caught the kindred flame;
By Thee with nobleſt ſentiments inſpir'd;
By Thee with Patriot emulation fir'd,
With talents that a ſinking ſtate might ſave;
But to its fatal aim, how true! how true!
Unſeen the mortal arrow flew,
And ſunk the Work of Wiſdom to an early grave.

VIII.

Why fainter glows poetic fire?
Why jars with diſſonance the lyre?
I ſee the bluſh of ſhame ariſe,
Upon the ethereal Muſe's cheek;
From holy Truth's indignant eyes
I ſee the flaſh of anger break.—
Where were ye, Powers Angelic! ſay,
Where from your ſacred office did ye ſtray,
When Oppreſſion's iron rod
Dar'd to afflict—the Man of God?
If Innocence itſelf muſt feel
The rack of Perſecution's wheel;
If woe and ſufferings be her dower,
Who ſhall eſcape the giant hand of power?

IX. Or

IX.

Or ſay, bright Eſſences above!
Is ſuch the hard condition of our birth?
Thus do ye try the Saints on Earth,
Thus with Affliction's touchſtone—Virtue prove,
That from her fiery trial ſhe may brighter ſhine,
Exalting Human Nature to Divine?

X.

So Wilson ſhone. The miſts of dark diſgrace,
Rais'd envious to o'erſhade his face,
Flew, like ſome night-born vapour's floating ſtream,
Before the ſolar warmth, and ſtrong meridian beam.
Mazy, but juſt, are all the ways of Heaven!
Tho' often Merit ſeems to ſhrink aghaſt,
Expos'd to Fate's tempeſtuous blaſt;
Yet on its head, e'en in this world below,
From Heav'n's high King ſuperior bleſſings flow.
To Thee, pure ſubject of my ſong, were given
His choiceſt favours! Thine were length of years,
Each joy which ſelf-applauding conſcience bears;
Reflection's golden-imag'd train,
Which baniſh every mental pain,
While in pity to frail man,
By thy example taught and precepts ſage,
To Thee was ſtretch'd life's narrow ſpan,
Protracted to a Patriarch's age.
At placid eve, e'en like the gently-ſetting ſun,
Thy finiſh'd courſe of earthly pilgrimage was run;
When like a ripen'd ſheaf of corn,
Mature in heavenly works, thou to thy grave waſt borne;
Deſtin'd completion of thy birth,
Thy mortal part mix'd with its parent earth.—

Though dead the Man, no death his Works ſhall find,
But in the Living Page inſpire mankind:
Celeſtial Truth ſhall from his aſhes riſe,
On Jesse's ſacred branch aſpiring to the ſkies,

The following Papers did not come to the Editor's hands, till after the preceding pages were printed off.

[No. VIII.]

Rules and Orders for the School of Burton, founded and endowed by the Right Reverend Thomas Lord Biſhop of Sodor and Man, 1724.

[Given by his Lordſhip to Mr. Dunne, the firſt Maſter of the School. November 19, 1725.]

" I. IT is already provided by the ſettlement of the ſaid School, that the Maſter be a Member of the Church of England, as by law eſtabliſhed.

II. And that he be a man of ſober life and converſation, as well as qualified to teach the Latin and Engliſh Tongues.

III. He is to obſerve the School hours; namely, to begin at ſeven in ſummer, and at eight in winter; and to keep the children till eleven in the forenoon, and to be in School again at one in the afternoon; and to teach till four in the winter, and until five in the ſummer ſeaſon.

IV. He is to read prayers every Morning before he begins to teach, and every evening before he diſmiſſeth the children; namely, the collect for the day; the collect for peace; the collect for grace, (as in the Morning Service of the Church) and the collect in the Poſt-Communion, " Prevent us, O Lord," &c. concluding with the Lord's Prayer, and the Grace of our Lord Jeſus Chriſt: And at Evening, the collect for the day, and the two collects for the Evening Service, concluding as before.

V. Every Evening before they depart the School, the Maſter is to give the children a ſhort charge, to be ſure to ſay their prayers before they go to bed, and as ſoon as they riſe, (ſuch ſhort prayers as he ſhall teach them;) to be dutiful to their parents; civil and reſpectful to all they meet; to be careful not to tell any manner of lie; nor to take God's name in vain, &c.

VI. He is to take eſpecial care to make the children ſenſible of the end of learning; which is, that they may be better able to read the Holy Scriptures, and therein to learn their duty, to love, to fear, and to ſerve God acceptably all their days, that they may be happy when they die.

VII. And above all things, he is to take all proper occaſions to plant the fear of God in their hearts; to make them ſerious and concerned for their ſouls; and to awaken them into a ſenſe of the danger they are in, without the grace of God, and the aids of religion.

VIII. Every Saturday, before they depart the School, he is to give the children a ſtrict charge to go to Church the day following, and to behave themſelves with reverence becoming the place, and to get the collect for the day by heart, and to remember at leaſt the texts, which will be a way to make them attentive betimes.

IX. He is to call the children to an account for theſe things on Monday morning, and to take care that the ſame be required of them upon Church Feſtivals, if Divine Service be read in the Church on ſuch days.

X. The children are to be taught the Church Catechiſm, and no other; and to be made to underſtand the meaning of it after the moſt plain and inſtructive manner.

XI. The Maſter is not to be abſent from School, unleſs upon urgent buſineſs; and even then to ſhew the reaſon of his abſence, if required ſo to do.

XII. The Maſter is never to grant any whole, or half play day, in any week in which there is an Holiday.

Laſtly; The Reverend the Vicar of Weſton, the Curate of Burton, with the reſt of the Truſtees, ſhall be deſired to viſit the School once a year, at the breaking-up for Whitſuntide, in order to make a judgment of the Maſter's diligence, and the ſcholars' improvement.

THO. SODOR AND MAN.

[No. IX.]

Rules for the Petty Schools in the Iſle of Man.

" *At the annual Convocation held at Biſhop's-Court, on Thurſday in Whitſun Week, May* 29, 1740.

" THE Right Reverend the Lord Biſhop does now ſignify to the Clergy in Convocation, that the Right Honourable Lady Haſtings has in her will left the ſum of Twenty Pounds per annum, towards the maintenance of Petty Schools within this Dioceſe, upon the following conditions:

I. That the Maſters of the ſaid Schools do conſtantly do their duty according to the purport of the licences granted by the Biſhop of Man, or his ſubſtitutes. And that this may be known, every Maſter or Miſtreſs ſhall yearly and every year apply to the Vicar or Incumbent of their reſpective pariſhes, (who are by law obliged to viſit their Schools the firſt week in every quarter) for a certificate, in theſe words; namely, That ſuch Vicars or Incumbents have reſpectively viſited the ſaid Schools in their reſpective pariſhes, according to the laws and conſtitutions of 1703; and that the children have been carefully taught, and do improve in learning and good manners; are taught to ſay their Prayers and Catechiſm, and do duly attend the publick ſervice of the Church; which certificate is to be ſigned by ſuch Vicar or Incumbent.

And if ſuch Maſters or Miſtreſſes ſhall not deſire, and obtain, and bring, every year to the Biſhop, or in his abſence to his Vicars-general, ſuch certificate, then the part of this charity appointed for the Maſter or Miſtreſs ſo neglecting to obtain or bring ſuch certificate, ſhall be divided amongſt ſuch Maſters and Miſtreſſes as ſhall bring the ſame.

II. That this Charity ſhall not, upon any pretence whatever, leſſen the payment of Forty Shillings a year to the ſaid Schools out of the Impropriations, whenever they or the value of them ſhall be recovered or reſtored to the Church; nor ſhall this charity be underſtood to excuſe ſuch parents as are able, from paying ſuch ſums quarterly as the law appoints, or ſhall be agreed upon betwixt the Maſter or Miſtreſs and Parents of ſuch children.

That theſe conditions may be ſtrictly obſerved, his Lordſhip does now further ſignify to the Clergy, and requires them to give particular notice of theſe rules (by reading the ſame) to their reſpective Maſters or Miſtreſſes, and to obſerve the ſame themſelves upon pain of Eccleſiaſtical Cenſure; and further, to acquaint them, that his Lordſhip is fully reſolved that no part of this Charity, nor the Royal Bounty, ſhall be given to any of ſuch Maſters or Miſtreſſes, but to ſuch as ſhall obtain certificates quarterly, according to the conditions within mentioned."

N. B. A Copy of theſe Rules was ſent to every Clergyman in the Dioceſe.

ODE ON THE ISLE OF MAN:

Inſcribed to the Memory of BISHOP WILSON.

By a *SUBSCRIBER.*

Argument.

The Poet begins with a Romantic Deſcription of Druidiſm, and traces back, in Fancy, the Scenes of Antiquity. He laments the Fall of Antient Caſtles, the Abolition of Druid Ceremonies, and the Ruins of Pagan Temples. But his Strain of Enthuſiaſm is interrupted by the Appearance of a CHERUB in the Clouds, who reprobates his idle Warblings; and takes Occaſion to diſplay the Superiority of Chriſtianity to Paganiſm, by contraſting the Cruelty of Druidiſm with the Benevolence of the Goſpel.——He then deſcants on the Virtues of the *late Biſhop of Man*; and exhibits, in that truly amiable Character, the Chriſtian Graces in their full Perfection.

I.

AS erſt my ſteps in Fancy ſtray'd,
Where MONA cloath'd with many a ſhade
O'erbrows the Weſtering wave,—
Sudden appear'd, in Fairy maze,
The pictur'd forms of other days,
And ſoft to Memory's eye their tranſient colours gave.

II.

And " ah! ye fleeting Shapes, (I cried)
" Amidſt theſe glooms in pity glide;
" For here ye joy'd to rove
" In elder times, when myſtic ſtrains
" Ecchoed thro' conſecrated fanes,
" And rites of magic charm'd the reverential grove.

III.

" Oh! by your wands of vervain blue,
" Of power to chaſe with purging dew
" The vapoury miſts away!
" And by the deep-incavern'd cheſt,
" Where lies *Belinus'* charmed veſt,
" Again, ye Druid Tribes! your awful forms diſplay.

IV.

" Who now, while memory views in tears
" The curtain'd ſcene of former years,
" Shall guard theſe magic rocks;
" Where *Genii* oft, on ſounding wings,
" Flutter'd at evening o'er the ſprings
" That lav'd the wreathing roots of yon fantaſtic oaks?

V.

" Who now ſhall join the minſtrel's lay,
" When glitter to the full moon's ray
" Their high-ſtrung harps of gold?
" Or who ſurvey the ſweeping pall
" Of Bards, amid the emblazon'd hall,
" The Druids' floating pomp, and hoary Seers of old?

VI.

" Who now, where ſtain'd with ſacred blood
" The central oak o'ertops the wood,
" Shall ſee the victim laid;
" As midnight ſtills the ſpecter'd vale,
" All on the ſhrine aghaſt and pale,
" And *Flamens* brandiſh wide the lightning of the blade?

VII.

" Ah! theſe, from MONA vaniſh'd long,
" Scarce live amid the flights of ſong,
" The Poet's breaſt to warm!
" And e'en from Fancy's eagle eye
" The ſoul-entrancing viſions fly,
" Each Druid ſinks away, and fades each fairy form!

VIII.

" Yet where the lurid nightſhade blooms—
" Within ſome Ruin's awful glooms,
" The muſing Poet ſteals;
" Oft as he marks the Druid graves,
" And crumbling piles, his boſom heaves,
" With thoughts of ancient days, and pleaſing horror feels!"

IX.

Thus whilſt the Muſes taught to glow
The ſpirit of elegiac woe,
Soft melting o'er my breaſt!
Inſtant along the ſhadowy way
Shot a full ſtream of brighter day,
And, from an opening cloud, a CHERUB ſhone confeſt!

X.

" Suppreſs, fond youth! th' unhallow'd ſtrain,
(The Cherub cried) " ne'er thus profane
" Theſe groves with Pagan ſighs!
" Rejoice that now no more th' abodes
" Of Druids and their fabled Gods,
" Rear'd vainly by the hand of Superſtition, riſe!

XI " What!

XI.

" What! doſt thou mourn the vaniſh'd rite,
" That gave to horror the pale night,
" And ſhook the blaſted wood;
" While, as the victim's dying cries
" Announc'd the human ſacrifice,
" Scar'd at th' infernal ſcene, the moon went down in blood!

XII.

" No! let the Star, whoſe orient ray
" Thoſe Druid orgies beam'd away,
" Thy lov'd attention claim!
" No! let the Goſpel-Light inſpire
" (Far purer than a Poet's fire)
" Thy fiction-purged ſoul with true Religion's flame!

XIII.

" No;—call with ardour to thine aid
" A WILSON's venerable ſhade!
" Oh, bid thy raptur'd mind,
" Full of the bleſt idea, ſoar
" To heavenly regions, and adore
" The Gracious Power that gave a WILSON to mankind.

XIV.

" Prophetic we ſurvey'd the morn,
" Whoſe ſmiles proclaim'd a WILSON born;
" And Angels hail'd his birth!
" Inſpir'd with more than Cherub's joys,
" We ſaw the 'Man of God' ariſe,
" And like another Saviour bleſs the ſons of earth!

XV.

" With joy look round this little iſle,
" And ſee the genial virtues ſmile
" The Chriſtian planted here!
" 'Twas his, where pain had fix'd the dart,
" To heal with lenient balm the ſmart;—
" From penury's pale eye, 'twas his to wipe the tear!

XVI.

" With more than all a Shepherd's care,
" He rais'd the Children of Deſpair,
" By conſcious guilt oppreſt;
" He bade Repentance eaſe the load—
" Point to the boſom of their God,
" And guide their fainting ſouls into the realms of reſt!

XVII. " His

XVII.

" His flock with undiſſembled air
" Gather'd around, a ſmile to ſhare,
" Benevolently warm!
" And, as by miracle, they thought
" A portion of his worth they caught
" If haply veil'd beneath the ſhadow of his form!

XVIII.

" Thus flow'd in joy full many a year,
" While Charity and Meekneſs near
" Illum'd his ſaint-like face!
" Yet Dignity her luſtre ſhed
" Around the Prelate's mitred head,
" And o'er Benevolence diffus'd peculiar grace!

XIX.

" But oh! the ſad reverſe of fate,
" That neither ſpares the good nor great,
" Not e'en can Cherubs paint!
" Lo! ENVY brooding o'er the ſcene
" Daſh'd with a cloud the bright ſerene,
" And bore to *RUSHIN's walls the perſecuted Saint!

XX.

" There, as immur'd the good man lay,
" Awhile to tyranny a prey,
" Sat Patience with calm eye!
" And there too Faith, who gives to flow,
" Oh Innocence! thy robe of ſnow,
" Op'd through the vale of tears a viſta to the ſky.

XXI.

" But, WILSON! like a ſhadow flew
" The ſtorm, which Envy ſought to brew
" Around thy holy head!
" Soon thy fair orb reſum'd its light,
" And grew more beautifully bright,
" As chac'd by Truth away, the murky Darkneſs fled.

XXII.

" At length, dear Saint, thy journey run,
" With placid cloſe, thy evening ſun,
" On Friendſhip's trembling tear,
" Glanc'd its laſt beams—and ſunk away—
" But roſe to everlaſting day,
" And now in *glory gilds the Seraph's happier ſphere!*"

* Caſtle Ruſhin, where the Biſhop was impriſoned.

A

FORM OF CONSECRATING

CHURCHES, AND CHAPELS,

AND

CHURCH-YARDS, AND PLACES OF BURIAL.

SEPT. 21, 1708. I conſecrated the New Chapel of Douglaſs.

THO. SODOR AND MAN.

St. Peter's-Day, 1714. I conſecrated the New Church of St. Patrick, near Peel, which had been built by my procurement.*

THO. SODOR AND MAN.

Nov. 26, 1723. At the requeſt of my worthy friend Francis Lord Biſhop of Cheſter, I conſecrated the Chapel of Atherton, in the pariſh of Leigh, and county of Lancaſter, according to the following Form.

THO. SODOR AND MAN.

Lady-Day, March 25, 1735. I conſecrated the Church of Kirk-Lonan, by the following Form, in the preſence of a numerous congregation, to whom I preached and adminiſtered the Lord's Supper, and ordained Mr. Thomas Chriſtian Prieſt, and Mr. Nath. Curghey Deacon.

THO. SODOR AND MAN.

* Towards the building and endowing of St. Patrick's New Church, the Biſhop expended Seventy-three Pounds One Shilling and a Penny, being arrears of the Biſhop's Revenue during the vacancy. He alſo gave out of his own private purſe a Pulpit, Reading-Deſk, Clerk's Seat, and a Pew for the Vicar's Family; as alſo the Communion-Table, Carpet and Rails. He further gave, on the day of Conſecration, the ſum of Fifty Pounds, the intereſt thereof to be for the perpetual uſe of the Vicars of the pariſh; which Fifty Pounds, together with Seventy-two Pounds given by his Lordſhip afterwards, was laid out upon an eſtate in Kirk-Patrick, called Ballymore, for the perpetual uſe of the Vicars of Kirk-Patrick and German, &c.

In the Name of GOD. Amen.

WHEREAS *the fabrick of the ancient Pariſh Church of Kirk-Lonan was falling into ruins, and being much too ſmall for the congregation, as alſo very incommodiouſly ſituated for a great number of the pariſhioners: It pleaſed God to put into the hearts of certain perſons, piouſly diſpoſed, to uſe their beſt endeavours towards removing and remedying ſuch inconveniences: And the ſame Good Providence having raiſed up ſeveral charitable benefactors, who, out of a religious zeal for the glory of God, and the eternal welfare of the people of the ſaid pariſh, have generouſly contributed towards erecting a new Chancel and Church, in a more convenient ſituation, An Act of Tinwald was paſſed for raiſing a moderate ſum upon the pariſhioners, and in order to the more effectual and ſpeedy furtherance of the ſaid good work, which the worthy undertakers having brought to ſuch perfection as the time and ſeaſon of the year would permit; upon their humble requeſt, being deſired to conſecrate the ſame; WE Thomas, by Divine permiſſion Lord Biſhop of Sodor and Man, have, by the bleſſing of God, proceeded and accordingly conſecrated the ſaid Chancel and Church to the honour and ſervice of God, and for all the holy offices and uſes to which the former old Church was dedicated; hereby publickly and openly declaring and pronouncing the ſaid Chancel and Church to be ſeparated from all profane and common uſes, being now dedicated and conſecrated as the Chancel and Pariſh Church of Kirk Lonan. Reſerving to ourſelves and ſucceſſors the right of viſiting the ſame, and of exerciſing all ſuch authority and juriſdiction relating thereto, as appertain to the Epiſcopal office.*

And foraſmuch as it hath been found by experience, that many of the Churches of this dioceſe (being uniformly ſeated) have been exceedingly abuſed and diſordered, by teaching of the ſchool, and burying the dead therein; that therefore ſuch irregularities and indecencies may be prevented, It is hereby decreed, that no perſon whatſoever ſhall preſume to teach ſchool in this Church, or to break the ground in order to bury their dead in this Chancel or Church, or within the ſpace of one yard on the outſide, under penalty of ſevere eccleſiaſtical cenſures; and that no Clergyman ſhall read the office for ſuch burial under penalty as aforeſaid. Which Church, when ſeated and finiſhed, and the Church-yard ſufficiently fenced, the Wardens for the time being ſhall keep the ſame in good and decent repair out of the pariſh rate or ceſs, and this to be allowed in their accounts.

And that this our Act may remain ſecure and be extant, it is to be lodged in the Epiſcopal Regiſtry, and a copy thereof inſerted in the Pariſh Church Regiſter.

Given under our hand and ſeal at Kirk-Lonan, this 25th day of March, Anno Domini 1735, and of our Conſecration the thirty-eighth.

THO. SODOR AND MAN.

N. B. A ſimilar order was made againſt burying the dead in the Church or Chancel of St. Patrick.

A FORM *of* CONSECRATING

Churches, Chapels, *and* Church-Yards, *or* Places of Burial.

¶ *When the Biſhop and Clergy (of which two at leaſt) have entered the Church (or Chapel) in their Habits, as they walk up from the Weſt to the Eaſt end, they ſhall repeat alternately the 24th Pſalm, the Biſhop beginning.*

¶ *When they are come to the Lord's Table, the Biſhop ſitting in his Chair, the Inſtruments of Dedication and Endowment ſhall be preſented to him by the Founder or ſome proper Perſon, which he ſhall cauſe his Regiſter, or other Officer deputed, to read. Then the Biſhop ſhall lay them on the Table; and ſtanding on the North ſide, ſhall turn to the Congregation, and ſay,*

DEARLY beloved in the Lord; foraſmuch as devout and holy men, as well under the Law as under the Goſpel, moved either by the ſecret inſpiration of the Bleſſed Spirit, or by the expreſs command of God, or by their own reaſon, and ſenſe of the natural decency of things, have erected houſes for the public worſhip of God, and ſeparated them from all profane and common uſes, in order to fill men's minds with greater reverence for his glorious Majeſty, and to affect their hearts with more devotion and humility in his ſervice; which pious works have been approved and graciouſly accepted by our Heavenly Father: Let us not doubt but that he will alſo favourably approve this our godly purpoſe of ſetting apart this Place in ſolemn manner to the performance of the ſeveral offices of our religious worſhip; and let us faithfully and devoutly beg his bleſſing on this our undertaking, and ſay,

¶ *The Biſhop kneeling,*

O Eternal God, mighty in power, of Majeſty incomprehenſible, whom the Heaven of Heavens cannot contain, much leſs the walls of temples made with hands; and who yet haſt been graciouſly pleaſed to promiſe thy eſpecial preſence in whatever place even two or three of thy faithful ſervants ſhall aſſemble in thy name, to offer up their ſupplications and their praiſes to Thee; vouchſafe, O Lord, to be now preſent with us, who are gathered here together, to Conſecrate this Place, with great humility and readineſs of heart, to the honour of thy great Name; ſeparating it henceforth from all unhallowed, ordinary and common uſes; and dedicating it entirely to thy ſervice, for reading therein thy moſt Holy Word; for celebrating thy Holy Sacraments; for offering to thy glorious Majeſty the ſacrifices of prayer and thankſgiving; for bleſſing thy people in thy name; and performing of all other Holy Ordinances. Accept, O Lord, this ſervice at our hands, and bleſs it with ſuch ſucceſs as may tend moſt to thy glory and the furtherance of our happineſs, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *The Biſhop ſtanding up.*

REGARD, O Lord, the ſupplications of thy ſervants; and grant that whoſoever ſhall be dedicated to Thee in this Houſe by Baptiſm, may be waſhed and ſanctified with the Holy Ghoſt, delivered from thy wrath, received into the ark of Chriſt's Church, and ever remain in the number of thy faithful and elect children. *Amen.*

GRANT, O Lord, that they who in this place ſhall in their own perſons undertake to renew the promiſes and vows made by their ſureties for them at their baptiſm, and thereupon ſhall be confirmed by the Biſhop, may continue thine for ever; and being preſerved in the unity of thy Church, may daily increaſe in thy Holy Spirit more and more, until they come to thine everlaſting kingdom. *Amen.*

GRANT, O Lord, that whoſoever ſhall receive in this place the Bleſſed Sacrament of the Body and Blood of Chriſt thy Son, may come to that Holy Ordinance with a true penitent heart, lively faith, and perfect charity; and being filled with thy grace and heavenly benediction, may to their great and endleſs comfort obtain remiſſion of their ſins, and all other benefits of his paſſion. *Amen.*

GRANT, O Lord, that by thy Holy Word which ſhall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the ſame. *Amen.*

GRANT, O Lord, that whoſoever ſhall be joined together in this place in the holy eſtate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end, through Jeſus Chriſt our Lord. *Amen.*

GRANT, O God, Thou who art the Lord of Life and Death, of Health and Sickneſs,—that ſuch as are ſick, afflicted, or diſtreſſed, in mind, body, or eſtate, and ſhall deſire the prayers of the congregation which ſhall aſſemble *in this place*, that Thou wilt be pleaſed in mercy to hear the prayers of thy ſervants for all ſuch, granting them patience under their ſufferings, and an happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

GRANT, O Lord, that all ſuch as have, through thy mercy, been preſerved in the great danger of child-birth, and ſhall come to this place, according to their bounden duty, *to give Thee thanks for the ſame*, may, through thy help, both faithfully live, and walk according to thy will in this life preſent, and alſo be partakers of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

GRANT, O God, that all ſuch offenders as, by godly diſcipline, ſhall be ſent to this place, to give Thee glory, by a public confeſſion of their crimes, may by thine infinite grace come to a true ſenſe of their ſin and danger, and from their hearts repent them truly of all their offences againſt Thee and their neighbour; and that all others may thereby be warned to flee from the wrath to come, through the merits of Jeſus Chriſt our Lord. *Amen.*

GRANT, O Lord, that all who enter into this place, may ſeriouſly conſider, that this is *the Houſe of God*, an Houſe of Prayer, and of Divine Worſhip; and that they may behave themſelves in this place with great reverence, devotion, and humility, both of body and mind; and this we beg for Jeſus Chriſt his ſake. *Amen.*

FINALLY, we beſeech Thee, O God, grant that whoſoever ſhall draw near unto Thee *in this place*, to confeſs their ſins unto Thee, to give Thee thanks for thy great benefits, to ſet forth thy moſt worthy praiſe, to hear thy moſt Holy Word, and to aſk ſuch things as are requiſite and neceſſary as well for the body as the ſoul, may do it with that ſtedfaſtneſs of faith, that ſeriouſneſs of attention, and devout affection of mind, that Thou mayeſt accept their bounden duty and ſervice, and vouchſafe unto them whatever elſe in thine infinite mercy thou ſhalt ſee to be moſt expedient for them; and this we beg for Jeſus Chriſt his ſake, our bleſſed Lord and Saviour. *Amen.*

¶ *Then*

¶ *Then the Service of the Day ſhall be read by one the Prieſts, (the Miniſter of the place, if preſent.)*

¶ Proper Pſalms, lxxxiv. cxxii. cxxxii.

¶ Firſt Leſſon, 1 Kings chap. viii. from ver. 22 to 62.

¶ Second Leſſon, Heb. x. from ver. 19 to 26.

¶ *After the Litany, let the Biſhop proceed to the Communion Service; and then, inſtead of the Collect for the Day, ſhall be read this following;*

O Moſt glorious Lord God, we acknowledge that we are not worthy to offer unto Thee any thing belonging to us; yet we beſeech Thee out of thine infinite goodneſs graciouſly to accept the Dedication of this Place to thy worſhip and ſervice, and to proſper this our religious undertaking: Receive the prayers and interceſſions of us and all other thy ſervants, who either now or hereafter entering into this thy Houſe, ſhall call upon Thee; and give both them and us grace to prepare our hearts to ſerve Thee with reverence and godly fear: Affect us with an awful apprehenſion of thy heavenly Majeſty, and with a deep ſenſe of our own unworthineſs, that ſo approaching thy Sanctuary with lowlineſs and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds ſanctified, we may be an acceptable people in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *Epiſtle.* 1 Cor. xi. 17 to 22.

NOW in this that I declare unto you, I praiſe you not, that you come together not for the better but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other, his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

¶ *Goſpel.* John ii. 13 to 17.

AND the Jews' paſſover was at hand, and Jeſus went up to Jeruſalem, And found in the temple thoſe that ſold oxen and ſheep and doves, and the changers of money ſitting: And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers' money, and overthrew the tables; and ſaid unto them that ſold doves, Take theſe things hence; make not my Father's houſe an houſe of merchandize. And his diſciples remembered that it was written, The zeal of thine houſe hath eaten me up.

¶ *After the Nicene Creed, the Inſtrument or Act of Conſecration ſhall be read by the Regiſter and ſigned by the Biſhop. Then the Sermon: after which the Biſhop ſhall proceed in the ſervice of the Communion.*

¶ *After* GLORIA *in* EXCELSIS,

BLESSED be thy Name, O Lord, that it hath pleaſed Thee to put it into the hearts of thy ſervants, ** ** to erect this Houſe to thy honour and worſhip. Bleſs, O Lord, *them*, *their* families, and ſubſtance, and accept this *their* pious and charitable work. Remember *them* concerning this; wipe not out this kindneſs that *they* have ſhewed for the Houſe of *their* God and the offices thereof; and grant that all they who ſhall enjoy the benefit of this pious work, may ſhew forth their thankfulneſs by making a right uſe of it to the glory of thy bleſſed Name, thro' Jeſus Chriſt our Lord. *Amen.*

PREVENT

PREVENT us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy Holy Name; and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Bleſſing.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *When the Service in the Church is over, let the Biſhop, Clergy, and People go into the Church-Yard, and the Biſhop ſay,*

O God, who haſt taught us in thy Holy Word, that there is a difference between the ſpirit of a beaſt that goeth downward to the earth, and the ſpirit of a man which aſcendeth up to God who gave it; and likewiſe haſt inſtructed us by the example of thy devout ſervants, to ſet apart peculiar places, wherein the bodies of thy Saints may be committed to the ground, in ſure and certain hope of the reſurrection to eternal life: Accept, we beſeech Thee, this pious and charitable work of our's, in ſeparating and conſecrating this portion of ground, where they may reſt in peace, and be preſerved from all indignities: And give us all grace, that, by the frequent inſtances of mortality which we behold, we may learn and ſeriouſly conſider, how frail and uncertain our condition here on earth is; and may ſo number our days as to apply our hearts unto wiſdom; that in the midſt of life thinking upon death, and daily preparing ourſelves for the judgment that is to follow, we may have our part in the Reſurrection with Him, who died for our ſins and roſe again for our juſtification, and now liveth and reigneth with Thee and the Holy Ghoſt, one God, world without end. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

¶ *If a Church-Yard only be conſecrated adjoining to the Church or Chapel, let the Service of the Day be read in the Church; and at the end, let the Inſtrument of Donation be read before the Biſhop in the Church-Yard, and then let the Biſhop uſe the foregoing Prayer.*

¶ *If the Church-Yard or Burying-place be remote from the Church, then reading the Donation and this prayer will be ſufficient.*

A

SHORT AND PLAIN INSTRUCTION

FOR THE

BETTER UNDERSTANDING

OF

THE LORD'S SUPPER;

WITH THE

NECESSARY PREPARATION REQUIRED:

FOR THE BENEFIT OF YOUNG COMMUNICANTS, AND OF SUCH AS HAVE NOT WELL CONSIDERED THIS HOLY ORDINANCE.

TO WHICH IS ANNEXED,

THE OFFICE OF THE HOLY COMMUNION,

WITH PROPER HELPS AND DIRECTIONS FOR JOINING IN EVERY PART THEREOF WITH UNDERSTANDING AND BENEFIT.

TO OUR UNKNOWN BENEFACTRESS*.

MADAM,

SINCE we are not permitted to know you, but only by your good works, you cannot be offended by this public acknowledgment of the great good you have done, and of the good example you have given in an age abandoned to all the profane and idle ways of ſquandering eſtates and riches, without the leaſt dread of an account to be given for ſuch talents received and abuſed.

Your commendable zeal to reſtore and promote the knowledge and love of the *Bible*, at a time when this ſacred book is attacked by infidels, and too much neglected by Chriſtians, will, one would hope, be imitated, at leaſt by all ſuch as conſider, that the *Chriſtian Religion* at firſt, and afterwards the *Reformation*, which we all pretend to value, were carried on, and eſtabliſhed, by publiſhing and diſperſing the *Scriptures* in the language of every nation.—And, indeed, it is to be ſuſpected, that many of thoſe, who now ſet themſelves ſo induſtriouſly to revile the revelations and doctrines of the Goſpel, are in the ſervice of that church which denies Chriſtians the free uſe of the *Bible*.

If this excellent kind of charity has ſuffered in the opinion of ſome, when they have not found the wiſhed-for effects of diſtributing good books amongſt the common people, it is much to be feared, that this has been too often occaſioned by thoſe who have had the part of diſtributing them: For it will be found—that the beſt of books, *when lightly given, will be lightly valued, and as lightly made uſe of.*

This, I hope, Madam, has in ſome meaſure been prevented by thoſe who have been your Almoners; who have taken care to give ſome ſuitable advice and inſtructions how to make uſe of your charity to the purpoſes of a Chriſtian Life.

I have often conſidered, and found by experience, that there is no way ſo likely to influence the lives of Chriſtians,—to inſpire young people with a ſenſe of Religion,—to keep them from backſliding,—and to ſecure, if poſſible, the growing age from the ſad contagion of the preſent,—as by leading them *very early* to an ordinance, in which all the means of grace and ſalvation are exhibited to their view; and in order to which they are always required to conſider their ways,—to renew their purpoſes of obedience,—and to beg thoſe graces which are neceſſary to fit them for heaven

* This Lady (Mrs. GRACE BUTLER) had laid out very conſiderable ſums of money in purchaſing *Bibles*, and other books of devotion and piety, for the uſe of the people of the Iſle of Man.

and happineſs. I have therefore, in the following papers, endeavoured to make this holy ordinance, and the duties required, as plain as may be to the meaneſt capacity.

And I hope I have taken care, as on one hand not to flatter ſinners, ſo on the other—not to fill the minds of young people with unneceſſary fears and ſcruples, or with the difficulties of a due preparation, with reſpect to a duty which ought to be the practice of their whole lives: as if nobody ought to go to this ſacrament, but ſuch as are as perfect as ever they hope to be.

I have therefore, in theſe ſhort devotions, conſulted both the capacities and tempers of *young communicants, for whoſe uſe this is chiefly intended,* who are apt to be impatient, and weary of longer prayers.

And I would hope that the ſpecimen of devotions, before and after the Communion, will not only anſwer that end, but will be of uſe to lead Chriſtians to make proper reflections, when they read or hear the Scriptures read at other times:—For want of which theſe Holy Writings are too often read and heard without any great benefit, and without affecting the minds, or influencing the lives, of thoſe that hear them daily.

Having obſerved, with concern, how often people diſtract themſelves with turning to other books of devotions, when they ſhould attend to the public ſervice of the church; to prevent this, I have added the whole Communion Service, with ſuch ſhort *obſervations, prayers, ejaculations,* &c. as may be proper to help devout minds, without diverting them from the duty they are about.

And the *obſervations* upon the *rubricks,* upon the *commandments* and *warnings,* &c. which ſhould be conſulted at home, will be of uſe to ſhew thoſe of our communion, how well the church has provided for the *inſtruction, edification,* and *ſalvation,* of all her members.

In ſhort, there is nothing wanting to make this *holy ordinance* to be reverenced, and cloſed with, by all perſons, and upon all occaſions, but a true underſtanding of its meaning, and the bleſſings annexed to it: where this end is in any good meaſure attained, either by this or any other books on this ſubject, God will be greatly glorified; which is the great end intended by the following papers, and prayed for by, MADAM,

Your affectionate Friend,

and Servant in JESUS CHRIST,

THE AUTHOR.

A SHORT INTRODUCTION TO THE TRUE UNDERSTANDING OF THE LORD's SUPPER.

SECTION I.

THERE are two Holy Ordinances or *Sacraments* appointed by Jeſus Chriſt, as moſt eſpecial means of obtaining grace and ſalvation; which no Chriſtian, who hopes to be ſaved, muſt wilfully neglect. Theſe are, BAPTISM, and the LORD'S SUPPER.

It muſt be ſuppoſed, that you have already been made partaker of one of theſe two Sacraments; *viz.* that of BAPTISM, by which you were admitted into the congregation of Chriſt's flock,—were reſtored to the favour of God,—and had the *Holy Spirit* communicated to you, for a principle of a new and ſpiritual life, in order to awaken you, and to direct and aſſiſt that natural reaſon with which God has endued all mankind.

But foraſmuch as you have done many things contrary to the promiſe made in your name, when you were baptized; and will ſtand in need of greater degrees of *grace* and *aſſiſtance*, to enable you to reſiſt the temptations of the world, the fleſh, and the devil, and to do your duty in that ſtate of life unto which the providence of God ſhall call you; you are therefore now called upon to be partaker of the other Sacrament,—that of the LORD'S SUPPER; by which, upon your ſincere repentance, you may obtain the pardon of all your paſt ſins, and ſuch other graces as you ſtand in need of, to bring you to eternal life and happineſs.

Take care, therefore, that you underſtand what you are called to, as well as you are able; and God expects no more. For if you go to the *Lord's Supper* without conſidering the reaſon of that ordinance, and the very great concern you have in it,—without ſeeing the neceſſity and bleſſing of a *Redeemer*,—you will go with indifference, and return without ſuch benefit as you might otherwiſe hope for.

To prevent this, you ſhould ſeriouſly conſider what account the Holy Scriptures have given us of the condition we are in, both with reſpect to this life, and the life which is to come; that is,—That we are by nature ſinners, and that, as ſuch, God cannot take pleaſure in us;—and that if we die before we are reſtored to his favour, we ſhall be ſeparated from him, and miſerable for ever.

This will lead you to enquire, how the nature of man came to be thus diſordered, and prone to evil. For you muſt not imagine, that God, who is infinitely good, created man in ſuch a ſtate of corruption as you now *ſee* and *feel him* to be; but that he muſt have fallen into this wretched condition ſince he came out of the hands of his Creator.

And

And ſo the Scripture informs us.—In the third chapter of *Geneſis*, we have this following account of the ſtate of Man, before, and after, the Fall:—That *Adam* and *Eve*, from whom ſprang all mankind, *were created in the image of God*; that is, holy and innocent; having *a perfect knowledge of their duty*, a *command of their will and affections*, and a *power*, through the grace of God, *to do what they ſaw fit to be done*.

In this condition they were placed in *Paradiſe*, *in a ſtate of trial*, with a promiſe of immortal life and happineſs, if they ſhould continue to *fear*, to *love*, to *honour*, and *obey* their Creator; as alſo with an expreſs warning of the dreadful conſequence of their diſobedience.

Notwithſtanding which warning, they, through the temptation of the devil, tranſgreſſed the commands of God; and, by doing ſo, they did not only forfeit all right to the promiſe of eternal life and happineſs, but alſo contracted ſuch a *blindneſs in the underſtanding*, ſuch a *diſorder in their will and affections*, as all their poſterity feel to their ſorrow; and became ſubject to ſin, and the puniſhment of ſin, which is miſery and death.

Concerning the *nature* and *greatneſs* of this ſin, we are to judge of it by the greatneſs of the puniſhment inflicted upon them and their poſterity. *For God, being infinitely juſt and holy, could not inflict a puniſhment greater than their ſin deſerved.*

Now this was the occaſion of that *univerſal corruption* and *wickedneſs* which you ſee and hear of in the world, and which you cannot but, in ſome meaſure, feel in your own nature. For, as the Scriptures inform us, [Gen. v. 3.] *Adam begat his children in his own likeneſs*; that is, with ſuch a depraved nature as his was then become.

And now conſider into what a ſad condition theſe unhappy offenders had brought themſelves; and remember, *that this is your own condition, and the condition of all their poſterity.*

The law of nature and reaſon was full in force, and could not poſſibly be diſpenſed with. At the ſame time they found, by ſad experience, that, as St. Paul deſcribes the fallen ſtate of man, *there was a law in their members warring againſt the law of their mind; ſo that the good which they would, they did not; but the evil that they would not, that they did.* Rom. vii.

There could not ſure be a condition more deplorable than this:—To live only to contract evil habits; and by doing ſo, to increaſe their guilt, to diſpleaſe their Creator, and to leave an offſpring as miſerable as themſelves.

This therefore gave occaſion to God to manifeſt another of his moſt glorious perfections, that is, his infinite *goodneſs* and *mercy*. For God, foreſeeing this lamentable condition into which they had fallen by departing from their obedience, his *goodneſs* had provided ſuch a remedy, as that neither they nor any of their poſterity ſhould, on account of their fall, be eternally miſerable, except through their own fault.

He therefore, in conſideration of a *Redeemer*, one of the ſeed of the woman, who ſhould make full ſatisfaction to the Divine Juſtice for the tranſgreſſion,

tranſgreſſion, and who ſhould *bruiſe the head*, or break the *power*, of that *ſerpent* (the devil) which tempted them to ſin;—in conſideration of this promiſed ſeed, God entered into a *new covenant* with them, by way of remedy for what was paſt, and could not be undone.

We have reaſon to believe that this *new covenant* was more fully explained to *Adam*, than is ſet down in this ſhort account given us by *Moſes*, and as it is more fully explained in the Goſpel; and which was to this purpoſe:—*That, on condition of their ſincere repentance, and ſincere obedience afterwards, they ſhould be reſtored to the favour of God; and, after death, to that life and happineſs, which in their ſtate of innocence was promiſed to them without taſting of death*; which favour they had forfeited by their diſobedience.

And when we conſider that our *firſt parents*, now become ſinners, ſtood in need of an *atonement*, without which, while under the diſpleaſure of God, their very lives muſt be a burden; and it being decreed by God, as it afterwards appeared, *that without ſhedding of blood there was to be no remiſſion of ſin*; that is, without the death of the ſinner, or ſome one in his ſtead; we do therefore conclude, that, at this time, God did appoint *ſacrifices*, or ſin-offerings, to make an atonement for the ſoul, and to foreſhew the *ſacrifice* of Jeſus Chriſt (which we now commemorate) until he ſhould be offered in behalf of them, and all their poſterity.

And this appears from what follows in the next chapter of *Geneſis*, where we find *Abel*, by faith, (that is, believing and depending upon this ordinance of God for the remiſſion of ſins, until the promiſed Redeemer ſhould come; we find him) offering a *ſacrifice* which was acceptable to God, that is, a *ſin-offering*, which his brother not doing was rejected.

But here take notice, and remember, that theſe *ſacrifices* could not take away ſin, but only through obedience to the ordinance of God, and through faith in the promiſed ſeed.

They were, indeed, very inſtructive, and proper to lead ſinners to repentance, and amendment of life, when they ſaw, that their ſins could not be forgiven, *but by the death of an innocent creature*, bleeding and dying before their eyes, to make an atonement for ſin.

And *as all good men*, before the coming of Chriſt, did moſt religiouſly keep up the remembrance of the promiſed ſeed, and obtained the pardon of their ſins, and acceptance with God, *upon offering ſacrifices through faith in a Redeemer which was to come*;—ſo *all Chriſtians*, ſince the coming of that Redeemer, are obliged, as they hope for pardon and favour from God, to keep up the remembrance of God's great mercy, in ſending us a Redeemer, and of what that Redeemer has done to ſave us; and this in the manner which he himſelf hath ordained.

Now, that you may be more ſenſible of, and thankful to God for, this his infinite loving-kindneſs,—and that you may be fully convinced of the neceſſity and bleſſing of a Redeemer,—you ought to know and conſider, that

our

our *Saviour and Redeemer* came not, *until man had been tried in all conditions*; —IN A STATE OF INNOCENCE,—UNDER THE GOVERNMENT OF HIS OWN REASON,—and UNDER THE LAW GIVEN BY MOSES. All which methods of providence, through the perverſe will of man, had been rendered ineffectual for the amendment of the world. Notwithſtanding which, ſuch was the goodneſs of God, that he ſent, after all, *his own beloved Son*, to take our nature upon him, and to aſſure mankind of the tender love which he had for his poor creatures, which were ruining themſelves, without perceiving the danger they were in.

This was the *promiſed Seed!*—promiſed to *Adam*, as *he* that ſhould break the ſerpent's head, or power of the devil;—promiſed to *Abraham*, as *he in whom all the nations of the earth ſhould be bleſſed*;—promiſed to the people of *Iſrael*, as *that prophet* whom they ſhould hear and obey at their peril;—laſtly, promiſed to *David*, as *one whoſe kingdom ſhall have no end*. And, indeed, it was with *this promiſe* that God ſupported the ſpirits of all who feared him, and were in fear for themſelves, until the fullneſs of the time for his appearance ſhould come.

And now this *promiſed Redeemer* being come, he firſt ſhewed by his own example, recorded in the Goſpel, how men muſt live ſo as to pleaſe God. And the law of Nature, as well as the law of *Moſes*, having through ſin been much obſcured and perverted, he explained them, and gave us ſuch other laws and rules as were abſolutely neceſſary—to mend our nature,—to reſtore us to the image of God,—to keep us from backſliding,—and to fit us for heaven and happineſs.

And becauſe in the decrees of God, as was before obſerved, *without ſhedding of blood there could be no remiſſion of ſin*; and it being impoſſible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and puniſhment due to ſin; our gracious God, both to give to mankind the greateſt token of his love, and at the ſame time to ſhew how great his hatred to ſin is, by the greatneſs of the puniſhment it required, *He ſent his own Son to be a propitiation for our ſins*; that is, to make ſatisfaction to his juſtice, and to take off the juſt diſpleaſure which he had declared againſt ſinners.

And his Son, (bleſſed for ever be his goodneſs!) knowing how dreadfully ſad the condition would be of all ſuch who ſhould live and die under the diſpleaſure of God, and what inconceivable happineſs they would deprive themſelves of; he therefore, moved with compaſſion for ſo great a calamity, undertook to obtain their pardon.

In order to this, he cloathed himſelf with our fleſh, that, as *Man*, *He* might ſuffer what our ſins had deſerved; and, as he was the *Son of God*, he might make a full and ſuitable ſatisfaction to the Divine Juſtice, offering himſelf a *ſacrifice* for the ſins of the whole world: and for the joy of delivering ſo many millions of ſouls from miſery, he endured *the death of the croſs*, and all the afflictions leading to it, which we find recorded in the Goſpel.

And,

And, by this worthy *ſacrifice*, all mankind are reſtored to the favour of God, and put into a way and ſtate of ſalvation; God having, for his Son's ſake, promiſed to pardon all ſuch as ſhall repent and forſake their ſins, *and bring forth fruits meet for repentance*;—as alſo to give his holy Spirit to all ſuch as ſhall ſincerely deſire him;—and, laſtly, to make them eternally happy after death, if during this ſhort ſtate of trial, which is deſigned to mend our corrupt and diſordered nature, they endeavoured to obſerve the rules which he has given them, and which are abſolutely neceſſary to make them capable of heaven and happineſs.

Stop here a while—and adore the infinite goodneſs of God, who did not overlook loſt mankind, but ſent his Son to redeem us.

He might in ſtrict juſtice have required men to have lived up to the law of *nature* and *reaſon* given in the ſtate of innocence, on pain of being for ever ſeparated from his preſence: But, inſtead of that, he has been graciouſly pleaſed to accept of our ſincere though imperfect obedience, and of our ſincere repentance, when we have done amiſs, and return to our duty.

Conſider this ſeriouſly; and you cannot but expreſs your thankfulneſs after ſome ſuch manner as this:

THE PRAYER.——Bleſſed be God for ever for this inſtance of his love to fallen mankind, in committing the miſerable caſe of his unhappy creatures to no leſs a perſon than his own Son!—We are not worthy of all the mercies which thou haſt ſhewed thy ſervants.—Grant, O God, that this wonderful love may not be loſt upon me: But, that knowing my ſad condition by Nature, I may be truly convinced of the neceſſity and bleſſing of a Redeemer; and that I may, with a heart full of gratitude, join with thy Church in giving our devouteſt thanks to Thee, and in keeping up the remembrance of what thy bleſſed Son has done and ſuffered for us; to whom, with Thee and the Holy Ghoſt, be all honour, praiſe, and thankſgiving, for ever and ever. *Amen.*

SECT. II.

The End and Inſtitution of the LORD'S SUPPER.

ST. *Paul* concludes his firſt Epiſtle to the *Corinthians* with this remarkable direction;—"If any man love not the Lord Jeſus, let him be Ana-"thema, Maranatha;" that is, Let him be ſeparated from your Communion, as one under the diſpleaſure of God, and, without a timely repentance, in no poſſibility of being ſaved:—Nothing being more grievous in the ſight of God, than for a ſinner to ſlight the greateſt inſtance of his mercy that ever was offered to man, as well as the only means of his ſalvation.

To prevent this,—and to hinder ſinners from forgetting (which they are but too apt to do) this token of God's infinite love,—and to fix the love of

Jeſus Chriſt more ſurely in our hearts and memory,—he himſelf hath taken care, *that* his love and mercy ſhould, throughout all generations, be remembered ;—he did therefore ordain this Sacrament, as a memorial of our redemption, and of his love for us,—as a pledge to aſſure us of it,—and as an outward means and ſign of teſtifying, as well as increaſing, our love to him.

The holy Apoſtles of Chriſt, who were preſent when he firſt adminiſtred this Sacrament, give us the following account of its end and inſtitution :—

They ſignify to us, in the firſt place, that *this Sacrament* was ordained by Chriſt the ſame night in which he was betrayed ; and after they had obſerved the *Paſſover*, which had been ordained to preſerve the memory of their great deliverance from the bondage of *Egypt*, and which did prefigure, and was a prophecy of, a much greater deliverance, which *Jeſus Chriſt* was to be the author of, not only for them but for all mankind : And which *prophecy* was ſurpriſingly fulfilled by that people, without knowing what they were doing, when they crucified Jeſus Chriſt, *the true Paſchal Lamb*, the very *ſame* month, the very *ſame* day of the month, and the very *ſame* hour of the day, that the *Paſchal Lamb* was firſt ordained to be ſacrificed.

Now, after the *Paſchal Supper*, as the Apoſtles relate it—" Jeſus Chriſt " took bread, and bleſſed it, and brake it, and gave it to his diſciples, " ſaying, Take, eat: This is my Body, which is given for you : This do " in remembrance of me. He took alſo the cup, and gave thanks, and " gave it to them, ſaying, Drink ye all of this ; for this is my Blood of the " New Covenant, which is ſhed for you, and for many, for the remiſſion " of ſins : This do, as oft as ye ſhall drink it, in remembrance of Me. For " as oft as ye ſhall eat this Bread, and drink this Cup, ye do ſhew the " Lord's death 'till he come."

In obedience therefore to this command of Jeſus Chriſt, who has delivered us from a much greater bondage than that of *Egypt*,—the Chriſtian Church keeps up the memory of *his Love*, *his Sacrifice* and *his Sufferings*, and *Death*, after this ſolemn manner :

Firſt, as an acknowledgment that our lives, and all that we eat or drink to preſerve them, are owing to the bounty of God, we preſent upon *his table*, by the *hands* of his own Miniſter, a portion of his creatures, the beſt we have for the ſupport and comfort of our natural life, namely *Bread* and *Wine*. After this, the *Bread* and *Wine* are conſecrated, the *Bread* is broken, and the *Wine* poured out, to repreſent the death of Chriſt, whoſe Body was broken, and whoſe Blood was ſhed for us.

Then the *Miniſter of GOD*, as the *Steward* of Chriſt's houſhold, applies theſe bleſſings to every perſon, who receives this Sacrament, in this devout prayer :—" The Body and Blood of Chriſt, which were given and ſhed " for thee, preſerve thy body and ſoul unto everlaſting life."

And we may be aſſured of it, that this *Sacrament* will be, to every worthy Communicant, what the *tree of life* would have been unto *Adam* and *Eve* in Paradiſe :—And that as *they*, had they continued obedient, would have been

been in no danger of temporal death; even ſo *we*, while we feed on this Bread, now endued with a life-giving Spirit, and live as we ought to do, are in no danger of death eternal.

Theſe being *pledges* to aſſure us, that as certainly as bread and wine do nouriſh our bodies, ſo do theſe ſeal to us all the benefits which Jeſus Chriſt hath purchaſed for us by his ſacrifice and death.

And when any *Chriſtian* does wilfully, and for want of faith, deprive himſelf of this ſpiritual food, he falls, as our *firſt parents* did, into a ſtate purely natural, and deſtitute of the means of grace and ſalvation.

For the happineſs of the world, and of every ſoul in it, depends upon the ſacrifice of Chriſt; of which we are bound to keep up the remembrance after this ſolemn manner:—That, whenever we pray for any favour or bleſſing, we may remember to do it *in his name*:—That, whenever we are ſo unhappy as to have done any thing which may diſpleaſe God, we may remember to pray to be forgiven *for Chriſt's ſake*.

For God grants whatever we aſk, and which he ſees to be for our good, when we aſk *in faith*, that is, *in his Son's name*; and therefore the Church concludes all her prayers in theſe moſt prevailing words;—*for Jeſus Chriſt's ſake*.

In one word; we do by this Sacrament keep up a continual correſpondence with our Lord in heaven; and hold communion with him, and with all the members of his Body, which receive nouriſhment and growth from him, as the branches from the tree in which they are grafted, and from which, when they are ſeparated, they can bear no fruit, and are only fit to be burned.

And as every Chriſtian is obliged, at the peril of his ſoul, to obſerve it, ſo the duty muſt be ſuch, as every one, even the moſt unlearned, may underſtand, if it be not his own fault. And ſo indeed it is: For as an *Iſraelite* under the Law, [Levit. i. 4.] being obliged to lay his *hand* upon the *head* of his ſacrifice, confeſſing his ſins, and laying them, as it were, *upon that creature*,—as he did eaſily underſtand, that this was to ſhew him, that death was the due reward of ſin; that this ought to humble him before God, and to give him the greateſt abhorrence of ſin, which could not be pardoned but by the loſs of the life of an innocent creature.

As this was plain to the meaneſt *Iſraelite*, even ſo the moſt unlearned *Chriſtian*, when he conſiders, that our Lord Jeſus Chriſt became a ſacrifice for us, and that on him all our ſins were laid,—on him who knew no ſin;—he will eaſily underſtand how ſad our condition was, which required ſuch a ſacrifice:—That this therefore ought to humble us,—to lead us to repentance,—to make us fearful of offending God,—and to abhor thoſe ſins which coſt *Jeſus Chriſt* his life, before God could be prevailed with to pardon them.

He will alſo eaſily underſtand, that the love of Chriſt, and the remembrance of his death, ought to be very dear to us; and that the oftener we

remember it in the manner he ordained, the more graces we ſhall receive from God,—the firmer will be our *faith*,—the ſurer our *pardon*,—and the more comfortable our *hopes* of meeting him, not as an *enemy* but as a *friend*, at whoſe *table* we have been ſo often entertained.

And now, if you have conſidered what you have read with any degree of attention, you will pauſe a while,—until you have expreſſed your gratitude for this mercy, after ſome ſuch manner as this following:

THE PRAYER.——O JESUS! who haſt loved us, and waſhed us from our ſins, and purchaſed us by thy own Blood,—and didſt ordain this Sacrament, in order to ſecure us to thyſelf, by a grateful remembrance of what thou haſt done and ſuffered for us,—make me truly ſenſible of thy love, and of our ſad condition, which did require ſuch a Sacrifice.

May I always receive this pledge of thy love,—the offers of mercy, pardon, and grace, tendered to us in this holy ordinance,—with a thankful heart, and in remembrance of Thee, our great and beſt benefactor;—in remembrance of thy holy example,—of thy heavenly doctrine,—of thy laborious life,—of thy bitter paſſion and death,—of thy glorious reſurrection,—of thy aſcenſion into heaven,—and of thy coming again to judge the world!

And may I never forget the obligations thou haſt laid upon us, to live as becomes thy diſciples; and to forſake every courſe of life contrary to thy goſpel! Ceaſe not, O Lord, to love us; and by thy grace vouchſafed in this ordinance, cauſe us to love Thee with all our hearts. *Amen.*

SECT. III.

How a Chriſtian ought to prepare himſelf for this Sacrament.

AS the above account of this holy ordinance is eaſy to be underſtood, even by the moſt unlearned Chriſtian; ſo the preparation required is ſuch, as will neither puzzle the underſtanding, nor burden the memory, nor take up too much of the time of thoſe that are engaged in the moſt neceſſary employments of life.

The Church had regard to all her members, when ſhe gave this ſhort and plain direction to ſuch as prepare to go to the Lord's Supper:

That they examine themſelves, *Whether they repent them truly of their former ſins?—Whether they ſtedfaſtly purpoſe to lead a new life?—Whether they have a lively faith in God's mercy through Chriſt?—Whether they have a thankful remembrance of his death?*—And, *Whether they be in charity with all men?*

Now, for as much as all Chriſtians, who are capable of examining themſelves and their own conſciences, are bound, as they hope for ſalvation through Chriſt, to go to this Sacrament: And becauſe young people are often at a loſs how to examine themſelves upon theſe ſeveral heads: Here follow

follow a few plain directions, which they that can read ſhould read with care; and they that cannot, if they have a true concern for themſelves, will find ſome good Chriſtian, who will be glad to read it to them, and do thereby a work which muſt be well pleaſing to God.

The FIRST HEAD, *on which you are to examine yourſelf, is,* concerning your REPENTANCE.

By what you have already heard concerning the *Fall of Man*, you underſtand how all men became ſubject and prone to ſin; and you cannot but feel it to be ſo by ſad experience. We are aſſured alſo, and this by the Spirit of God, that without a ſincere repentance no man muſt hope to be ſaved.

Now, by Repentance, you are to underſtand a man's condemning himſelf for having done any thing diſpleaſing to God;—either ſuch things as God has forbidden, to keep us from ruining ourſelves; or by omitting ſuch duties as he has commanded, in order to fit us for happineſs when we die.

So that if either the *fear* of God's diſpleaſure, or a *love* of him who has been ſo good to you, will weigh with you, you will moſt heartily condemn yourſelf for every thing you have done contrary to his will and command. You will alſo beg him moſt earneſtly to forgive you what is paſt; and you will promiſe and reſolve, through his grace and help, not wilfully to offend him again. And, laſtly, you will not forget to pray for his *grace* every day of your life; without which your beſt reſolutions will come to nothing.

This is *that repentance*, concerning which you are required to *examine* yourſelf, before you go to the *Lord's Supper*.

Moſt people, it is true, are ready to own, that they are ſinners, and cry, *Lord forgive us*; and this too often without any great concern, or purpoſes of amendment. But this you will not think ſufficient, when you ſeriouſly conſider, that the *end* and *puniſhment* of ſin is not to be ſeen in this life.

If therefore you ſtand in any fear of the judgment of God, ſet yourſelf ſeriouſly to conſider your paſt life; ſee whether you have not lived, or do not now live, in any known *ſin*, or *evil habit*:—for example; of *lying*, or *ſwearing*,—or *drinking*,—or *filthy talking*;—of *uncleanneſs*,—of *keeping looſe and profane company*,—of *following unwarrantable pleaſures and diverſions*,—or of *leading an idle, uſeleſs, ſinful life*.

If this has been your caſe, reſolve to break off all theſe, and all ſuch-like evil ways, which are diſpleaſing to God; condemn yourſelf for having ſo deſperately broken the commands of one *who can deſtroy both body and ſoul in hell*. Conſider the vows that are upon you,—and deſpiſe not the goodneſs and forbearance of God, which is deſigned to lead you to repentance.

If you aſk when you are to begin this neceſſary work, (if it is not already begun) the anſwer is ſhort: The very moment you aſk the queſtion;—and this,

this, becauſe if you find an unwillingneſs in yourſelf to ſet about it now, that unwillingneſs will every day increaſe: very probably you will never repent, unleſs God by his judgments, or by the ſight of death, ſhews you your ſad error, when it may be too late to be of any real uſe to you.

Now, if theſe conſiderations affect your heart, as ſure they will, if you have any regard for your ſalvation; repreſent your deſires to God in ſome ſuch words as theſe following:

THE PRAYER.——Bleſſed be God, who by his grace, and by the voice of his Church, hath called me to repentance! Diſcover to me, O thou Searcher of Hearts, the charge that is againſt me, that I may know, and confeſs, and forſake the ſins I have fallen into. Give me that true repentance, to which thou haſt promiſed mercy and pardon, that I may amend where I have done amiſs, and that iniquity may not be my ruin. And, O bleſſed Advocate, who ever liveſt to make interceſſion for us, I put my cauſe into thy hands; let thy Blood and Merits plead for me, and by thy mighty Interceſſion procure for me the pardon of my paſt offences;—That thou mayeſt ſay unto me, as thou didſt unto the penitent in the Goſpel,—*Thy ſins are forgiven*;—ſo that I may go with a quiet conſcience to thy Holy Table. *Amen.*

SECT. IV.

Concerning the Purpoſes you are to make of LEADING A NEW—that is, CHRISTIAN LIFE.

IN the firſt place, take eſpecial notice, that God accepts of our *repentance* on *this condition only*, that we may afterwards glorify him by an holy Chriſtian life. And as he delivered the people of *Iſrael* from bondage, not that they might do what was right in their own eyes, but that, becoming an *holy nation*, they might be an honour to their deliverer,—[*Deut.* xiv. 2.]—Even ſo *Chriſt* has redeemed us from the bondage of Sin and *Satan*, that he might redeem us from this preſent evil world, and purify unto himſelf *a people zealous of good works.*

And as the former periſhed; that is, ſuch as did not anſwer the end of their deliverance; ſo moſt ſurely ſhall we do, if we do not obey our Redeemer.

Your duty to *God*, your *Neighbour*, and *Yourſelf*, you have known from a child:—Be aſſured of it, you will meet with temptations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and tranſgreſs the commands of God.

It will be abſolutely neceſſary, therefore, that you arm yourſelf betimes, both with *holy reſolutions*, and with this *holy ordinance*, which you are preparing

paring to go to, that you may be able, through the grace of God, to go on in the way of ſalvation.

Now YOUR DUTY TO GOD is,—*To believe in Him*, to *fear*, and *to love Him* with all your *heart* and *ſoul*; foraſmuch as you ſtand indebted to him for all you have, or value, or hope for, in *this* or the *next life*.

Do but conſider how you would behave yourſelf, if you were but half ſo much obliged to any man on earth;—How dearly would you *love* him!—How often would you *think* of him!—How would you ſtrive to *pleaſe* him!—How would you be grieved, if you ſhould be ſo unhappy as to offend him!—How ſoon and earneſtly would you beg his pardon, to be reſtored to his favour!

Now, if you thus love God, it will appear in ſuch inſtances as theſe: You will have a very great regard *for every thing* that belongs to him:—You will not uſe his *name* to any idle or wicked purpoſe:—You will religiouſly obſerve the *day* conſecrated to his honour and ſervice:—You will carefully attend the *houſe* and *worſhip* of God;—and behave yourſelf with reverence and devotion, while you are in his preſence.—You will hear his *Word* with attention, and have a great regard for his *Ordinances*, and for the *perſons* whom he hath appointed to adminiſter them.

If you truly *fear* God, you will part with any thing, as dear as a *right hand*, or a *right eye*, rather than provoke *him who can deſtroy both body and ſoul in hell*.

If you believe *him* to be the *fountain of all good*, you will pray to him daily. And if you *put your whole truſt in God*, as it is your duty to do,—you will endeavour to be pleaſed with all his dealings with you,—you will never *murmur* at the ways of his providence, nor ſuffer your heart *to fret againſt the Lord*;—and eſpecially you will never attempt to better or ſecure your condition by any evil ways,—believing aſſuredly, that God can and will make you full amends in the next life, for what you want or ſuffer in this, in ſubmiſſion to his will.

Laſtly, your duty is *to be thankful to God*.—The way to be ſo is, to look upon every *mercy* you receive as the gift of God:—Every *danger* you eſcape, as owing to his *care* and *providence*:—Every *good thought*, every *good purpoſe*, every *occaſion of doing good*, as the effect of his *good Spirit*.

Think, and *act*, and *purpoſe thus*,—and it will be as natural to thank God for all the diſpenſations of his providence, as it is for you to beg any bleſſing from him, which you ſtand moſt in need of.

Stop a while—until you have conſidered theſe things, and until you have expreſſed your ſenſe of them in this following prayer:

THE PRAYER.——This is indeed the firſt and great command, *To love thee, O God, with all our heart*; for on this depends our ſalvation. But even this muſt be the gift of thy grace: For this grace I now apply to Thee, to make my love and fear of Thee the governing principle of my whole life;—That I may always do what I believe will pleaſe Thee:—That I may carefully avoid

avoid what I know will offend Thee:—And that I may live as having Thee the conſtant witneſs of my thoughts, words, and actions.

Give me a ſtedfaſt faith in thy word and promiſes; a firm truſt in thy power: —Let the fear of thy juſtice keep me from preſumption, and a ſenſe of thy goodneſs from deſpair.—Defend me from all thoſe bewitching ſnares which deſtroy our love for Thee; from worldly cares; from all ſenſual and ſinful pleaſures; from evil company; from fooliſh diverſions; and from every thing that may make me forget, that Thou alone art worthy to be feared and loved. Grant me theſe mercies for thy Son Jeſus Chriſt his ſake;—whoſe love and death we are going to commemorate. *Amen.*

SECT. V.

Your Duty to your NEIGHBOUR *and* YOURSELF.

THIS is the *Second great Command*, and will require the moſt ſolemn reſolutions you can make, before you go to the *Lord's Supper*. Conſider therefore whether you can ſincerely reſolve as follows:

I dare not, I will not be indifferent *how* I lead my life,—I know what God has commanded me, and I purpoſe ſincerely to do it.

I will, in the firſt place, be obedient to the lawful commands of my *ſuperiors*, and eſpecially to *thoſe who watch for my ſoul*.—I do ſincerely purpoſe in all my dealings to remember the command given me by my Saviour—THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.—And therefore I will make a conſcience of doing the *leaſt wrong* to any man;—of uſing any *deceit*, or *fraud*, or *oppreſſion*;—or of taking advantage of the *ignorance*, *miſtakes*, or *neceſſity*, of my neighbour;—knowing aſſuredly, that he who wrongs his neighbour does the greateſt injury to himſelf.——And, if at any time I am convinced that I have done him any wrong, I will make him ſatisfaction, as far as I am able, without being forced by law—*to do unto others what I would they ſhould do unto me.*

To this end, I will endeavour to live *peaceably* and *charitably* with all people;—avoiding all *malice* and *revenge*, and *evil-ſpeaking* and *contention*, as much as poſſibly I can.—And I will ſpeak the truth at all times, and eſpecially when I am called to my *oath*, whether it be *for* or *againſt* my worldly intereſt.

As to THE DUTY I OWE TO MYSELF——I am convinced, that my firſt and great concern ought to be—*to take care of my own Soul.*

I do therefore ſtedfaſtly purpoſe to lead a ſerious life as one *under the ſentence of death* ought to do;—to be *ſober*, *temperate*, and *chaſte*;—that, when I die, I may be admitted into the Paradiſe of God, where *no unclean* thing muſt enter.

To this end, I reſolve to keep a watch over myſelf, that I may avoid all ſuch *company*, ſuch *pleaſures*, and *diverſions*, as may make me loſe the remembrance

brance of death, and the account I muſt give. I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *proſperity*, nor taking pleaſure in the *calamities*, of my neighbour.

And foraſmuch as a life of *idleneſs* and *luxury* is hateful to God, I will ſtrive to do my duty in the ſtate of life in which his Providence has placed me; not flattering myſelf, that *I do no evil*, when *I do no good* in my generation,—leſt the ſentence upon the unfruitful tree be paſſed upon me,—*Cut it down, why cumbereth it the ground?*

Theſe duties I will endeavour to perform, as a proof of the love and reverence I bear to God, who is ſo good as to accept of my repentance, and a *ſincere*, though *imperfect* obedience. And if, through *weakneſs*, *temptation*, or *ſudden ſurprize*, I ſhall be ſo unhappy as to forget any of theſe reſolutions, and fall into ſin, I will, as ſoon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now if your conſcience can witneſs for you, that you piouſly purpoſe to live after this manner, you may ſafely go to the Lord's Table, and the Bleſſing of God will go along with you.

Go no further 'till you have conſidered theſe purpoſes again; for they are to be the purpoſes of your whole life, and of every day of your life. And then addreſs yourſelf to God,—that, through his gracious aſſiſtance, they may make the more laſting impreſſion upon your mind.

THE PRAYER.——Gracious God, who haſt given us precepts, and an example to walk by, let the remembrance of them be always ſeaſonably preſent with me.——Give me grace to practiſe them conſcientiouſly;—to reverence my betters, and all that are in authority;—and eſpecially ſuch as are ordained to pray for, and to bleſs us in thy name.——Let my love for Thee and for my neighbour keep me from all acts of injuſtice, or injury, to his body or good name:—Let me never wilfully vex or trouble him;—never covet what is his, or envy his proſperity.——May I ever be ready to help and comfort all ſuch as are in diſtreſs!——Give me grace to be faithful in all things committed to my truſt,—that I may never pervert truth and juſtice;—never propagate ſlander, or raiſe evil reports, nor ever tempt others to ſin.——Give me the ſpirit of temperance and chaſtity, and grant that I may never provoke Thee, by any inſtance of uncleanneſs, to ſhut me out of heaven, where no unclean thing can enter.——Give me grace ſo to order my converſation, that I may encourage others to live as becomes the goſpel of Jeſus Chriſt; for whoſe ſake I beg to be heard. *Amen.*

SECT. VI.

The next Thing you are to enquire into is, Whether you have A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST.

NOW, becauſe ſo very much depends upon our having ſuch a *faith*, the Holy Ghoſt has given us all the arguments, all the aſſurance, that our hearts can deſire. *God ſo loved the world, that he ſpared not his own*

Son (ſaith the Apoſtle) *but gave him up for us all.* [Rom. viii. 32.] Can there be a greater, a ſurer pledge of the love of God for his poor creatures? He made him to be Sin (that is, a Sin-offering:)—He delivered him to death in our ſtead. Can we, after this, doubt of, or diſtruſt, the mercy of God?

Obſerve the method St. Paul takes to confirm our faith, by giving us the ſtrongeſt proofs of our acceptance with God. "God," ſaith he, "commended his love to us, in that while we were enemies we were reconciled "to him by the death of his Son—Much more, being reconciled, we ſhall "be ſaved by his life." [Rom. v. 10.]—What may we not, after this, hope for from God?

In ſhort; Jeſus Chriſt has redeemed *us* from the curſe of the law. *Through him we have peace with God.* [Rom. v. 1.] This is the only foundation of our *faith*, our *hope*, and *confidence*.—He is our *Sacrifice*, our *Mediator*, our *Advocate*; the knowledge of which ought to remove all occaſions of *deſpair* and *fear*, from the diſpleaſure of God.

Indeed, if we ſhould attempt to go to God, without an intereſt in Chriſt, we could hope for nothing but to be rejected; but when we go to him, as *redeemed* by his own Son—and repreſent to him, as we do *in the holy Sacrament*, what he has done and ſuffered for us, we approach him as entirely reconciled to us.

But then you muſt remember, that he gave himſelf for us, and hath redeemed us from the power of the Devil, for this end, *that he may purify unto himſelf a people conſecrated to his ſervice.* Conſecrate therefore yourſelf to Jeſus Chriſt, and with faithful *Abraham* ſtagger not at the promiſes of God; but go to this Sacrament with a full aſſurance of faith, that God will pardon your ſins, and give you all the graces you ſhall ſtand in need of.—Only remember, *that this faith itſelf* is the gift of God, and muſt be prayed for, for Chriſt's ſake; which you may do after this manner:

THE PRAYER.——I beſeech Thee, O God, by that love which moved Thee to give thine own Son for loſt mankind, give me a faith in thy promiſes for his ſake, as firm as thy word, on which my faith is grounded: And let me never preſume upon thy gracious promiſes without ſincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed.——May the remembrance of my Saviour's love, and of thy great mercy, be ever ſeaſonably preſent with me, to keep me from deſpair!—And may my faith in thy promiſes ſupport me in the hour of death!——May my Redeemer be my Refuge,—his Blood and Merits plead for me,—that I may have my lot and portion with thoſe whom he hath purchaſed with his moſt precious blood! *Amen.*

SECT. VII.

Whether you have a THANKFUL REMEMBRANCE OF CHRIST'S DEATH, *is the next Thing you are to enquire into.*

NOW this will always bear ſome proportion to the ſenſe you have of the *evil* he has delivered you from, and the *bleſſing* he has by his death procured for you.

Conſider therefore yourſelf as a *poor, ſinful, loſt, undone* creature, without a *Redeemer*. Conſider what that Redeemer has done for you:—what he did, and what he ſuffered, when he took upon himſelf to anſwer for the ſins of men.

Conſider that he was the Son of God; that *He had done no wrong, neither was guile found in his mouth*; notwithſtanding this, being to anſwer for ſinners, he was treated and puniſhed as a ſinner deſerves to be:—He was *deſpiſed! Set at nought! Perſecuted* and *rejected* by his own people, whom he came to redeem!

He was *betrayed* by his own Diſciple;—falſely *accuſed*;—unrighteouſly *condemned*;—unmercifully *ſcourged*;—had a murderer preferred before him;—was crucified as a *malefactor*;—and in the very midſt of his torments, was moſt inhumanly reviled!

Conſider the reaſon of all this. It was not only to ſatisfy the juſtice of God for the ſins of men, and procure their pardon upon repentance and future obedience; but alſo to ſhew mankind, what treatment *ſin* and *ſinners*, who have rebelled againſt their Maker, do deſerve;—and to teach us, when God orders or permits us ſinners to undergo ſuch indignities and afflictions in this our ſtate of trial, that *we* ought to take our croſs patiently as our Redeemer did; and be content, and even pleaſed, to fulfil the will of God, in following his example *in his ſufferings* in this life, that we may be partakers of his glory in the next.

In the next place, conſider the bleſſing which Jeſus Chriſt hath by his death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to reſiſt and overcome him. He hath prevailed with God—to overlook the untowardneſs of our nature;—to pardon our greateſt offences, upon our true repentance;—and, being by his death *reconciled* to God, we have, for his ſake, free liberty to apply to him, as *children* to a *father*, for what we ſtand in need of.

He has alſo obtained for us the aſſiſtance of an Almighty Spirit, to enable us to know, and to do, what is neceſſary to fit us for heaven and happineſs;—and he has prevailed with God, that theſe ſhall be our certain portion, if we are not wanting to ourſelves. In one word; Jeſus Chriſt has entirely freed us from all fears of what may come hereafter, if it is not purely our own fault. The moſt unlearned Chriſtian may know what is required of him;—the greateſt ſinner may depend upon pardon, on his

repentance;—the weakeſt Chriſtian may depend upon neceſſary aſſiſtance;—and the meaneſt Chriſtian is ſure not to be overlooked.

By all which you may perceive what *thanks* you owe to God for your great and good *Redeemer*, and for what he has done and ſuffered for you;—which you will do well to expreſs in ſome ſuch manner as this:

THE PRAYER.——Give me leave, O God, to mention before Thee the death of thy Son, and the infinite bleſſings I have received thereby: Add this to all thy favours, I beſeech thee, that I may never forget theſe mercies;—never forget to be thankful for them;—but that I may preſerve the remembrance of them in the manner which he hath ordained.——I thank thee, O God, for that word, in which thou haſt cauſed theſe thy mercies, and his example, to be recorded.——Make me truly ſenſible of that love which brought him down from heaven; and how ſad our condition was, which required ſuch a ſacrifice.——May I learn by his patience, humility, ſelf-denial, and reſignation, what virtues are moſt acceptable to thy Divine Majeſty!—And may I take him for my Lord, and Maſter, and Teacher, and Example; and dedicate myſelf to Thee, and to thy ſervice, for his ſake! *Amen.*

SECT. VIII.

The laſt Enquiry you are to make, is, Whether you are in CHARITY WITH ALL THE WORLD.

CONCERNING which, take eſpecial notice, that the two great ends of this ordinance, mentioned in Scripture, are;—*The firſt*, To keep up the remembrance of Chriſt's death, till his coming again;—*The ſecond*, To be a ſolemn *token* of our *communion* with Jeſus Chriſt, and of our *union* and *charity* with all his family.

To this end he has ordained, that as all Chriſtians, *high* and *low*, *rich* and *poor*, ſhall make up one body, of which he is the head,—and one family, of which he is the maſter:—So they ſhould all eat at one table, of one bread, as a ſign of that *love*, and *peace*, and *friendſhip*, and *readineſs* to help one another, as occaſion ſhall require, and as members of the ſame body will naturally do.

And indeed your acceptance with God will very much depend upon your hearty good-will for every Chriſtian, and for all mankind.

Therefore, you muſt take eſpecial care, leſt there be any perſon with whom you are not at peace;—whom you cannot forgive, and pray for, and do him all the good that can in reaſon be expected from you:—That you be diſpoſed to make ſatisfaction to any perſon that has been injured by you, or who may have taken juſt offence at your words or actions;—this being a duty which Jeſus Chriſt himſelf has commanded, Matt. v. 23;—and that you be ready to *forgive* every perſon, who may have injured you, as you

expect *forgiveneſs* of God:—Remembering the dreadful ſentence mentioned in Matt. xviii. "Thou wicked ſervant, I forgave thee all thy debt: "Shouldſt not thou have had compaſſion on thy fellow-ſervant, even as I "had pity on thee? And the Lord was wroth, and delivered him to the "tormentors."

And laſtly, you are to take care, that you love, *not in word only, but in deed, and in truth*; that is, that you do good, as well as give good words; and relieve Jeſus Chriſt in his poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near ſo beneficial to any body as to him that hath it; *it being more bleſſed to give, than to receive*; and to forgive, than to inſiſt upon ſatisfaction for injuries and wrongs done to us.

This being ſo neceſſary a grace, you will not fail to beg of God moſt earneſtly to vouchſafe it to you.

THE PRAYER.——*This is my commandment, that ye love one another as I have loved you.*—Hear, O my ſoul, what thy Saviour has commanded thee;—He who loved us, and gave himſelf an offering and a ſacrifice to God for us.

May this thy love, O Jeſus, be the motive and pattern of my love, and charity for all mankind!—Where this hath not been my practice, I implore thy gracious pardon; and beſeech thee to fortify my ſoul againſt all the ſuggeſtions of *Satan*, or my corrupt nature and blind paſſions,—That I may always be prepared to go to thine altar, with the ſame charitable diſpoſitions with which I deſire and hope to die.

Thou, O Jeſus, madeſt thine enemies thy friends, by laying down thy life for them. Be thou my advocate with God for grace to follow thy heavenly charity and example, that *I may overcome evil with good*;—that I, and all the members of thy family, *may love as brethren*;—that we may always meet at thy table as ſincere friends, and part with true love and affection, as becomes thy diſciples. *Amen.*

SECT. IX.

BY this time you ſee the *reaſon* of this inſtitution; the *neceſſity*, as well as the invaluable *bleſſing*, of obſerving it religiouſly; and the manner of preparing yourſelf for it, as often as you ſhall have an opportunity.—And remember, that the oftener you look into the ſtate of your ſoul, in order to go to this ordinance, the leſs trouble you will have to make your peace with God, when you come to die; and the leſs danger you will be in, of falling into a ſtate of ſin and ſecurity, which has been the ruin of an infinite number of ſouls.

Beſides this, you will have the greateſt comfort of life, when you perceive that you are ſtill growing in grace, and tending to that perfection, which muſt fit you for heaven.

On

On the other hand, if you turn your back upon this ordinance, it muſt be becauſe you will not be at the pains to underſtand your *duty*, your *intereſt*, and your *danger*.

You have not conſidered, that there is no *pardon*, no *grace*, no *ſalvation*, to be hoped for, but by pleading with God what his Son hath done, and ſuffered, and merited for us, and in the manner he has ordained.

And if you will conſult your own conſcience, it will tell you, that ſome of theſe following are the true, though moſt wretched cauſes of your contempt of this command of your Saviour's:—Either you live in ſome known ſin, or ungodly way of life, which you cannot reſolve to forſake;—or, you are not willing to renew your vows made in baptiſm;—or, which is generally the caſe, you have no real concern for your ſoul; only you delude yourſelf with ſome faint purpoſes and hopes, that ſome time or other you will become a new man.

In the mean time you are guilty of a *ſin* too like the *denying the Lord that bought you*.—You bring an evil report upon an ordinance of Chriſt, as if it were not worth obſerving:—You harden wicked people in their infidelity, and neglect of their ſalvation, by calling yourſelf a Chriſtian, and living like an heathen, in the contempt of one of the greateſt means of ſalvation. You live in a ſtate, in which all your prayers, whether public or private, whether for yourſelf or for others, will be rejected.

In ſhort; you provoke God every day more and more to withdraw his grace,—to leave you to your own corrupt way of living,—till you have filled up the meaſure of your ſins, and prepared for yourſelf a ſentence not to be heard without trembling. *I tell you, that none of theſe men that were bidden ſhall taſte of my ſupper*,—the marriage ſupper of the Lamb in heaven.

How great then muſt the ſin of *thoſe* be, *who neglect to adminiſter*, and of *thoſe who turn their backs* upon this Ordinance, upon which our ſalvation depends! *It being the blood of Chriſt which muſt cleanſe us from all ſin.* [1 John i. 7.]

After all, this is not to encourage any perſon to go to the Lord's Supper without a *wedding garment*, without a due regard to the duty. For a man may go ſo unworthily, as to receive *judgment* inſtead of a *bleſſing*. For example:—*Such* as live in any known ſin unrepented of;—*ſuch* as are not ſincerely reſolved to live and be governed by the known Laws of the Goſpel;—*ſuch* as live at variance with their neighbours, without being willing to be reconciled;—*ſuch* as have done wrong, and will not make ſatisfaction, as they are able;—laſtly, *ſuch* as go *out of mere cuſtom*, without conſidering the *end* or *benefit* of the ordinance; and return to their uſual ſinful liberties, as ſoon as the ſervice is over.

All ſuch ought to know, that they went unworthily. And if they have any true concern for their ſouls, they will conſider better, and lay themſelves under ſtricter obligations, before they go again to the Lord's Supper.

But

But then let them not, at the peril of their ſouls, deal deceitfully, and make this a pretence of neglecting to go to this ordinance for the future; leſt they provoke God *to leave them to themſelves*, which is one of the greateſt judgments that can befal them.

On the other hand, let not any well-meaning Chriſtians be *diſcouraged* with *fears* of having gone unworthily to the Lord's Supper; and ſo forbear, becauſe they do not find all the *benefit* and *change* wrought in them, which they hoped for; but let them conſider, that a ſtate of *holineſs* and *perfection* is not to be expected at once, but by degrees, and as we make good uſe of the graces which the Holy Spirit from time to time vouchſafes to us:

A good Chriſtian not being *one* who has no inclination to ſin, but *one* who, through the grace of God, immediately *checks* and ſuffers not ſuch inclination to grow into evil habits.

God, who knows our infirmities, will accept our *ſincere endeavours*, though attended with *imperfections* and *backſlidings*, provided we condemn ourſelves for them, and ſtrive to amend.

And let us remember for our comfort, that Jeſus Chriſt himſelf pronounced all his diſciples *(the Traitor excepted)* to be *clean*, that is, *qualified* to receive this Sacrament, which he was going to adminiſter to them, although he knew them to be ſubject to very great *failings* and *infirmities*; which ſoon appeared, when they all forſook him, contrary to their ſolemn promiſes—But this they repented of, and were forgiven by their compaſſionate Redeemer.

If therefore you *love* God, and your neighbour, *though not ſo fervently* as you could wiſh;—if you have a real *deſire* of being better than at preſent you find yourſelf to be;—if the fruits of the Holy Spirit, though in a very low degree, do appear in your life;—laſtly, if you do daily *pray* for God's graces, that you may, in his good time, be what he would have you to be, and do not live in any known ſin;—by no means forbear to go to this ordinance, as often as you have an opportunity; and depend upon God's bleſſing, and an increaſe of his graces.

THE PRAYER.——Grant, O God, that I may never draw down thy judgments upon myſelf, either by turning my back upon this ordinance, or by going to it without thought, and unworthily. May thy mercy pardon what is paſt, and give me grace, for the time to come, to conſecrate my life to Thee, and to embrace every occaſion of remembring my Redeemer's love, and thereby ſecuring thy favour, and my own ſalvation! And, if it be thy will, grant that I may always find ſuch comfort and benefit in this ordinance, as may encourage me to obſerve it with joy unto my life's end.

Give me leave to recommend to thine infinite mercy the miſerable condition of all ſuch, as neglect ſo great means of grace and ſalvation.——Awaken all Chriſtian people into a ſenſe of this duty:—Open their eyes, and correct their miſtakes, that they may be convinced, that this is the only means of making their peace with Thee, and of rendering their perſons and their prayers acceptable to thy divine Majeſty, thro' Jeſus Chriſt our Lord. *Amen.*

SECT.

SECT. X.

EVERY well-diſpoſed Chriſtian, after he has thus far prepared himſelf for this Sacrament, will endeavour to keep the thoughts of his duty, and the bleſſing he hopes for, warm in his heart, until the time of receiving.

Some of *the following Scriptures*, and Meditations upon them, may, through God's grace, anſwer that end;—nor will they take up too much time, becauſe ſome or more of them, as occaſion offers, may be devoutly uſed in the midſt of buſineſs.

And this method of devotion is here propoſed, to lead Chriſtians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. *Thou ſayeſt I am rich, and have need of nothing: And knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.*——This is the ſad condition to which, as ſinners, we are ſubject; and it is thy mercy, O God, that any of us are ſenſible of it. Preſerve me, I beſeech Thee, from that blindneſs which would hinder me from ſeeing my own miſery; and from that *pride* which would keep me from acknowledging it before Thee, who alone canſt help me. O give me a true ſenſe of the maladies I labour under, and keep me, for thy mercies' ſake, and for the ſake of Jeſus my Redeemer.

Pſalm li. 17. *The Sacrifice of God is a broken Spirit; a broken and contrite heart God will not deſpiſe.*——But moſt unfit is *mine* to be to God preſented, until I have obtained his pardon for the many ſins by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, ſaith the Lord; and I will not keep anger for ever: Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.*——I do acknowledge my ſin unto Thee, O God; and mine iniquities will I not hide: I do therefore implore thy pardon, and plead thy gracious promiſe, with full purpoſe of heart, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful, and deſperately wicked: Who can know it?*——I cannot indeed anſwer for my own heart; but there is nothing, O Lord, impoſſible with Thee: In Thee I do put my truſt; let me never be put to confuſion:—Keep it ever in my heart, what an *evil thing*, and *bitter*, it will be, *to forſake the Lord*.

1 John iii. 8. *He that committeth ſin* (who abandons himſelf to live in known ſin) *is of the Devil*;—is under his power and government.——Preſerve me, gracious God, from ſo fatal a blindneſs, to chooſe *Satan* for my *Lord* and *Governor*, inſtead of thy *bleſſed Son*, who laid down his life to redeem us from the dreadful tyranny of the Devil.

1 John ii. 25. *This is the promiſe that he hath promiſed us, even Eternal Life.*——How infinitely good is God, to give us ſo great encouragement to ſave ourſelves from ruin!—Give me, I beſeech Thee, a firm faith in this promiſe, that no *fears* may terrify me,—no *pleaſures* may corrupt my heart,—no *difficulties* may diſcourage me from ſerving Thee.

Matt. xvi. 24. *If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.*——O my Saviour! who pleaſedſt not thyſelf, but tookeſt upon Thee the form of a ſervant; let me not profeſs to follow Thee, without endeavouring to follow the bleſſed ſteps of thy moſt holy life;—thy *patience*, *meekneſs*, and *humility*;—thy *great diſregard* for the world, its *pleaſures*, *profits*, and all its *idols*;—thy ſenſible concern for the miſeries of men;—thy unweariedneſs in doing good;—thy conſtancy in prayer, and reſignation to the will of thy Father.—Let me part with any thing, as dear as a *right hand*, or a *right eye*, rather than not follow Thee.

Matt. vi. 24. *No man can ſerve two maſters:—Ye cannot ſerve God and Mammon.*——May I never ſet up any *rival*, O God, with Thee, in the poſſeſſion of my heart! May I never attempt to reconcile thy ſervice with that world *which is enmity with Thee!*—Give me, I beſeech Thee, the *eyes of faith*, that I may ſee the world, what in truth it is;—the danger of its *riches*,—the folly of its *pleaſures*,—the multitude of its *ſnares*,—the power of its *temptations*,—its *deadly poiſon*, and certain danger of drawing my heart from the love of Thee.

Matt. xxii. 37, 39. *Thou ſhalt love the Lord thy God with all thy heart,—and thy neighbour as thyſelf.*——O that the love of God *may be the commanding principle of my ſoul*; and that I may have this comfortable proof of his love abiding in me, that I ſtudy to pleaſe him, and to keep his commandments:—That my love to my neighbour may be ſuch as God has commanded; that I may *give*, and *forgive*, and *love*, as becomes a diſciple of Jeſus Chriſt!

1 John iii. 14. *We know that we have paſſed from death unto life, becauſe we love the Brethren.*——What it is to *love my neighbour as myſelf*, Thou, O Lord, haſt taught me in thy holy Word:—Never to *wrong* or *deceive* him;—never to *grieve* him, or without a cauſe to *create* him trouble;—never to *treat* him with *contempt* and *ſcorn*;—never to be *pleaſed* with his *misfortunes* and *faults*;—but to *rejoice* in his *happineſs*, and *help* him in his *wants*.——Give me, O Lord, this proof of my having paſſed from death unto life.

Gal. iii. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us:*—That is, he was treated as one under the Curſe of the Law, [*Deut.* xxi. 23.]——Bleſſed God! How great was our *miſery*,—how great was thy *mercy*,—when nothing could ſave us from ruin, but the death

of thy Son!—I ſee by this, how hateful ſin is to Thee.—Make it ſo to me, I beſeech Thee.—May I never flatter myſelf that thy mercy will ſpare me, if I continue in ſin, when thou ſparedſt not thine own Son, when he put himſelf in the place of ſinners!—May I never provoke thy juſtice!—May I never forget thy mercies, and what thy Son has done for me!

Tit. ii. 14. *He gave himſelf for us, that he might redeem us from all iniquity; and purify unto himſelf a peculiar people, zealous of good works.*——Bleſſed be God, that I am united to this people by *Baptiſm!* Grant that I may never diſgrace Thee, or my Chriſtian profeſſion, by an ungodly life.—O Thou, who haſt redeemed us from ſin and death, cauſe me to underſtand, to value, and ever remember thy great love; and to ſhew that I do ſo, by a life *conſecrated* to thy ſervice.

2 Tim. ii. 12. *If we deny him, he will alſo deny us.*——How many deny Thee, O Jeſus, without *thought*, and without *dread!* Do they know what they do, who *lightly* turn their backs upon this ordinance;—who make a mock of ſin,—which coſt Thee thy life;—who are aſhamed of Thee, and of thy Goſpel, out of regard to men who by their unchriſtian lives do *renounce* thy ſervice?—Do they conſider what it is *to be denied by Thee?*—That it is to have *no intereſt* in thy *death*, thy *merits*, and *mediation?*—Gracious God deliver me from this dreadful *ſin* and *judgment*.

Matt. xxvi. 35. *Peter ſaid, though I ſhould die with Thee, yet will I not deny Thee.*——Preſerve me, gracious Lord, from a preſumptuous opinion, and dependence on my own *ſtrength*, without the aids of thy *grace*:—Let me ſee, in this ſad inſtance, my weakneſs without thy aſſiſtance, and my ruin without thy help.

Luke xxii. 61, 62. *And the Lord turned, and looked upon Peter; and Peter remembered the words of Chriſt;—and went out, and wept bitterly.*——O Jeſus, look upon me with the ſame eye of compaſſion, whenever I ſhall do amiſs, that I may ſee my fault, and forthwith return to my duty:—Let this inſtance of thy mercy be our comfort, ſince ſo great and repeated a crime did not exclude *this Penitent* from thy mercy; but let not this make us fearleſs of offending Thee, leſt we never repent.

Luke xxii. 3, 4, 5. *Then entered Satan into Judas, and he communed with the Chief Prieſts, how he might betray him unto them:—And they covenanted to give him money*, &c.——If I ſhould provoke Thee, O God, by reſiſting thy holy Spirit, to leave me to my own *natural corruption*, and to the power of *Satan*, I ſee in this wretched man what wickedneſs I am capable of. Lord God, *abandon* me not to my own choices. *Shut* my heart againſt that *covetouſneſs*, which was the root of ſo great a ſin. *Keep me from preſumptuous ſins, leſt they get the dominion over me*; and ſecure me under the conduct of thy holy Spirit, for Jeſus Chriſt's ſake.

Deut.

Deut. xvi. 16, 17. *Thou ſhalt not appear before the Lord empty. Every man ſhall give as he is able, according to the bleſſing of the Lord thy God, which he hath given Thee.*——Shall I appear before Thee, O God, worſe than a *Jew?*—Can I give any thing to *thy poor*, but what I have received *from Thee?* How can I ſay that I love Thee much, if I give ſparingly to them, whom Thou haſt appointed *in thy place* to receive *our alms?*—Give me an heart, O God, to give according to thy bleſſing upon me, and as I expect thy bleſſing upon myſelf and ſubſtance.

1 Pet. iv. 10. *As every man hath received the gift, even ſo miniſter the ſame one to another, as good Stewards.*——O God, who haſt taught us, that we are all but thy *Stewards*, keep me, I beſeech Thee, from that great injuſtice of defrauding *thy poor* of their right:—Give me grace to *moderate* all my vain *deſires* and *expences*, that I may have to give to them that need;—and that the *meaſure* of thy bleſſings to me may be the *meaſure* of my charity to others.

1 Cor. xi. 28. *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*——Enable me, O Lord, ſo to examine, and to judge myſelf, before I go to this Holy Sacrament, that I may not be condemned by Thee, when thou comeſt to judge the world in righteouſneſs.——And pardon, O Lord, the many times in my life paſt, that I have gone to this ordinance, without that care and devotion required of all worthy Communicants, for thy mercy's ſake. *Amen.*

THAT you may profit by the following aſſiſtance, be adviſed to read the *Communion Service*, with the *Directions* and *Meditations*, ſome time before you go to the Sacrament, that you may attend to every part of the public Service without diſtraction.

Whenever you have time for your private devotions, let them be ſo *ſecret* that no body may be diſturbed by you.

And if, inſtead of *repeating* the Prayers, and other parts of the Service, after the *Miniſter*, as the manner of too many is, to the diſturbance of ſuch as are near them;—if, inſtead of doing ſo, you would ſecretly ſay, AMEN, at the end of every Petition, you will find this the very beſt way to keep your mind intent upon your devotions.

If any perſon, who is ordained to adminiſter this Sacrament, ſhall think fit to caſt his eye upon this Book, I would beſeech him to conſider ſeriouſly, how many Communicants there are, who have no ordinary way of coming to the knowledge of this great duty, or other help to their devotion, beſides what the Church has provided for them in this Office: That therefore, in compaſſion to ſuch, this Service ought to be performed with the greateſt *deliberation*, as well as *devotion*, that the *unlearned*, who are generally the greateſt number, may be *edified*, as well as *inſtructed*.

THE

ORDER FOR ADMINISTRATION OF THE LORD's SUPPER.

First Rubrick.

SO many as intend to be partakers of the Holy Communion, ſhall ſignify their names to the Curate, at leaſt ſome time the day before.

Directions and Meditations.

IT is with great reaſon that the Church has given this order; therefore do not neglect it. You will have the comfort of knowing, either that your *Paſtor* hath nothing to ſay againſt you; or, if he has, you will have the benefit of his advice; and a good bleſſing will attend your obedience to the Church's orders.

Second Rubrick.

And if any of thoſe be an open and notorious evil-liver, or have done any wrong to his neighbour by word or deed, ſo that the congregation be thereby offended, the Curate, having knowledge thereof, ſhall call him, and advertiſe him, that in anywiſe he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties to whom he hath done wrong; or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

If you are conſcious to yourſelf (tho' your Paſtor ſhould not know it) that your life has been ſuch as hath given *offence* or *ſcandal* to your Chriſtian profeſſion, do not go to the Sacrament, until you have given ſome plain proof of your repentance, and purpoſe of leading a new life. But then, as you hope for God's grace and mercy, do not put off the doing of this one moment, leſt you provoke God *to leave you to yourſelf*; for then you never will repent.

Third Rubrick.

The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lord's Table, until he knoweth them to be reconciled.

The Lord's Supper being a Sacrament and Token of reconciliation and friendſhip with God and man; ſuch as will not forgive the injuries they have received, nor make ſatisfaction for the injuries they have done to others, muſt not preſume to go to the Lord's Table, leſt they receive a *Curſe* inſtead of a *Bleſſing*.

And

But

Third Rubrick.

And if one of the parties, ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other party will not be perſuaded to a godly unity, but remain ſtill in his frowardneſs and malice; the Miniſter in that caſe ought to admit the penitent perſon to the Holy Communion, and not him that is obſtinate; provided that every Miniſter ſo repelling any, as is ſpecified in this or in the next precedent paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt; and the Ordinary ſhall proceed againſt the offending perſon according to the Canon.

Fourth Rubrick.

The Table, at the Communion-time, having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where morning and evening prayer are appointed to be ſaid; and the Prieſt, ſtanding at the North ſide of the Table, ſhall ſay the Lord's Prayer, with the Collect following, the people kneeling.

Directions and Meditations.

But then *ſuch* would do well to conſider, that while they are under theſe bad diſpoſitions, they are at enmity with God as well as with their neighbour; and therefore are not qualified even to *aſk*, much leſs to *hope* for, any favour from him:—There being *no mercy for him* who will not *ſhew mercy* to his neighbour:—This being an expreſs condition of our peace with God. [*Matt.* vi. 15.]

And we ſhould always remember, that "he that loveth not his brother abideth "in death." [1 *John* iii. 14.]

It is God who ſaith this: And dare we delay to be at peace with our neighbour even one day, if we can help it?

It may ſo happen, that you did not know that the Sacrament was to be adminiſtred, until you ſaw the Communion Table covered: However, if you have been a conſtant Communicant before, do not turn your back upon the holy Ordinance; but ſay in your heart—*I will moſt gladly cloſe with this bleſſed occaſion of remembering the death of my Redeemer.*

The COMMUNION SERVICE.

When the Miniſter begins, lay aſide all other Books, and attend to the Service of the Church, than which there never was provided a better Help to Devotion.

OUR [a] Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

[a] The Lord's Prayer ſhould always be ſaid with the greateſt deliberation and devotion: And eſpecially at this time, when we beg of God the Bread which muſt nouriſh us unto Life eternal, and all the graces neceſſary to obtain that invaluable bleſſing.

The

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy holy name, thro' Christ our Lord. *Amen.*

Rubrick.

Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS;*—*and the People, still kneeling, shall, after every commandment, ask God Mercy for their transgression thereof for the time past, and Grace to keep the same for the time to come, as followeth:*

Observations.

Because the love of God will make all his commands easy, and to be obeyed with chearfulness; we therefore beg of him to purify our hearts by Faith, that we may love and fear him, and keep his commandments, upon which all our happiness depends.

We see with what great judgment these *commandments* were appointed to be read in this service, since by the law is the knowledge of sin: And when we are convinced, in our own conscience, that we have not kept a law which is *holy, just,* and *good,* we shall then see the NEED, and the BLESSING *of a* REDEEMER; and how earnestly we ought to beg God, for his sake,—*to have mercy upon us; and to incline our hearts to keep these laws.*

OBSERVATIONS and DIRECTIONS.

THAT you may obey the following Commands of God with chearfulness, you ought to be firmly persuaded,—That God, who standeth in no need of our obedience and service, hath given us these laws merely for our Good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these Commands in this view, and as they are the effect of the great love of God for his poor creatures; or else you will look upon them as a burden, and obey them with an unwilling mind.

Prepare therefore to hear them with an attention and reverence suitable to Him whose Commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by his death delivered us from the curse and punishment due to those that break them;—having prevailed with God to accept of our repentance, and to enable us by his grace to observe them better for the time to come.

* When it is considered how many people there are, who have no other way of coming to a knowledge of their duty; it will appear with what great reason the Priest is required to read these *Commands of God distinctly*; and how religiously this Rubrick ought to be observed.

Minister.

Miniſter.

GOD ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have no other Gods but me*.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his name in vain.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Remember that thou keep holy the Sabbath-day. Six days

Obſervations.

WHEN you conſider how and every man is to have his idol—ſomething which he admires, or loves, or fears, or truſts in, or adores, more than the God who made and redeemed him, you will ſee the reaſon and the neceſſity of this command; and will moſt heartily beg of God to keep you from ſuch idolatry, and that you may love him with all your heart, and above all things.

The proneneſs of all nations to the vile idolatry of making and worſhipping images, and the creatures they repreſent, ſhews the abſolute neceſſity of the authority of God, to prevent ſo great a ſin, and contempt of the Divine Majeſty; and the judgments that would follow.

At the ſame time, God has given us the greateſt encouragement to obey this, and all his commands; aſſuring us, that both we and our children's children ſhall reap the bleſſing of our obedience.

Happy is it for the world, that men are reſtrained (as far as a command, and the fear of God and his judgments, will reſtrain them) from profaning his name to idle and wicked purpoſes.—Were it not for this, all reverence for oaths, and for God himſelf, would be loſt amongſt men.

When we conſider how backward we are to learn our duty, how apt to forget it,

* The Law of Nature and right Reaſon, being the Law of Man in the ſtate of innocence, would ſtill have been a ſufficient guide, had it not been much obſcured, and almoſt blotted out, and rendered ineffectual, by the tranſgreſſion of our firſt parents, and the wickedneſs of their poſterity. It was then that God republiſhed theſe laws by *Moſes* in writing, to awaken men, and to be a ſtanding witneſs againſt all ſuch as would not conſult their own conſciences, and the law written in their hearts.

Communion.

days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is; and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt do no murder.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt not commit adultery.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt not ſteal.

People.—

Obſervations.

it, and unwilling to put it in practice, we cannot but acknowledge the neceſſity and kindneſs of this command;—which obliges every man, who loves and fears God, to keep one day in ſeven holy to the Lord; in order to preſerve the knowledge of the true God, and his glorious perfections, and of our creation and redemption, that we may fear, and love, and adore him as we ought to do.—The neglect of this duty, commanded from the beginning, having, in all probability, been the occaſion of the deplorable ſtate of ignorance and idolatry in the heathen world; as it has been of very remarkable judgments upon many of thoſe among Chriſtians, that have profaned this day.

And indeed to profane the Lord's day, is, in a manner, to deny the God that made us and the world.

The infinite miſchiefs occaſioned by undutiful children, by rebellious ſubjects, by unfaithful ſervants, and by the little regard had to thoſe that watch for our ſouls, ſhew the great goodneſs of God; who, in order to prevent thoſe evils, hath given this command, with a promiſe of an eſpecial bleſſing to ſuch as obey it.

Men muſt be abandoned to all inhumanity, who do not acknowledge the great mercy of God, in forbidding us, upon pain of his diſpleaſure, to ſhorten our own, or other men's lives, by *violence*, *intemperance*, or by ſuch *evil uſage*, as may make their lives miſerable, and a burden to them.

If the ſins of *whoredom*, *impurity*, and *uncleanneſs*, and that *luxury*, *drunkenneſs*, and *ſloth*, which leads to them, had not been forbidden by God himſelf, the world would have ſet light by them; and, as bad as it was, would have been much more wicked.

Every one, whoſe *rights* and *properties* have been invaded by *violence*, or *fraud*, or

Communion.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.—*Lord, have mercy upon us, and incline our hearts to keep this law.*

Miniſter.—Thou ſhalt not covet thy neighbour's houſe; thou ſhalt not covet thy neighbour's wife; nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.—*Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.*

Obſervations.

or *injuſtice*, or *thievery*, do eaſily ſee the *reaſon*, and *goodneſs*, and *neceſſity* of this law of God; and therefore ought to pray moſt earneſtly that it may be religiouſly obſerved by themſelves and others.

Evil-diſpoſed people being capable of doing the greateſt miſchief to the *eſtates*, *reputations*, and *lives* of their neighbours, by falſe *oaths*, and lying *ſtories*, God hath moſt mercifully conſulted the good of mankind, by a law forbidding them, at their peril, to ruin themſelves and others by ſuch wicked ways.

The *wiſdom* of God, and his *goodneſs* to us, appears in this command:—Laying a reſtraint upon the very evil *deſires* of our hearts, becauſe this is the *ſource* and *ſpring* of all manner of wickedneſs.

By this law he ſhews us, that all our *thoughts* are known to, and will be *judged* by him, at the great day.

Whoever conſiders the ſad effects of men's diſobedience to theſe laws, in the lives of idolaters, common ſwearers, profaners of the Lord's Day, undutiful children, rebellious ſubjects, murderers of men's lives and reputations, whoremongers, thieves, perjured witneſſes, and covetous perſons, and the judgments that attend them, will have reaſon to bleſs God, who has given us rules to live by; and will moſt earneſtly beg him to write and keep them in his own and all men's hearts.

Rubrick. *Then ſhall follow one of theſe two Collects for the King,* the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALMIGHTY God, whoſe Kingdom is everlaſting and power infinite, have mercy upon the whole Church; and ſo rule the heart of thy choſen ſervant George, our king and governor, that he (knowing whoſe miniſter

* So great are the bleſſings of a righteous and peaceable government, that we are commanded, in an eſpecial manner, to pray for Kings, and for all that are in authority; for *Them* firſt, that remembering they are in the place of God, they may endeavour to promote *his* glory whom they repreſent, defend the perſons and rights of men, and puniſh evil-doers according to the tenor of theſe laws; and ſecondly, for *Ourſelves*, that we may obey our governors out of a principle of conſcience, and in obedience to God.

he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in Thee, and for Thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord; who with Thee and the Holy Ghoſt liveth and reigneth ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlaſting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; we humbly beſeech thee ſo to diſpoſe and govern the heart of GEORGE thy ſervant, our king and governor, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs. Grant this, O merciful Father, for thy dear Son's ſake, Jeſus Chriſt our Lord. *Amen.*

Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle. Then ſhall be read the Goſpel, the People all ſtanding up. And the Goſpel ended ſhall be ſung or ſaid, the Creed following.*

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God; begotten of his Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one ſubſtance with the Father, by whom all things were made: Who for us men, and for our ſalvation, came down from heaven, and was incarnate by the Holy Ghoſt of the *Virgin* MARY; and was made man; and was crucified alſo for us under PONTIUS PILATE: He ſuffered, and was buried, and the third day he roſe again according to the Scriptures, and aſcended into heaven, and ſitteth on the right-hand of the Father: And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worſhipped and glorified; who ſpake by the Prophets. And I believe one Catholic and Apoſtolic Church; I acknowledge one Baptiſm for the remiſſion of ſins; And I look for the reſurrection of the dead, and the life of the world to come. *Amen.*

* We are all required *to ſtand up* at the reading of the Goſpel, to ſhew, that we have a very particular reſpect for, and with reverence attend to, every thing that was ſaid or done by, or recorded of, our moſt bleſſed Lord and Maſter.

Now

Now you will have time to ſay ſecretly,

Lord, increaſe my faith:—Grant that I may die in this faith, and in the communion of thy holy Church; and be united to Thee, and all thy members, by a faith and charity that ſhall never end.

Rubrick.

Then the Curate ſhall declare unto the people what holidays, or faſting days, are in the week following to be obſerved.

Then ſhall follow the Sermon, &c.

Then ſhall the Prieſt return to the Lord's table, and begin the Offertory,* *ſaying one or more of theſe ſentences following, as he thinketh moſt convenient in his diſcretion.*

Communion.

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. St. *Matt.* v. 16.

Lay

Obſervations and Directions.

The church having taken care that her Clergy ſhall do their duty, in giving notice of ſuch holidays, *&c.* as are to be obſerved; every good Chriſtian will endeavour to obſerve them, not as is the manner of thoughtleſs people, in idleneſs and intemperance; but in going to church, and praiſing God for his mercies vouchſafed us in Jeſus Chriſt, and for his holy Apoſtles, by whoſe labours we were brought from the power of *Satan* unto God.

If you hear the Sermon with a religious attention, you will be much better diſpoſed to receive the Sacrament worthily.

Now ſay ſecretly:—I will give as I am able, according to the bleſſing of the Lord my God, which he has given me. And when you give your *alms*, ſay,—Lord, pardon all my vain expences; and accept of this teſtimony of my gratitude for what I have received from Thee.

O heavenly Father, give us all grace, that we may honour Thee, both in our *lives* and by our *alms*, and that thou mayeſt be glorified by thoſe that receive them.

Mag-

* *The following Prayer was uſed by the pious Author, before receiving and adminiſtring the Sacrament.*

GIVE me grace, O merciful God, now I am going to thine Altar, that I may in ſome meaſure anſwer the work appointed me, in offering a ſacrifice unto Thee, in order to communicate the Bread of Life to thy people.

O that I may never obſtruct thy Graces by any unworthineſs, for thy Son Jeſus Chriſt his ſake.

Keep from my heart and mind, O God, all vain and worldly thoughts. Bleſs my devotions,—increaſe my faith,—pardon my infirmities,—and make me an acceptable gueſt at thine Altar.

Communion.

Lay not up for yourſelves treaſure upon earth, where ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for yourſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break thro' nor ſteal. St. *Matt.* vi. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the Law and the Prophets. St. *Matt.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matt.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore four-fold. St. *Luke* xix. 8.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual things, is it a great matter, if we ſhould reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who miniſter about holy things live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel ſhould live of the Goſpel. 1 *Cor.* ix. 13, 14.

Obſervation.

Magnify the power of thy grace, O God, upon us, in freeing our ſouls from the *love of riches*—that we may have the greateſt part *of our treaſure in heaven; and that our hearts may be there alſo.*

May this rule of eternal juſtice be ever preſent with us, that neither *ſelf-love*, nor *intereſt*, may lead us to tranſgreſs it.

Grant, O God, that we may never build our hopes of ſalvation upon an *outward* profeſſion only, without a life of *holineſs* and *good works.*

If thou, O God, giveſt me ability, give me an heart to be both juſt and charitable, that thou mayeſt ſay unto me, as thou didſt unto this *Publican, Salvation is come to thy houſe.*

Shall the *ſoldier*, the *huſbandman*, and the *ſhepherd*, all have their wages, and *thy Miniſters* only, O Jeſus, be grudged theirs? God forbid! Vouchſafe unto me, and to all Chriſtians, a better mind, I beſeech thee.

May the good Spirit of God bleſs the heavenly *ſeed* ſown by his Miniſters, that both *they* and *we* may reap the fruit of their labour.

Since thou, O *Jeſus*, haſt ordained this, far be it from me to *envy*, or to *deprive* thy ſervants of the right which thou haſt given them.

Communion.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a chearful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and eſpecially unto them that are of the houſhold of Faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with what he hath; for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have ſhewed for his name's ſake, who have miniſtered unto the Saints, and yet do miniſter. *Heb.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo

Obſervations.

It will be our own fault, if we reap not a plentiful crop.

"Let us proportion our alms to our "to our ability, leſt we provoke God to "proportion his bleſſings to our alms." Biſhop *Beveridge.*

There is nothing, O God, which we can give to thy miniſters, equal to the bleſſings which we receive from them, who *miniſter* unto us the means of *grace* and *ſalvation.*

Bleſſed be God, that I have yet time! Lord give me an heart to do good, *before the night cometh, when no man can work.*

Give me, O God, a *pious* and a *contented* mind; and, for the reſt, *thy will be done.*

Bleſs God, ye that have riches, if he has given you *grace* and *power* to give them with a liberal hand and chearful heart, without which they will be the occaſion of certain ruin.

My God, we have nothing but what is thine; and yet thou makeſt thyſelf a *debtor* to us, for what we give to *thy poor*, and to thy miniſters—How great is this goodneſs!

May our prayers, and our alms, go up before thee, O God! And graciouſly accept them for Jeſus Chriſt's ſake.

Thou,

Communion.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly: If thou haſt little, do thy diligence gladly to give of that little; for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: And look, what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: The Lord ſhall deliver him in the time of trouble. *Pſalm* xli. 1.

Rubrick.

Whilſt theſe ſentences are in reading, the Deacons, Church-wardens, or other fit perſons appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent baſon, to be provided by the pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.

And [c] when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient; after which done, the Prieſt ſhall ſay,

Let

Obſervations and Devotions.

Thou, O God, canſt ſupport all thy *poor* without our aſſiſtance; but it is by them that thou trieſt our faith, and our love for Thee.

Give me, O Lord, a true compaſſion for the miſeries of others, that thou mayeſt have compaſſion on me, *at the great day.*

I thank thee, O God, that thou judgeſt not by the greatneſs of the *gift*, but by the *heart*, and the ability of the giver; and wilt reward accordingly.

To thy account, O God, I place my charity to the poor thou ſendeſt unto me; and I know that I ſhall be no loſer.

Keep me, O God, from all idle and vain expences, that I may *always* have to give to him that needeth. At the *hour of death*, and *in the day of judgment*, good Lord, deliver me.

You will now have the comfort of ſeeing your *alms* preſented unto God by his miniſter, in order to bring down his bleſſing upon yourſelf, and upon the reſt of your ſubſtance and labours, according as you have been a *niggardly* or a *chearful* giver.

The Prieſt now, and not till this time, placeth the *Bread* and *Wine* upon the Lord's Table, in the ſight of the Communicants, as a *public acknowledgment*, that our *lives*, and whatever is neceſſary for their preſervation, are owing to the gift of God.

We

[c] If this Rubrick is not ſtrictly obſerved, as in many places it is not, the intent of the Church is defeated, and a very inſtructive circumſtance is omitted.

Rubrick.

Let us pray for the whole ſtate of Chriſt's Church militant here in earth.

Obſervations.

We are now going to exerciſe another and moſt extenſive branch of Chriſtian charity towards the whole Church of Chriſt; which you ſhould ſeriouſly attend to, that you may add (ſecretly) *Amen* to every petition.

ALmighty and everlaſting God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; we humbly beſeech thee moſt mercifully [*to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy Divine Majeſty; beſeeching thee to inſpire continually the Univerſal Church with the ſpirit of truth, unity, and concord; and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy Servant GEORGE, our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may, both by their life and doctrine, ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace, and eſpecially to this Congregation here preſent, that with meek heart, and due reverence, they may hear and receive thy holy Word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee, of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy Servants departed this life in thy faith and fear; beſeeching thee to give us grace, ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

When the Miniſter giveth warning for the celebration of the holy Communion (which he ſhall always do upon the Sunday, *or ſome* holiday *immediately preceding) after the Sermon or Homily ended, he ſhall read this Exhortation following.*

If you ſeriouſly attend to the following Exhortations or Warnings, you will learn what you ought to do, in order to be a worthy Communicant.

And you would do well to read them over again, when you return home, that you may fix them in your memory, and that they may be a *ſtanding rule* to go by through your whole life.

Dearly

Believe

Communion.

DEarly* beloved, on —day next, I purpoſe, through God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual Food and Suſtenance in that holy Sacrament: Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you, in the mean ſeaſon, to conſider the dignity of that holy Myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly Feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The

Obſervations.

Believe it for a certain truth, that ſuch as are not religiouſly diſpoſed to go to this Ordinance, are unqualified to *aſk* or *receive* any *bleſſing* or *favour* from God.

That therefore you may lay hold of every occaſion offered you—conſider ſeriouſly what you are called to.

Firſt, to *obey* an expreſs command of Jeſus Chriſt, by whom alone you can hope for ſalvation.

2*dly*, To teſtify to the world, that you *belong to him*; and to join with his *family*, in order to recount and acknowledge the moſt ineſtimable bleſſing, which he hath purchaſed for his Church.

And, 3*dly*, To devote yourſelf to him, and to his ſervice, who is continually interceding for all ſuch as go unto God by him.

And very many will be the benefits of embracing every occaſion that is offered you.—You will not eaſily fall into a ſtate of *ſin* and *ſecurity*, being ſo often put in mind of the danger of going careleſsly and unprepared.

You hear in what a good preparation conſiſts,—in confeſſing your ſins to Almighty God, with full purpoſe of amendment of life,—in exerciſing the duties of *charity*,—in *giving* and *forgiving*, &c.

All which being done in obedience to the command of Chriſt, muſt needs be acceptable to the divine Majeſty, and, in time, gain you all thoſe graces which you can deſire, or ſtand in need of.

And, for your comfort, remember, that if you are *prepared*, as you ought to be, for this Sacrament, you are prepared for *death*, and for a *bleſſed eternity*.

Conſider,

* When it is conſidered how many poor Chriſtians there are, who have little or no other means of coming to the knowledge of this Ordinance, and the manner of preparing themſelves for it, but by what they learn from hearing theſe Exhortations; every Paſtor will think himſelf obliged in conſcience, and as he values the edification of his flock, to read theſe Exhortations *with the greateſt deliberation*, and with an affection that ſhall even force the attention of his hearers.

Communion.

The way and means thereto is, *Firſt*, to examine your lives and converſations by the rule of God's Commandments; and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile yourſelves unto them, being ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as you would have forgiveneſs of your offences at God's hand; for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore, if any of you be a blaſphemer of God, an hinderer or ſlanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your ſins, or elſe come not to that holy Table; leſt, after the taking of that holy Sacrament, the Devil enter into you as he entered into *Judas*, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion but with a full truſt in God's mercy, and with a quiet conſcience; therefore, if there be any of

Obſervations and Directions.

Conſider how many there are, who, to their ſorrow, are deprived of this means of grace and ſalvation:—And how many, through a moſt ſtupid ignorance and negligence, *deprive themſelves* of it;—and you cannot but give God thanks, both for the opportunities which he affords you, and for the graces he gives you, by your reſolving to cloſe with them.

But ſtill take care, that you go not with an evil conſcience, as *Judas* did;—with any bad deſign or malice in your heart;—or while you live and reſolve to die in any known ſin unrepented of.——Or,

Laſtly, without fully purpoſing, thro' the grace of God, to lead a life becoming a Chriſtian.

Conſider, therefore, the great hazard you run of going to the Sacrament, while you live in any known ſin; you will provoke God to leave you to yourſelf, and to that evil Spirit, who is continually ſeeking whom he may be permitted to devour.

Do not deſpiſe ſo kind an *offer* as the *Miniſter* of God now makes you, if you have any doubt upon your ſpirits, the advantage being greater than you can at preſent imagine.

Communion.

of you who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's word, and open his grief, that, by the Miniſtry of God's holy word, he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

Or, in caſe he ſhall ſee the people negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation:

DEarly beloved brethren, on ---- I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing

Obſervations, and Pious Reflections.

You will give him an opportunity of convincing you of ſins, which, perhaps, you were not before aware of, and which may riſe up in judgment againſt you; or clearing up *ſome doubts*, which might proceed from a *diſordered mind* or *ſtate of health*, rather than from an *evil conſcience*.

And do not entertain a thought ſo injurious to the merciful promiſe of your Saviour to the Paſtors of his Church, [St. *John* xx. 23.] or imagine, that *the Abſolution* given by his Miniſter, after he hath inquired into the *motives* and *manner* of your repentance, according to the rules of the Goſpel,—do not imagine, that this will be of no avail to the health of your ſoul, and to the comfort of your mind.

No Miniſter of God muſt ſay, that he cannot get ſuch a convenient number as the Rubrick requires to communicate with him, as often as he himſelf is diſpoſed, until he can truly ſay, that he has applied to his people more than once, in the words of this Exhortation following;—and until he has begged of God to touch their hearts with a ſenſe of their duty and danger, as he promiſes, and will not fail to do, conſidering how very much depends upon ſo ſacred and ſaving an Ordinance.

When the *tender Love of God* will not prevail with Chriſtians to conſider their ways, they will learn from this *Exhortation*, what they muſt expect from the *deſpiſed offers* of mercy.

Say therefore to yourſelf, Why am I ſo earneſtly, ſo lovingly invited? Why is my *Paſtor*, why is the Church, ſo much concerned for my going to the Lord's Supper?—Is it not becauſe they know, that this is the moſt acceptable way of

ſerving

Communion.

nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come: Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye, withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindered with worldly buſineſs: But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come, wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, you will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſe the Feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly Feaſt. I for my part ſhall be ready; and, according to mine office, I bid you in the name of God; I call you in Chriſt's behalf; I exhort you, as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation; ſo

Pious Reflections.

ſerving God, of ſecuring his favour, and my own ſalvation?

Is it not becauſe they would have me to look into the ſtate of my ſoul, as I muſt do before I go to this Sacrament, that I may not live in the way of ruin, till I am ſurpriſed by death, and utterly unprepared for the account I muſt give?

Shall my *Saviour*'s, and his *Miniſter's Love* and *Care* be loſt upon me?——Is this the way to ſhew my thankfulneſs for the mercies I hope for on account of his death?

Is *he* the *better* for my ſervices? Or do I not, indeed, ſerve myſelf moſt, when I obey his Commands, and accept of his Invitation?

They that be whole, indeed, *need not a Phyſician*; but dare I ſay this is my caſe, when I ſo ſenſibly feel the corruption of my nature, and how much I ſtand in need of help?

Muſt I be *invited*, *intreated*, *compelled*, to give God thanks for the greateſt bleſſing he ever beſtowed on men; and to lay hold on the only means of making my peace with him?

Doth it repent me, that I was dedicated to God in Baptiſm?

How ſhould I tremble, if I ſhould be required to *renounce* my Saviour, and all my hopes in his death?

What can be more like it, than frequently *turning my back* upon this Ordinance, when I am invited?

How many tears did it coſt St. *Peter*, for ſaying, that he was not Chriſt's Diſciple? Will it be accounted *a leſs* crime in me to deny him *in deed*, by refuſing to join myſelf with his Diſciples?

What if this ſhould be the *laſt* opportunity that God will vouchſafe me? This having been the caſe of many before me.

Can I expect to be received, after *ſo many wilful neglects*, when I am compelled by death to flee to Jeſus Chriſt for help

Communion.

ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded; which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly Food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: For the obtaining whereof, we ſhall not ceaſe to make our humble petitions unto Almighty God, our heavenly Father.

Pious Reflections.

and comfort, when I ſhall moſt ſtand in need of it?

Let me conſider what I am invited to: To thank my *Saviour* for my *Redemption*; —to engage him to be my *Advocate* with God for my pardon;—to declare my *love* and *charity* for all mankind, which he has been ſo good as to redeem;—and to declare my reſolutions of living as becomes a Chriſtian.

It is true, I am *unworthy* (and who is not of himſelf unworthy of God's mercy?) and ſo am afraid of going *unprepared*; but then I will conſider, that theſe very *fears* of offending God are *ſome degree* of preparation; and to refuſe when I am invited, will but increaſe my guilt.

I will therefore go, that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

DEVOTIONS.

After Notice given of the Lord's Supper to be adminiſtred.

I ADORE thine infinite mercy and goodneſs, bleſſed God, for that Thou haſt given thy Son, our Saviour Jeſus Chriſt, not only to die for us, but to be our Food and Suſtenance in this holy Sacrament.——Give me, I moſt humbly beſeech Thee, Grace to underſtand and to conſider the Dignity of that holy Myſtery, that I may go holy and clean to that Heavenly Feaſt, in the marriage garment required by Thy Son, and be by him received as a worthy gueſt at his Table. Grant this for his ſake, O bleſſed God. *Amen.*

BAPTISMAL VOW.

BY Thee, O God and Father, I was *created!*—By Thee, O Jeſus, I was *redeemed!* —By Thee, O Holy Ghoſt, I was *ſanctified.* O holy, bleſſed, and glorious Trinity, three Perſons and one God, to whom I was dedicated in *Baptiſm,* and to whom I devoted myſelf *at Confirmation.*——I do now renew the vows I then made *of becoming thy faithful Servant unto my life's end.*

I renounce the *Devil* and all his works; the *World,* and all that is evil in it; *the Luſts of the Fleſh, the Luſt of the Eye, and the Pride of Life*; reſolving, by thy Grace, neither to follow, nor be led by them.——*I believe all the Articles of the Chriſtian Faith;—and I will, by the Grace of God, keep his holy Will and Commandments all the days of my life.*

At the

Communion.

At the time of the celebration of the Communion, the Communicants being conveniently placed far the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation:

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup: For, as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament; (for then we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us;) ſo is the danger great, if we receive the ſame unworthily:—For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's Body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death.——Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives; and be in perfect charity with all men: So ſhall ye be meet partakers of thoſe holy Myſteries.——And, above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world, by the death and paſſion

Obſervations, Devotions, &c.

If you ſeriouſly attend to this *Exhortation*, you will be better able to judge how well you are prepared:—You will ſee the *benefits* you may depend on by a worthy preparation, and the *evils* you expoſe yourſelf to, by going raſhly, or out of mere cuſtom, to this holy Sacrament.

Here ſay ſecretly, May it be according to this word to me, and to every ſoul here preſent.

Suffer us not, O God, to draw theſe judgments upon ourſelves, by going preſumptuouſly to thy holy table.

Diſcover to me, O Searcher of Hearts, the charge that is againſt me, that I may know, and confeſs, and abhor, all the errors and offences of my life paſt. O God, give me ſuch a true ſorrow for all my ſins, as ſhall, by thy grace, enable me to uſe all the means, how bitter ſoever, to root them out of my ſoul; that I may ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

I am, indeed, a miſerable ſinner! God be merciful to me!

I believe: Lord, increaſe my faith.

Bleſſed be the glorious Trinity for our redemption!

In

Communion.

paſſion of our Saviour Chriſt, both God and man; who did humble himſelf, even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits, which by his precious blood-ſhedding he hath obtained for us; he hath inſtituted and ordained holy Myſteries as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort.

To Him, therefore, with the Father and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

Then ſhall the Prieſt ſay to them that come to receive the Holy Communion:

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort, and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

Then

Devotions, &c.

In theſe thy ſufferings, O Jeſus, I ſee the puniſhment due to ſinners.

Bleſſed be thy holy name, for this inſtance of thy love and concern for ſinners, leſt they ſhould forget themſelves and Thee!

May I never forget this valuable bleſſing!—May I never neglect this way of preſerving the remembrance of it?

I do ſincerely repent, and I am ſorry for my ſins.

I forgive, as I hope to be forgiven.

This I purpoſe by the grace of God to do.

May it be to mine, and to the comfort of every ſoul here preſent!

This

Rubrick.

Then ſhall this general Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,

Obſervation.

This moſt excellent *Form of Confeſſion* may be made uſe of in private, by every one who is preparing himſelf for this Sacrament.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men! We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our miſdoings: The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt; and grant that we may ever hereafter ſerve and pleaſe thee, in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up; and, turning himſelf to the people, pronounce this Abſolution:

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, that with hearty repentance, and true faith, turn unto him; have mercy upon you; pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs; and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Devotion. May this pardon, O God, reſt upon my ſoul, and ſeal the forgiveneſs of all my ſins!

Then ſhall the Prieſt ſay:

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him*.

COME unto me all ye that labour and are heavy laden, and I will refreſh you. [St. *Matt.* xi. 28.]

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. [St. *John* iii. 16.]

Make me, O Jeſus, truly ſenſible of *my ſad condition*, that I may more gladly go to thee for help.

I believe: Lord, increaſe my faith, that I may ever *love* and *obey* Thee, who hadſt ſuch love and concern for me to ſave me from periſhing.

* Theſe moſt comfortable words ſhould always be read with great deliberation, that the people may have time to reflect upon them; and to apply them every one to the comfort of his own ſoul; and to prevent all unreaſonable fears and doubts of God's gracious pardon and acceptance.

Communion.	*Devotions.*
Hear alſo what St. *Paul* ſaith:	
This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners. [1 *Tim.* i. 15.]	I receive this truth, O Lord, with a thankful heart.——O let not *that compaſſion* be loſt upon me, which moved thee to come into the world *to ſave ſinners.*
Hear alſo what St. *John* ſaith:	
If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our ſins. [1 *John* ii. 1, 2.]	I have ſinned, O *bleſſed Advocate*; and do therefore put my cauſe into thy hands, that by thy *blood* and *merits*, and powerful *interceſſion*, thou mayeſt procure my pardon.

After which the Prieſt ſhall proceed, ſaying,

Prieſt. Lift up your hearts.

Anſw. *We lift them up unto the Lord.*

Prieſt. Let us give thanks unto our Lord God.

Anſw. *It is meet and right ſo to do.*

Then ſhall the Prieſt turn to the Lord's Table, and ſay,

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, everlaſting God. *Amen.*

Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed; or elſe immediately ſhall follow:

Communion.	*Directions and Devotions.*
THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praiſing Thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy glory. Glory be to Thee, O Lord moſt High. *Amen.*	If this *form of praiſing* the Moſt High God were oftener in Chriſtians mouths than it is, it would moſt certainly render them more wore worthy both to join in this ſervice here, and in heaven, with the angels of God, hereafter.

Proper *Theſe*

Proper Prefaces.

Upon *Chriſtmas-Day*, and *ſeven Days after*.

BECAUSE Thou didſt give Jeſus Chriſt, thine only Son, to be born as at this time for us, who by the operation of the Holy Ghoſt was made very man, of the ſubſtance of the Virgin MARY his mother, and that without ſpot of ſin, to make us clean from all ſin.

Therefore with Angels, *&c.*

Upon *Eaſter-Day*, and *ſeven Days after*.

BUT chiefly are we bound to praiſe Thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life.

Therefore with Angels, *&c.*

Upon *Aſcenſion-Day*, and *ſeven Days after*.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who, after his moſt glorious Reſurrection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into Heaven, to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory.

Therefore with Angels, *&c.*

Upon *Whitſunday*, and *ſix Days after*.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe, the Holy Ghoſt came down as at this time from Heaven, with a ſudden great ſound, as it had been a mighty

Devotions.

Theſe ſhort Prayers following may be made uſe of in your private Devotions, *either in Church or at Home.*

FORM in me, O God, by the power of the ſame Spirit, all the graces and virtues which thy *holy Son* came to teach us, when *he clothed himſelf with our fleſh*, in order to reſtore us to thy favour, and to fit us for heaven.

MAY that all-powerful Spirit, *which raiſed up* Jeſus our Lord from the dead, *raiſe me from the death of ſin unto the life of righteouſneſs*; that living in thy favour, I may die in peace, and reſt in hope of a bleſſed reſurrection!

St. John xii. 26.

Where I am, there alſo ſhall my ſervant be.

GIVE me, O God, ſuch a lively faith in this promiſe, as may influence my *will*, my *heart* and *life*,—that, devoting myſelf entirely to thy *ſervice*, and following the holy *example* of thy Son, I may, through his merits and mediation, be made eternally happy.

I Adore thy goodneſs and mercy, O God, for the invaluable bleſſing of the Goſpel, eſtabliſhed in theſe nations by the power of the Holy Ghoſt.—May the ſame *good Spirit ſanctify*, *govern*, and

Proper Prefaces.

a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to *teach* them, and to *lead* them to all truth; giving them both the *gift* of divers languages, and alſo *boldneſs*, with fervent zeal, conſtantly to preach the Goſpel unto all nations; whereby we have been brought out of *darkneſs* and *error*, into the clear *light*, and true *knowledge* of Thee, and of thy Son Jeſus Chriſt.

Therefore with Angels, *&c.*

Upon the Feaſt of *Trinity* only.

WHO art one God, one Lord; not One only Perſon, but Three Perſons in One Subſtance: For that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality.

Therefore with Angels, *&c.*

Devotions.

preſerve this Church.—Keep all her members from the ſpirit of error and deluſion!—Guard her faith againſt the reſtleſs attempts of *Satan* and his agents; and lead us all in the way of life eternal, through Jeſus Chriſt our Lord. *Amen.*

O Eternal God, who haſt manifeſted thyſelf to us Chriſtians, by thy mighty love to loſt mankind;—accept of my devouteſt thanks, O Father, for ſending thy Son to redeem us;—for thy compaſſion, O Jeſus, in laying down thy life for us;—and for thy graces, O Holy Ghoſt, to make us fit objects of the Divine Mercy.

After each of which Prefaces ſhall immediately be ſung or ſaid, as above,

Therefore with Angels and Archangels, *&c.*

Rubrick.

Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the name of all them that ſhall receive the Communion, this Prayer following:

Directions.

When the Prieſt acknowledges, in the following humble form, his own and the Communicants *unworthineſs*, and God's unmerited *kindneſs* in admitting them to his Table; make this act of humility *your own*, by attending to it moſt devoutly.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table; but thou art the ſame Lord, whoſe property is always to have mercy. Grant us, therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood; and that we may evermore dwell in him, and he in us. *Amen.*

When

Rubrick.

When the Prieſt, ſtanding before the Table, hath ſo ordered the bread and wine, that he may with the more readineſs and decency break the bread before the people, and take the cup into his hands, he ſhall ſay the prayer of conſecration as followeth:

Directions and Devotions.

Here will be a decent pauſe, *when you will have time privately to offer this ſhort prayer for yourſelf, and for all preſent.*

THE good Lord pardon me, and every one here preſent, who hath prepared his heart to ſeek the Lord, though he be not cleanſed *according to the purification of the ſanctuary!* 2 Chron. xxx. 18, 19.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world; and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we, receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his diſciples, ſaying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewiſe after ſupper he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this is my blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

DIRECTIONS and DEVOTIONS.

Say ſecretly,—Send down thy Spirit and bleſſing upon this means of grace and ſalvation, which thou thyſelf, O Jeſus, haſt ordained.

MOST merciful God, the Father of our Lord Jeſus Chriſt, look graciouſly upon the gifts now lying before thee; and ſend down thy Holy Spirit on this ſacrifice, that he may make this bread and this wine the body and blood of thy Chriſt, that all they who partake of them may be confirmed in godlineſs,—may receive remiſſion of their ſins,—may be delivered from the devil and his wiles,—may be filled with the Holy Ghoſt,—may be worthy of thy Chriſt, and obtain everlaſting life;—Thou, O Lord Almighty, being reconciled unto them, through the ſame Jeſus Chriſt our Lord. *Amen.*

GRANT, O God, that I may ſo eat the fleſh of thy Son Jeſus Chriſt, and drink his blood, that my ſinful body may be ſanctified by his moſt holy body, and my ſoul waſhed in his moſt holy blood, that I may evermore dwell in him, and he in me. *Amen.*

Rubrick.

Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons, in like manner (if any be preſent) and after that to the People alſo in order, into their hands, All meekly kneeling.

Directions.

While the Miniſter and others are receiving the Communion, you may employ the time you have to ſpare in reading ſome of the *Scriptures* following, and the *Meditations* upon them.

Remember that no poſture can be too humble, when we are to receive a pardon, and a pardon which muſt deliver us from death eternal.

DEVOTIONS.

St. Luke xv. 2. *The Phariſees murmured, ſaying, this man receiveth ſinners, and eateth with them.*

I Thank Thee, O *Jeſus*, for this inſtance of thy charity for ſinners. I do indeed confeſs, that I am one of that wretched number; and do beſeech thee to receive me, though a very unworthy *gueſt*, that I may eat at thy table, and be partaker of thy favours.

St. Matt. xx. 32, 33. *Jeſus ſaid, What will ye, that I ſhould do unto you? The blind men ſaid, Lord, that our eyes may be opened.*

O Lord, thou knoweſt the *deſires* of my heart; for it is thy grace that has wrought them in me, and beſides Thee there is none elſe that can help me:—I pray Thee, therefore, that thou wouldſt have compaſſion *on me*, as thou hadſt *on theſe blind men*,—That the *eyes* of my mind may be opened:—That I may recover *the light* which ſin hath deprived me of:—That I may ſee the *great goodneſs* of God, in ſending thee to redeem us:—That I may ſee the due *reward* of ſin in thy *ſufferings* and *death*:—And that I may follow thy *holy example* all the days of my life.

St. Mark ii. 17. *I came not to call the Righteous, but Sinners to Repentance.*

O Lord, who haſt called me to repentance *by thy word*, and by *this Ordinance*, call me alſo by thy *grace*; but call me ſo powerfully, that I may not turn a *deaf ear*, and that I may not reſiſt thy call. I am forced indeed to bring my ſins along with me; but it is to *crucify* them with Thee, and with a full purpoſe, through thy grace, never to return to thoſe ſins I have repented of.

St. John vi. 58. *He that eateth of this Bread ſhall live for ever.*

O Jeſus, who haſt made the life of our ſouls to depend upon this Bread, grant that I may never render myſelf unworthy to receive ſo great a bleſſing, or deprive myſelf of it by my own negligence.—Make it a *principle*

ciple of immortal life to me, by uniting me to *Thee*, and to thy *body*, that I may be made partaker of a divine nature.

Exod. xii. 23. *When he ſeeth the blood (of the Paſchal Lamb) on the door, he will not ſuffer the deſtroyer to come in to ſmite you.*

O Jeſus, the true *Paſchal Lamb*, who by thy precious blood haſt paid the *debt* due to the Divine Juſtice, and haſt delivered us from the *power* of the deſtroyer!—Let me never want this *token* of my redemption, this ſaving *mark* of thy almighty protection, againſt the power of the Devil, who is continually ſeeking whom he may devour.

1 Cor. xi. 28. *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

THAT I am invited to thy Table, is not becauſe *I am worthy*, but becauſe Thou, O God, art infinitely *good* and *kind*. Pity my *infirmities*, which *are known* to thee, and accept of my *imperfect obedience* to this command. I acknowledge my *unworthineſs*. I place all my hopes in thy *mercy* and *promiſes* in Jeſus Chriſt. I ſincerely purpoſe to lead a Chriſtian Life,—and to uſe all diligence *to make my calling and election ſure*. With theſe purpoſes I go to thine altar, truſting in thy goodneſs for the pardon of my *defects*, and for an increaſe of all thoſe graces that are neceſſary to make me more worthy to eat of that Bread, and drink of that Cup.

John vi. 54. *He that eateth my Fleſh, and drinketh my Blood, hath Eternal Life: and I will raiſe him up at the Laſt Day.*

LET it be unto thy ſervant, O Lord, according to thy word. Fix in my heart, O God, a firm purpoſe and habit of leading a Chriſtian Life.—May it be my conſtant care to do every thing that I know will pleaſe Thee, and to avoid whatever I know will diſpleaſe Thee.

Communion.	*Devotions.*
When the Miniſter delivereth the Bread to any one he ſhall ſay,	
THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life!—Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.	*Amen.*——May it be unto me according to thy word, a ſeal of my pardon, and a pledge of my ſalvation!

And

Communion.

And the miniſter that delivereth the Cup to any one, ſhall ſay,

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life!—Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.

Then ſhall the Prieſt ſay the Lord's Prayer, the people repeating after him every petition.

OUR Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

Devotions.

Amen.——May the blood of Chriſt cleanſe me from all ſin! And may the remembrance of his death be ever ſeaſonably preſent with me!

Bleſſing, and honour, and glory, and thankſgiving, and power, be unto God, and unto the Lamb, for ever and ever! *Amen.*

Now return to your ſeat, that you may not hinder others from coming to the altar.—At the end of this ſervice, you will find proper *meditations* wherewith to entertain yourſelf, until all have received the Communion.

Now being made *one with Chriſt, and Chriſt with us*, we have full liberty to apply to *God* as our heavenly *Father*, and to hope for all the bleſſings which a *tender Father* knows to be neceſſary for us.

DEVOTIONS.

Before the Cup. I WILL RECEIVE THE CUP OF SALVATION, AND CALL UPON THE NAME OF THE LORD.—Drink this in remembrance that Chriſt died for thee, and be thankful.——I thank the Lord with all my heart and ſoul for this inſtance of his wonderful mercy to me.—May thy death, O Jeſus, be the life of my ſoul! *Glory be to the Father, and to the Son, and to the Holy Ghoſt, &c.*

After the Cup.——Vouchſafe me, O God, all the graces neceſſary for leading a Chriſtian Life to the end of my days, for thy dear Son's ſake.——O God, increaſe in us all thy manifold gifts of grace,—the ſpirit of wiſdom and underſtanding,—the ſpirit of counſel and ghoſtly ſtrength,—the ſpirit of knowledge in divine truths, and the ſpirit to practiſe them,—and preſerve in our minds the remembrance vows when we were made Chriſtians, and which we have renewed at thy holy altar.——Grant that I may glorify Thee, O God, by an obedience anſwerable to the vows that are upon me.——Make me, O Lord, conformable to thy death, by dying unto ſin, and riſing again unto righteouſneſs.—Let me tremble to hold the truth in unrighteouſneſs, by pretending to be a diſciple of Jeſus Chriſt, and leading an ungodly life. *Amen.*

Communion.

After ſhall be ſaid as followeth:

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy fatherly goodneſs mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching Thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto Thee, O Lord, ourſelves, our ſouls, and bodies, to be a reaſonable, holy, and lively ſacrifice unto Thee; humbly beſeeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto Thee any ſacrifice, yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Obſervation.

Now join with the Church, and dedicate your whole ſelf, your *ſpirit*, *ſoul*, and *body*, unto God, and to his ſervice, with the greateſt *ſincerity* and *devotion*.

Or this,

ALMIGHTY and ever-living God, we moſt heartily thank Thee, for that Thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thine everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech Thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with Thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

Then ſhall be ſaid or ſung,

GLORY be to God on high, and in earth peace, good-will towards men. We praiſe Thee, we bleſs Thee, we worſhip Thee, we glorify Thee, we give thanks to Thee for thy great Glory, O Lord God, Heavenly King, God the Father Almighty.

Obſervation.

After the example of our *bleſſed Lord*, who, when he had inſtituted and ordained this Sacrament, ſung an hymn; ſo do we praiſe God the Father, Son, and Holy Ghoſt, for our redemption, in this moſt excellent hymn.

O Lord,

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For Thou only art holy: Thou only art the Lord: Thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

*Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing.**

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord! And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always! *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, thro' Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech Thee, to direct, ſanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words we have heard this day with our outward ears, may, through thy grace, be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy name, through Jeſus Chriſt our Lord. *Amen.*

* Receive *this Bleſſing* as coming from God himſelf, with all imaginable devotion. The ſolemn Bleſſing with which the Prieſt diſmiſſed the People after the daily Sacrifice, by God's eſpecial order, [Numb. vi. 24.] was this:——*The LORD bleſs thee, and keep thee! The LORD make his face to ſhine upon thee, and be gracious unto thee!——The LORD lift up the light of his countenance upon thee, and give thee Peace!*

And with what devotion they received this Bleſſing, we are told, *Eccluſ.* l. 21.——*The Prieſt lifted up his hand over the congregation, to give the bleſſing of the Lord with his lips; and they bowed themſelves down, that they might receive the bleſſing from the Moſt High.*

And, leſt any one ſhould think too lightly of this bleſſing, becauſe pronounced by a poor mortal like himſelf, it is added, *Numb.* vi. 27. *I (the Lord) will bleſs them:*——Shewing, that the effect of the bleſſing does not depend upon man, but upon the ordinance of God, from the mouth of his own Miniſter, whom GOD *hath choſen to bleſs in the name of the LORD.* Deut. xxi. 5.

PREVENT

PREVENT us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALMIGHTY God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech Thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALMIGHTY God, who haſt promiſed to hear the petitions of them that aſk in thy Son's name, we beſeech Thee mercifully to incline thine ear to us, that have made now our prayers and ſupplications unto Thee; and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

Rubrick. *And note, that every Pariſhioner ſhall communicate, at the leaſt, three times in the year, of which* Eaſter *to be one*, &c.

Obſervations, &c. THREE TIMES A YEAR.—God forbid that any good Chriſtian ſhould make this an excuſe for receiving no oftener, if he has an opportunity! And *Woe be to that Paſtor*, who will not give the well-diſpoſed part of his flock more frequent opportunities of teſtifying their love to Jeſus Chriſt; of increaſing their graces, and ſecuring their pardon and ſalvation!

PRIVATE DEVOTIONS AFTER THE SACRAMENT, EITHER IN THE CHURCH OR AT HOME.

AFTER you have received, and are returned to your ſeat, you may (as you have time) continue your devotions. And remember, that *now is the proper ſeaſon* to beg of God the *graces* and *bleſſings* you moſt deſire; whether *for yourſelf*—*for your friends*—or *for your enemies*, who ſhould always have a place in your prayers.

And be not under any concern for ſuitable words to make known the deſires of your heart.—*God is our Father*, and will underſtand his *Children*'s meaning, however imperfectly expreſſed.—You know how the humble Publican was heard, though he ſaid no more than—*God be merciful unto me a ſinner!*

The following Scriptures, and the meditations upon them, may help your devotions, either now, or at any other time, to obtain the graces you ſtand in need of;—to preſerve in your heart a ſpirit of piety;—or to keep in your mind the vows that are upon you,

A ſhort Form of THANKSGIVING*.

1 Theſſ. v. 18. *In every thing give thanks; for this is the will of God.*

O *Lord and Father*, I am not worthy of the leaſt of all the mercies which thou haſt ſhewed thy ſervant; neither can I render due thanks and praiſe for them; but, O God, accept of this my ſacrifice of praiſe and thankſgiving.——For this, and for all thy known and unobſerved favours of Nature and of Grace, I bleſs thy good providence; beſeeching Thee to pardon my ingratitude, and that I have paſſed ſo many *occaſions* without *obſerving*, and without *acknowledging*, thy great goodneſs to thy unworthy ſervant.——For when I conſider *my dependance* upon Thee, for my *life*, for my *preſervation*, for my *redemption*, and for the means of *grace* and *ſalvation* which thou haſt afforded me, I cannot but be very thankful. As long, therefore, as I live, I will praiſe Thee.——Glory be to GOD my *Creator*,—glory be to JESUS my *Redeemer*,—glory be to the HOLY GHOST my *Sanctifier*, my *Guide*, and *Comforter!*——All love, all praiſe and glory, be to God moſt high! *Amen.*

St. John xvi. 23. *Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you.*

IN all humility, O *heavenly Father*, I lay claim to this thy Son's moſt faithful *Promiſe*, confirmed by his *Oath*.——In his name, and for his ſake, I beſeech Thee to give me an heart truly ſenſible of his great love in paying the debt due, by me, to thy Divine Juſtice; and grant that the merits of his *death* and *ſacrifice* may not be loſt upon me.

Give me a ſaving *faith* and *knowledge*;—a ſincere love for Thee, and for thy holy word;—an hearty deſire to pleaſe Thee;—a fear of offending Thee;—a zeal for thy glory, and a great regard for every thing that belongs to Thee.

Give me ſuch a *Love* for my Neighbour as thou haſt commanded;—a due regard for my betters,—and an utter abhorrence of all manner of fraud, injuſtice, and wrong.

Give me a tender conſcience,—a meek and quiet ſpirit,—a charitable, an humble, and a contented mind.

Give me a juſt ſenſe of my own infirmities,—a dread of ſenſual pleaſures,—a power over my appetites,—and a fear of the world and its idols.

Leave me not to my own choice. Keep me from pride, and from preſumptuous ſins;—from wicked principles, and wicked company;—and from the vices of the age and place I live in.

* If Chriſtians would but accuſtom themſelves to render to God the glory of his mercies,—to take notice of, and to give him thanks for, the many *favours*, *deliverances*, *viſitations*, or *chaſtiſements*, they every day meet with, they would moſt ſurely engage the Divine Goodneſs and Providence to multiply thoſe bleſſings upon them, which they put a ſtop to by their ingratitude.

Make me ever mindful of my latter end, and of the account I muſt one day give of my *life*, and of the *talents* with which thou ſhalt entruſt me.—And grant that I may lead an innocent and an uſeful life, by doing good in my generation.

Take poſſeſſion of my ſoul, until I am *reſtored* to thy divine image, from which I am ſadly fallen.

For theſe, and for all the graces I ſtand in need of, I plead thy gracious goodneſs, and my Saviour's *merits* and *promiſe* to all that aſk in his name: And I know thou wilt not deny me, becauſe the very *will to aſk* theſe mercies is from Thee, and thy Good Spirit. *Amen.*

Rom. viii. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

THIS is indeed, O God, a ſure *pledge* of thy infinite love for thy poor creatures. Upon this I depend, *when my heart is in heavineſs.* This is my *refuge*, when I remember my ſins and thy divine juſtice.——O make me truly ſenſible of this thy great love: And give me the graces which that love ſees needful for me, for Jeſus Chriſt's ſake, the Son of thy love. *Amen.*

St. Luke xxiv. 26. *Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?*

IT was neceſſary for Thee, O Christ, to ſuffer, becauſe thou tookeſt upon Thee to anſwer for ſinners; and to ſhew us what treatment our ſins deſerve. O make *my ſufferings* in this life, in union with thine, acceptable to God; and enable me to bear them, as thou didſt, with patience and reſignation, this being the only way to glory. *Amen.*

2 Cor. v. 15. *Chriſt died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them.*

FROM this moment, O Christ, I conſecrate *that life* to Thee, which Thou haſt *redeemed* by thy moſt precious blood from the ſlavery of *Sin* and *Satan*. Fortify my ſoul, I beſeech Thee, againſt all the temptations of the world, the fleſh, and the devil, by the remembrance of this thy love; that I may live to Thee, and to the glory of God. *Amen.*

2 Cor. vi. 16. *Ye are the temple of the living God: as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People.*

MAKE me, O God, truly ſenſible of this great *honour* and *bleſſing* of being *the habitation of thy good Spirit*; of the holineſs required of me; and of the great *danger of profaning a temple conſecrated to Thee.*—Make me worthy of thy continual abode and preſence. Take poſſeſſion of my heart and ſoul; and let me know, that Thou dwelleſt in me, by the fruits of thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is ſet before us, looking unto Jeſus the author and finiſher of our faith,* &c.

GRANT, O God, that I may bear all the troubles of this life with a meek and patient ſpirit, without repining at what Thou ſhalt appoint for the puniſhment of ſin, and for the ſalvation of the ſinner. I will look unto Thee, O *Jeſus*, when Thou waſt in the place of ſinners, with what patience thou didſt bear the ſcorn, the indignities, the unrighteous judgment, the miſerable death of the Croſs: And this, by thy grace, ſhall be my pattern. *Amen.*

St. Luke xxiii. 41. *We receive the due reward of our deeds: but this man hath done nothing amiſs.*

I Confeſs, O God, with this malefactor, that whatever I ſuffer in this life, I ſuffer moſt juſtly for my ſins! And therefore, with the ſubmiſſion of a penitent criminal, under the righteous ſentence of death, I offer my life *a ſacrifice of obedience* to thy divine juſtice, in union with that of my Saviour's, at what time, and in what manner, to Thee ſhall ſeem meet; truſting in the merits of my Redeemer, at the hour of death, and in the day of judgment. *Amen.*

St. Luke xv. 6. *I have found my ſheep which was loſt.*

O *Good Shepherd*, I thank Thee, for thy tender care and concern for thy loſt ſheep.—I had indeed been for ever loſt, had not thy love ſought and found me, *when I was aſtray:* For thy goodneſs ſake keep me, for the time to come, from wandering from Thee, and from thy fold. *Amen.*

St. John v. 14. *Behold thou art made whole: Sin no more, leſt a worſe thing come unto thee.*

LORD, *the frailty of man without Thee cannot but fall:* In all temptations, therefore, I beſeech Thee to ſuccour me, that no ſin, no evil ſpirit, may ever get the dominion over me. *Amen.*

St. Matt. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

MAKE me, O Lord, ever mindful of my infirmities and backſlidings, that I may be more watchful, and more earneſt for grace, for the time to come; that the adverſary of my ſoul may never find me off my guard, or from under thy protection.

St. Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that aſk him.*

O *Heavenly Father, let it be unto thy ſervant according to this word.* Abandon me not, I beſeech Thee, to the oppoſition that I ſhall at any time make to thy Holy Spirit, that I may never render myſelf unworthy of ſo great a bleſſing.

St. John

St. John viii. 51. *If a man keep my ſaying, he ſhall never ſee death.*

O *JESUS,* who haſt made known to us another death beſides that which ſeparates our ſouls from our bodies, let thy grace and mercy deliver me from the bitter pains of eternal death. *Amen.*

St. Matt. xi. 29. *Learn of me, for I am meek and lowly in heart: And ye ſhall find reſt unto your ſouls.*

O *Heavenly Maſter and Pattern,* how am I aſtoniſhed, when I conſider thy humility, thy poverty, thy meekneſs, thy reſignation, in the midſt of injuries, oppreſſion, and wrongs! It muſt be thy almighty grace which muſt enable me to follow thy example, and to ſubmit to this way of peace, to which our nature is ſo averſe: For this grace I now pray, through thy merits and mediation, O Jeſus. *Amen.*

St. Luke xxiii. 34. *Jeſus ſaid, Father, forgive them; for they know not what they do.*

WE do not indeed conſider what we do, when we provoke that juſtice which could not be appeaſed, but by the death of the Son of God! If I have any enemies, O GOD, I beſeech Thee for them after this example, not for judgment and vengeance, but for *mercy*; for their pardon, and for their eternal happineſs. *Amen.*

St. Luke xiii. 26, 27. *Then ſhall ye ſay, We have eaten and drank in thy preſence,* &c.—*But he ſhall ſay, I tell you, I know you not; depart from me, all ye workers of iniquity,* &c.

LET me not depart from thy table and preſence, O LORD, without obtaining the grace to lead a godly and a Chriſtian Life; that I may eſcape this terrible and juſt judgment to be paſſed upon all thoſe who enjoy the means of grace and ſalvation, without being bettered by them, but continue to lead unchriſtian lives. *Amen.*

St. John i. 12. *As many as received him, to them gave he power (and right) to become the Sons of God, even to them that believe on his name.*

I *Will not live in ſin, knowing, O God, that I am accounted thine.* O Jeſus, who haſt obtained for us this mighty privilege, give me grace to live as becomes the child of ſo great, ſo good, ſo holy a Father: that I may never abuſe this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or diſobedience to the commands of my heavenly Father. *Amen.*

St. John xiv. 27. *My peace I leave with you; my peace I give unto you.*

IT muſt be thy Spirit, O *Prince of Peace,* that muſt put us into poſſeſſion of this thy laſt and dying legacy. *O give me this peace, which the world cannot*

cannot give; *which paſſeth all underſtanding!*—The peace and pleaſure of being in the favour of God; and that I may poſſeſs my ſoul in peace, in the midſt of the temptations, and troubles, and allurements, of this preſent evil world. And let this peace, which thou haſt purchaſed with thy precious blood, be with me and with thy whole Church evermore. *Amen.*

CONCERNING SPIRITUAL COMMUNION.

THE Church,* for the comfort and advantage of ſuch Chriſtians as through any juſt impediment are hindered from receiving the Lord's Supper, in the manner which ſhe has appointed, (that is, from the hands of Chriſt's own miniſter) has given us this inſtruction:

"That if we do truly repent of our ſins; have a lively faith in God's "mercy through Chriſt, with a thankful remembrance of his death, &c. "we do eat and drink the body and blood of Chriſt, profitably, and to our "ſoul's health, although we do not receive the Sacrament with our mouth."

They that compoſed this rubrick had, it is very probable, an eye to the *daily ſacrifice*, which, under the Law of *Moſes*, was offered for the whole people of *Iſrael*; at which all ſuch pious perſons who could not poſſibly be preſent, yet offered their daily prayers to God in union of Spirit, and in virtue of that Sacrifice offered in the Temple, and which, no doubt of it, were accepted of God.

Now, foraſmuch as very *many pious ſouls* do labour under this ſad impediment, eſpecially in many *Country Churches*, where the Sacrament is but *too ſeldom* adminiſtered: To ſupply this defect, ſome ſuch help as the following may be made uſe of, on the Lord's Day, or on any other Holy-day, in order to preſerve in our minds *the memorial* of our redemption;—to improve our grateful affections towards our Redeemer,—to keep up a continual correſpondence with heaven,—to preſerve in us a ſpirit of Piety, Devotion, and Charity, that we may always be prepared to receive the Lord's Supper, whenever we ſhall have an opportunity of doing it in public, as a public and ſolemn acknowledgment of our being in communion with Chriſt, and with every member of the Church of Chriſt; and which no good Chriſtian will neglect, on any pretence of Spiritual Communion.†

St. Luke xxii. 19. *Do this in remembrance of me.*

O Good Saviour, I will, through thy grace, *do this in remembrance of Thee*, and in obedience to thy command, as well as I am able.

* See the ſecond Rubrick after the office of the *Communion of the Sick*.

† We do not want examples for recommending this SPIRITUAL COMMUNION. The learned and pious Biſhop TAYLOR—The worthy and ingenious Author of the *Unbloody Sacrifice*—The devout Author of the *Spiritual Combat*, &c. have propoſed ſome ſuch help as this, for the uſe and comfort of thoſe devout ſouls, who are deprived of this holy Sacrament in the Church. And to thoſe we are indebted for this intimation, &c.

I do

I do therefore this good day *join, in deſire and ſpirit*, with every Chriſtian congregation in the world, which truly celebrates this holy *myſtery*.

With them I *join* in giving my devouteſt thanks to thy Almighty Father, and our gracious God, who did not overlook loſt mankind, but ſent Thee, his only Son, to redeem us.——

With them I call to remembrance what thou haſt done and ſuffered for us;—thine incarnation,—thy laborious life,—thy bitter paſſion,—thy death and reſurrection,—the great deliverance thou haſt thereby wrought for all mankind;—and the obligations thou haſt laid upon us.

I acknowledge and receive Thee, O *Jeſus*, as our heavenly *Teacher*,—as our *Example* and *Pattern*,—as our only *Mediator* and *Advocate* with God,—and as the *Sovereign Judge* of all mankind.

With thy Church I join in pleading the merits of thy all-ſufficient ſacrifice with thy eternal Father. I rely upon *that ſacrifice* for the pardon of all my ſins;—for the aſſiſtance of the divine grace;—for deliverance from the corruption of my own nature, and from the malice and ſnares of the devil;—for the fellowſhip of the Holy Ghoſt;—and for a bleſſed reſurrection;—the Lord Almighty, for thy ſake, being reconciled unto me.

I devote my ſpirit, ſoul, and body, to Thee, and to thy ſervice, beſeeching Thee to give me grace never wilfully to depart from thy laws.

I join with thy Church, and plead the merits of thy *ſacrifice*, for all eſtates and conditions of men; that none may deprive themſelves of that happineſs which Thou haſt purchaſed by thy death;—For all Chriſtian Kings and Governors;—for all Biſhops and Paſtors, that they may preſerve the ſacred rites committed to their truſt;—for all that ſtrive to propagate thy Goſpel;—for a primitive zeal in all that fear thy name;—for all that ſit in darkneſs, are in error, or are deſtitute of neceſſary means of inſtruction;—for all that ſincerely ſeek the truth;—for all Sinners, that they may have grace and ſtrength to break their bonds;—for all that are in Adverſity;—for all that ſuffer wrongfully, or that are deprived of their juſt rights;—for all that are in pain of body, or anguiſh of mind and ſpirit;—for all that are tempted, or in danger of falling into deſpair;—for all that are in ſlavery, under perſecution, in priſon, or in poverty;—for all perſons and places in diſtreſs by the ſword, peſtilence, and famine*;—for all that are in their *laſt ſickneſs*, that they may omit nothing that is neceſſary to make their peace with God;—for all widows and fatherleſs children;—for all that call upon God, and have none elſe to help them;—for this Land, and this Church, that the Lord may avert the judgments which we juſtly deſerve;—for our friends, our relations, our benefactors, and for our enemies;—for all that have deſired our prayers, and for the whole myſtical body of Chriſt;—Beſeeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom he has made and redeemed, and to give unto all grace

* 1 Macc. xii. *We remember you in our ſacrifices, and in our prayers, as reaſon is, and as it becomes us to think upon our Brethren.*

and

and help, according to the neceſſities they labour under,—For thy Sake, O Lord Jeſus, to whom, with the Father and the Holy Ghoſt, be all honour and glory, dominion and power, for ever and ever. *Amen.*

THE LORD's PRAYER EXPLAINED.

WHEN we conſider the time when Chriſtians are taught to ſay this Prayer, we ſhall have reaſon to fear, that too many continue to repeat it, all their lives, with as little conſideration, underſtanding, and devotion, as they firſt learned it. This will make a ſhort and plain paraphraſe on this Prayer, both uſeful and acceptable to ſuch as deſire to underſtand what they pray for.

Our Father, which art in Heaven.

I Beſeech Thee, O heavenly Father, not for myſelf only, but for all thy children,—that we may all live worthy of the relation which we bear to Thee;—*that we may not ſin, knowing that we are accounted thine*; nor wilfully offend ſo great, ſo good, ſo tender a Father. But that we may *love* Thee, and *fear* Thee, not as *ſlaves*, but as *children*:—That we may put our whole truſt in Thee, and depend upon thine infinite power, wiſdom, goodneſs, and promiſe, to take care of us;—that we may leave it to Thee to chooſe what is beſt for us; and bear with patience and reſignation all thy fatherly corrections:—And that we may ſerve Thee with comfort and pleaſure all our days, in hopes of the inheritance which thou haſt promiſed thy obedient children.

Hallowed be thy Name.

THOU art worthy, O Lord, to receive glory, and honour, and power; for Thou haſt created all things, and all thy works praiſe Thee. Fill our hearts, O God, with a zeal for thy glory, that we may do Thee honour, by leading holy lives, and by paying a great regard to every thing that belongs to Thee,—thy *name*, thy *day*, thy *houſe*, thine *ordinances*, and thy *miniſters*:—And that others, ſeeing our good works, *may glorify our Father which is in Heaven.*

Thy Kingdom come.

INLARGE thy kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of Jeſus Chriſt. Haſten the time which thy Spirit hath foretold, *when all nations, whom thou haſt made, ſhall worſhip Thee, and glorify thy name.* Bleſs the good endeavours of thoſe that ſtrive to propagate the Goſpel of thy Kingdom; and prepare the hearts of all men to receive it.

May

May all ſuch as own Thee for their King become thy faithful ſubjects!—Vouchſafe to reign in our hearts, and ſubdue our wills entirely to thine; and prepare us by thy good Spirit for the Kingdom of Glory.

Thy Will be done in Earth, as it is in Heaven.

DISPOSE me, and all thy children, O Lord and Father, to ſubmit chearfully to whatever thy Providence ſhall order for us. Hearken not to the corrupt deſires of our hearts, but to the voice of thine own wiſdom, goodneſs, and mercy. Give us a true knowledge of our duty, and an heart diſpoſed to cloſe with thy will, whenever it ſhall be made known to us, and to perform it with pleaſure. Subdue in us whatever is contrary to thy holy will, that through thy grace we may at laſt become perfect, as our heavenly pattern is.

Give us this Day our daily Bread.

WE look up unto, and depend upon Thee, O heavenly Father, for all the *neceſſaries* and *conveniences* of this preſent life.—And may our bodily wants engage us to go daily to the throne of grace for the wants of our ſouls!——Let thy bleſſing go along with our honeſt endeavours, and keep us from all unjuſt ways of bettering our condition.——Give us grace to impart to ſuch as are in want, of what Thou ſhalt give us more than our daily bread; and, with all thy other favours, give us, we beſeech Thee, the bleſſing of a *thankful* and *contented mind*.

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

FORGIVE us thoſe ſins, O heavenly Father, which ſeparate us from Thee:—Forgive us every day of our lives; for every day we ſtand in need of pardon:—Give me, and all Chriſtians, a *forgiving temper*, that we may fulfil this condition of our pardon.——Thou art good and merciful in forgiving us; grant that we may be ſo to others, remembering our own infirmities. And *may we all live in the ſame charitable temper, in which we hope and deſire to die.*

And lead us not into Temptation; but deliver us from Evil.

O God and Father, who hateſt iniquity, and knoweſt our infirmities, leave us not to the malice and power of the evil one, the devil, to deal with us as he pleaſeth;—nor to ourſelves, and to our own corrupt heart and luſts, leſt we raſhly run into Temptation.——Keep us out of the way of Temptations, and under the protection of thy good Spirit:—Suffer us not to be ſurpriſed by them, nor tempted above what we are able to bear.—Give us grace to reſiſt them, and to watch and pray daily, that we enter not into Temptation.

For thine is the Kingdom, and the Power and Glory, for ever and ever. Amen.

THE whole creation is thine, and under thy government. Thine is the power. Thou canſt do whatever we pray for. Thou canſt cauſe thy name to be ſanctified in all the earth, and ſet up thy Kingdom in all the world, and in all our hearts. Thou canſt cauſe *thy will to be done on earth as it is in Heaven*; and incline us all to ſubmit to it. Thou canſt give us all things needful both for our *ſouls* and for our *bodies*. Thou, and Thou alone, canſt *forgive us our ſins*, and diſpoſe us to *forgive one another*. Thou canſt ſecure us in the day of temptation, and deliver us from the power of the devil.——To Thee, to Thee alone, be the glory, to all eternity.

THE

KNOWLEDGE AND PRACTICE

OF

CHRISTIANITY

MADE EASY TO THE MEANEST CAPACITIES:

OR, AN

ESSAY

TOWARDS AN

INSTRUCTION FOR THE *INDIANS*;

WHICH WILL LIKEWISE BE OF USE

TO ALL SUCH WHO ARE CALLED CHRISTIANS, BUT HAVE NOT WELL CONSIDERED THE MEANING OF THE RELIGION THEY PROFESS; OR, WHO PROFESS TO KNOW GOD, BUT IN WORKS DO DENY HIM.

ESSAY

ON AN

MADE EASY TO THE MEANEST CAPACITIES:

CHRISTIAN

KNOWLEDGE AND PRACTICE

THE PREFACE.

IF the following Eſſay doth in any meaſure anſwer its title and deſign, the reader muſt know, that it was, through the divine direction and bleſſing, owing to a ſhort, but very entertaining converſation, which the Author, and ſome other Gentlemen, had with the Honourable General OGLETHORPE, concerning the *condition*, *temper*, and *genius* of the *Indians*, in the neighbourhood of *Georgia*, and thoſe parts of *America*; who, as he aſſured us, are a tractable people, and more capable of being civilized, and of receiving the truths of Religion, than we are generally made to believe; if ſome hindrances were removed, and proper meaſures taken to awaken in them a ſenſe of their true intereſt, and of their unhappy condition, while they continue in their preſent ſtate.

And though this may be thought a very difficult work, yet God, *who would have all men to be ſaved, and to come to the truth as it is in Jeſus*, hath, purſuant to his gracious deſign, made all men capable of receiving ſuch a meaſure of Chriſtian knowledge as will be ſufficient for their ſalvation.

Accordingly, ſome inſtances may be given of Heathens in the darkeſt corners of the earth, who have, even at this day, been awakened and converted, by the bleſſing of God upon the labours and converſation of ſome very moderately learned, but pious perſons. Theſe honeſt and well-meaning Chriſtians, by their good examples and patience in explaining the great truths of the Goſpel, have engaged men of very brutiſh paſſions, and ſuch as before were ſuppoſed to be of an unconquerable ignorance, not only to acknowledge the true God, and his *Son* our Lord *Jeſus Chriſt*; but alſo to join with them in endeavouring to convince and convert others. And how *this grain of muſtard-ſeed* may *grow*, and *increaſe*, and *ſpread*, God only knows:—But bleſſed are they that have ſown it!

As to this performance, the Author will ſay little in its defence; it is called an *Eſſay only*;—and indeed, it was finiſhed amidſt other buſineſs of moment,

moment, which hath occaſioned ſo many defects in it, that he has been ſometimes ready almoſt to wiſh it had not gone abroad. But he hopes theſe defects may ſet ſome better hands at work, to perfect what hath here been attempted. And if even that good be done by it, the Author will be very thankful to God, for having enabled him, in any meaſure, to promote a work of ſuch importance, as is the ſalvation of ſouls, which *Jeſus Chriſt* hath purchaſed with his moſt precious blood.

There have been, it is true, many excellent books publiſhed, which give a larger and more learned account of the Chriſtian Religion: but then ſome of theſe have been written in a ſtyle above the capacity of the leſs learned; and others mixed with controverſies, improper for ſuch a work, as being too apt to diſtract the minds of both teachers and learners, and to divert them from attending to the great and ſaving truths of Chriſtianity.

It will eaſily be ſeen, that the Author's deſign doth not lie this way; he has taken what care he could, to give no offence to any ſerious Chriſtian, who may have different ſentiments from himſelf; and to expreſs his thoughts in terms ſuited to the meaneſt capacity.—And, indeed, he hath failed of his purpoſe, if the truths, here recommended, have not been made plain even to the underſtanding of an INDIAN, who ſhall be deſirous to learn the things that concern his immortal ſoul, and is *diſpoſed for Eternal Life*.

His chief aim was to follow the example of our Great Maſter,—by giving inſtructions ſuitable to the preſent neceſſity and ſtrength of ſuch as were to receive them.

And if this ſhort and plain attempt may but ſerve for a ſort of *Index*, or *Common-place*, of the heads that are proper to be inſiſted on, and which may be more largely explained, it is to be hoped it will be of ſome advantage to ſuch Miſſionaries, or others, who ſhall think fit to conſult it.

'Had this Eſſay been intended for the ſole uſe of Heathens, many things 'might have been omitted: But when one ſees, even amongſt the pro-'feſſors of Chriſtianity, of almoſt all denominations, too many, who, 'with reſpect either to knowledge or practice, are not much better than 'heathens,—who underſtand not why they are called Chriſtians, or what 'need they have of a Saviour;—but as the Apoſtle deſcribes the then 'Pagan World, are without Chriſt, expecting no benefits from his ſacrifice, 'and therefore *without hope, and without God in the world:* Upon this 'mournful conſideration, it was thought proper to add many things, 'which, through the bleſſing of God, might be of uſe to awaken ſuch 'miſerable and unthoughtful people.'

With reſpect to the manner of the performance:—As the HOLY SPIRIT, by *Moſes*, did not begin the Hiſtory of the Creation, nor St. *Paul* the Converſion of the Gentiles, *with proofs of the Being of God*, ſuppoſing, that every man, who had the uſe of Reaſon, would acknowledge, that there muſt of neceſſity be ſuch a Being; it was not thought neceſſary nor convenient

venient to begin theſe inſtructions with ſuch proofs, which might confound, and have often ſtaggered, the faith of ſimple men.

There may be in the Chriſtian World Atheiſts, at leaſt ſuch as would wiſh there were no God to puniſh them for their wicked lives:—But we have no certain account, that there are any ſuch amongſt the Heathens:—The very *Hottentots*, who are ſuppoſed to be the dulleſt of mankind, even theſe, as we have been informed by thoſe who have been amongſt them, do very naturally appeal to *One* who is above thoſe who injuriouſly treat them. And we have been lately told, that ſome of theſe very people have been awakened and converted to the Chriſtian Faith.

The proofs of the Chriſtian Religion, made uſe of in this Eſſay, are not founded upon ſuch arguments as are above the capacities and reaſonings of plain and unlearned people, but upon what they know and feel within themſelves,—upon the *corruption* of human nature,—their *proneneſs* to evil,—the *fears* that attend ſuch a ſad ſtate,—and upon the experience of their own utter inability to deliver themſelves out of this ſtate of bondage;—arguments which every thoughtful man, though never ſo unlearned, if awakened, feels the force of.

And ſuch convictions as theſe will very naturally lead men to deſire, and conſequently cloſe with, any reaſonable propoſal of a way to free them from the doubts and fears that attend them; and diſpoſe them to embrace ſuch evidence as ſhall be brought to prove the truth and the bleſſing of Chriſtianity.——Indeed the CONVERSION OF THE HEATHENS may appear, at firſt ſight, a very diſcouraging undertaking, conſidering the many difficulties ſuch a work is like to meet with. But God, whoſe kingdom ruleth over all, having given *his Son the Heathen for his inheritance, and the utmoſt parts of the earth for his poſſeſſion*;—and having aſſured us, *that all the ends of the earth ſhould remember themſelves, and turn unto the Lord*;—as he is able, ſo *He* will moſt certainly perfect this in his own good time, and by ſuch inſtruments as ſhall be moſt proper for accompliſhing this great event.

But whether the *Churches of the Gentiles*, which at preſent are ſo far departed, not only from the zeal and practice, but many of them from the truths of primitive Chriſtianity, ſo that even themſelves want to be converted: whether theſe ſhall be made the inſtruments of ſo glorious a work, is much to be doubted.

Or whether, *when the times of the Gentiles ſhall be fulfilled*, Luke xxi. 24; that is, as the learned *Grotius* underſtands the prophecy, *when God's patience and long-ſuffering with the Churches of the Gentiles*, whom, when he rejected the *Jews*, he made his peculiar people, *ſhall be at an end, and they ſhall have filled up the meaſure of their ſins*;—whether God will not then look upon his everlaſting Covenant with *Abraham* and his Seed, [Gen. xvii. 7.] and cauſe the *Jews* to be converted, and make THEM the inſtruments of publiſhing the Goſpel to all the nations of the world, amongſt whom his providence hath already ſcattered them, is a matter worthy of conſideration,

and

and ſeemed to the very learned Mr. JOSEPH MEDE no improbable ſuppoſition *.

He ſuppoſeth St. *Paul*'s converſion to be a TYPE of the calling of the *Jews*, when their tribulation and long diſperſion ſhall be ended; and that the ſame Almighty Power and Grace which converted him, and, from a moſt bitter enemy and perſecutor of *Jeſus Chriſt* and his Church, made him an Apoſtle and Preacher of the Goſpel to the then Gentile World,—that the ſame Almighty Power and Grace can, and it is probable may, after the like manner, make the *Jews*, though never ſo great enemies to Chriſt at preſent, *preachers of the Goſpel to the yet unconverted nations*; and endow them, as he did St. Paul, with ſufficient powers, to convince *and convert all ſuch as are diſpoſed for eternal life*.

But this muſt be as it ſhall pleaſe God.

In the mean time, whoever among Chriſtians *fears God*, and loves the Lord *Jeſus Chriſt* in ſincerity, cannot but deſire and endeavour, that all nations may come to the knowledge of their Maker and Redeemer, and adore and glorify him.

This is indeed what every Chriſtian prays for, when he ſays, *thy kingdom come*;—but to how little purpoſe, if he does not, by ſome acts of his own, and as far as God hath put it into his power, endeavour to gather and increaſe the number of Chriſt's ſubjects, and enlarge his kingdom, by the converſion of the yet unbelieving nations?

We know it will be natural for people to aſk, what can be done by moſt men, more than to pray, that ſuch as ſit in darkneſs, and in the ſhadow of death, may be delivered by what ways God ſhall think fit? More, much more, moſt certainly, may be done, by almoſt all good Chriſtians, towards the promoting of ſo glorious a work, were they only to remove the ſtumbling-blocks which lie in the way of the Heathens, and hinder their converſion.

For inſtance:—It cannot but be acknowledged with ſhame and ſorrow, that the little progreſs which the Goſpel hath made among the *Indians* and *Negroes*, in the weſtern parts of the world, hath in a great meaſure been owing to the bad lives of many of thoſe Chriſtians with whom they have ſo long converſed:—For let the Miſſionaries, or any other good men, ſay never ſo many true and affecting things of the excellency of Chriſtianity, and the bleſſings attending it; thoſe people will always judge of the religion ſo zealouſly recommended to them, by the lives of the generality of thoſe who profeſs it; which, if wicked, give ſuch a wound to Chriſtianity, as all the arguments to recommend it cannot heal.

If theſe poor people, inſtead of ſeeing the good fruits of the holy faith and religion propoſed to them, ſhall ſee little or nothing but *a general corruption of manners*; ſuch as, *intemperance, injuſtice, covetouſneſs, oppreſſion,*

* *Mr.* MEDE's *Works, fol. Book* v. *Ch.* 2. *See there his reaſons at large.*

a love

a love of pleaſures and all worldly delights, a want of compaſſion for their fellow-creatures,—hatred, malice, and revenge;—it will be almoſt impoſſible to reconcile them to a religion, which hath no better effects upon its profeſſors; or to make them fear a God who ſuffers his worſhippers to do ſuch things, and break with impunity thoſe laws, which they ſay he hath given them for the conduct of their lives.

Heathens can reaſon as well as Chriſtians, in matters of ſo natural a conſequence; and will make this plain concluſion:—That if ſuch Chriſtians as they converſe with do really hope, as they pretend, to be happy when they die, no perſons need be much concerned how they live here, or fear being miſerable hereafter.

Such men as theſe would do well to conſider the ſad doom pronounced by the Son of God againſt thoſe who give this offence, and hereby occaſion the loſs of ſo many ſouls.

All Chriſtians, who live in the neighbourhood of the Heathens, ought to conclude that they are placed there by a ſpecial Providence, which doth nothing by chance, or in vain, to give thoſe people an opportunity of coming to the knowledge of the true and only God; and, by their inſtructive converſation, and good lives, to diſpoſe them to receive the Goſpel, that they may be ſaved,—that God may be glorified, and his kingdom enlarged, *and his name become excellent in all the earth.*

Then indeed thoſe Heathens will have reaſon to ſay, what *Moſes* ſuppoſed the nations would ſay of the *Iſraelites*,—*Surely theſe are a wiſe and an underſtanding people, who have the Lord ſo nigh unto them, in all they call upon him for*;—*and what nation is there ſo great, that hath ſtatutes and judgments ſo righteous?*

It was certainly for ſuch great ends as theſe, that *Joſeph* firſt, and afterwards *Jacob*, and his whole family, were brought into *Egypt*, by unforeſeen providences, that the *Egyptian* nation, which was given altogether to idolatry, might have a favourable opportunity of coming to the knowledge of the true and only God.

For this reaſon alſo it was, that the ſame providence of God, who alone can bring good out of evil, did afterwards puniſh the ſins of his own people, by ſending them captives into *Babylon*; and at the ſame time that he puniſhed *them*, and effectually cured them of the ſin of worſhipping idols, he gave their *conquerors* a merciful occaſion of coming to the knowledge of himſelf, and of his glorious attributes;—and by the wonderful miracles which he publickly wrought, delivering his faithful ſervants DANIEL, SHADRACH, MESHACH, and ABEDNEGO, from death, he gave many nations and kingdoms ſufficient reaſons to ſee the folly of their abſurd and ſtupid idolatry, when their very kings were forced to declare, that there was no God but the God of *Iſrael*, who was able to deliver after that manner; and forbad all the people of their dominions to ſpeak any thing againſt the God who could do ſuch wonders.

And how earneſtly is it to be wiſhed, that ſuch Chriſtians, who by the ſame Providence, and by various ways, have been ſent amongſt the Heathens, in theſe latter days, would ſeriouſly conſider what great good or evil they are capable of doing, by their virtuous or vicious behaviour; the one hardening them in their unbelief, the other diſpoſing them to receive the Goſpel!

As to the NEGROES, the deſcendants of *Ham* and *Canaan*, who, according to one of the moſt ancient prophecies, [*Gen.* ix. 25] are become ſlaves to Chriſtians, the deſcendants of *Japheth*;—ſurely the only righteous recompence that can be made them, for having been forced from their native country into a ſtrange land, and for their labours there, will be to endeavour to bring them to the knowledge and worſhip of the true God, *the God of the ſpirits of all fleſh, who would have all men be ſaved, and with him is no reſpect of perſons.*

And indeed, if this is not ſincerely endeavoured, it will be very difficult to juſtify *the trade of* BUYING, TRANSPORTING, and SELLING *them as beaſts of burthen.*

For though it ſhould be allowed to be a bleſſing for theſe ignorant, rude, and uncivilized people, who can hardly be more miſerable in any country than in their own, to be brought, even in the condition of ſlaves, into a country of civilized people, where men's lives and liberties are ſecured by laws, and where they may be ſuppoſed, in time, to be qualified to receive inſtructions of every kind, both for the benefit of ſociety, and for the ſalvation of their own ſouls;—yet it would be great barbarity and injuſtice, to make a gain for ever of their labours, and thoſe of their children, and neither to take care of their religious inſtruction themſelves, nor contribute to the ſupport of thoſe who do this charitable work for them. This would ſhew too plainly, that the profits gained by the labours of their ſlaves are more valued by their maſters, than the *glory of God*, or than the ſalvation of *their own* or their *ſervants ſouls*, FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true way, which all wiſe and good maſters will take with their ſlaves, and will recommend themſelves and their labours to the bleſſing and protection of God, is,—to endeavour that their ſlaves may have the ties of Religion and Conſcience, to oblige them to *be faithful, peaceable*, and *contented* with their condition.—And nobody ought to queſtion, but that theſe people are as capable of receiving religious inſtructions as any other Gentiles, or even as we ourſelves were, when the Goſpel was firſt preached to us. And they who inſinuate, to the reproach of our Lord, and the power of his Grace, that the converſion of the *Negroes* will either be impoſſible, or be of no advantage to their Maſters, have much more to anſwer for, than they ſeem to imagine or to apprehend.

And thoſe maſters who grudge their ſlaves time ſufficient for their inſtruction in the way of life and happineſs, and compel them to profane the

Lord's

Lord's Day, in procuring neceſſaries for their ſupport, in direct oppoſition to God's command, given in compaſſion both to man and beaſt;—ſuch maſters have no reaſon to expect the bleſſings of either this world or the next.

Theſe are ſome of the obſtacles which lie in the way of the CONVERSION of the *Negroes* and *Indians*, and cauſe that glorious work to go on ſo ſlowly: And, certainly, they who are concerned to remove them, and who do not, will be looked upon as enemies to God, and his Chriſt, and as ſuch ſhall be treated at the laſt day.

The want of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake ſo difficult a work, is another reaſon which delays their converſion, and is greatly to belamented.—Theſe cannot be hoped for without aſſiſtances equal to the work.

In order to this, it pleaſed God to put into the hearts of our princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encouraged, and kept up, by many worthy, but voluntary ſubſcriptions and benefactions.—*And may God increaſe their number, and bleſs the ſubſtance of all ſuch benefactors!*——But experience hath convinced thoſe who are chiefly concerned in carrying on this good work, that a much greater income than they have yet had, will be neceſſary to ſupply the number of Miſſionaries that are wanted, and are every day prayed for by ſuch people as are well-diſpoſed, but not able of themſelves to maintain ſuch as may inſtruct them.

In the mean time we hope and have reaſon to expect, that this excellent undertaking, in which the glory of God, and the good of men, are ſo nearly concerned, will meet with ſtill more and greater encouragement from Chriſtians of all denominations, when they conſider the obligations upon every one to put to their helping hand, according to their ability, as a proof of their love for our Lord *Jeſus* Chriſt, and of their zealous concern for the everlaſting ſalvation of the ſouls of men.

Thoſe Gentlemen are under an indiſpenſible obligation to ſupport and encourage this excellent work, who draw great riches from the traffick and labour of the *Negroes*, and from the nations and countries of the *Indians*, whether they live here, or in the *Indies*.

And indeed one cannot but believe, that thoſe Gentlemen who reſide in the great and trading towns of *England*, and are generally of a very liberal diſpoſition, and ready to every good work, do only want to be made ſenſible of the good they are able to do this way, and the obligations which lie upon them to promote ſo pious a work; whereby they would moſt certainly be intitled to the eſpecial bleſſing of God in this world upon their *trade*, their *ſhips*, *themſelves*, and their *families*, as well as that they might have leave to hope for bleſſings of an higher and a nobler kind.

In ſhort; one would hope, that all people who value the bleſſing of an ingenuous and Chriſtian education, will countenance this work, ſome by their aſſiſtance, all by their prayers: eſpecially when they conſider, that this

very ſtate of *darkneſs*, and *deplorable ignorance*, muſt have been our own caſe to this day, had not God in mercy ſent *miſſionaries* to inſtruct the generations before us.

And although there are many Chriſtians, who differ in opinions from one another, ſometimes in matters of little moment; yet ſure all ſuch as agree in the great and ſaving truths of the Goſpel, will unite to weaken the power of *Satan*, who ſtill exerciſeth his malice over ſo great a part of mankind.

And it will be a prevailing motive to endeavour this, when we conſider how far this charity may extend. For as we ourſelves do now enjoy the bleſſings and fruits of their charitable labours, who ſo long ſince preached the Goſpel to theſe nations, ſo we have reaſon to hope and believe, that the generations to come, in the miſerable countries we are now concerned for, will, in God's good time, and by his bleſſing upon *this Society*, offer up many thankſgivings to God, for having touched our hearts with a ſenſe of the wretched condition of their forefathers, and having helped them out of it.

Theſe, and the like conſiderations, will, one would hope, prevail with all ſuch well-diſpoſed Chriſtians, as ſhall come to the knowledge of this Society, to enable its governors to ſend and encourage miſſionaries, ſufficient for ſo great and extenſive an undertaking, and ſuch as are endued with a truly Chriſtian ſpirit, and with a prudent zeal for the glory of God, and the ſalvation of men.—And indeed, IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.

In the mean time it muſt not be forgotten,—that every pious and underſtanding Chriſtian, who, by the providence of God, is placed among the Heathens, or is in any way concerned with them, may be capable, in ſome meaſure, of becoming a miſſionary, and *may receive*, at leaſt from God, *a miſſionary's reward*, by endeavouring to diſpoſe ſuch people to bethink themſelves, why they were ſent into the world, and what may become of them when they leave it.

For example:—*Every ſuch ſerious Chriſtian* may, in his converſation with Heathens, endeavour to convince them,—that the Gods they worſhip are indeed *evil ſpirits*, which will be their ruin for ever, if they do not renounce and forſake them:—That they are *theſe evil ſpirits* which lead them, and *all wicked men*, to do ſuch things as an holy and good God muſt be diſpleaſed with, and which he hath declared he will puniſh moſt ſeverely in the life which is to come.—He can further inform them, that the God we worſhip is he who made us, and all the world;—that he is moſt worthy of their love, and their obedience, ſince he hath commanded nothing but what is neceſſary for our good;—that he would have all men, without reſpect of perſons,—to be happy; and that he will make all men happy, who will do what he hath commanded them. And at the ſame time he can let them know,—

know,—that the wrath of this *great* and *holy God is greatly to be feared*, above all things, by ſuch as do not obey his commands; ſo that they ought not to be eaſy till they know how to obtain his pardon, and to be reſtored to his favour.

He can, in converſing with them, let them know further,—that our God and Maker hath been ſo exceeding good and kind, as to ſend his own Son from heaven, to make himſelf and his will known unto men;—to make atonement by his ſufferings and death for their ſins, and to teach them how they ought to live, ſo as to pleaſe their Maker; and how they may be reſtored to his favour, when they ſhall have done any thing to diſpleaſe him:—And (to make us all more attentive to theſe truths) that the Son of God did aſſure us Chriſtians, that this is not the only world and life we are all made for, but that there is another world after this; and that the preſent life is only a ſtate of trial, which is deſigned to fit us for a much better life, if we are not wanting to ourſelves:—For God hath aſſured us, *by this his Son*, that he hath determined to raiſe all men that have ever lived, to life again, to call them to account, and to judge them either to happineſs or miſery in the next world, according as they have behaved in this;—and that all ſuch as have obeyed God, believed in Chriſt, and led good lives, or who, being ſenſible they have done evil, have truly repented of it, ſhall be happy for ever; but that ſuch, whether Heathens or Chriſtians, as have deſpiſed the propoſals of the Goſpel, led careleſs and wicked lives in this world, and have not truly repented, and amended their ways, ſhall be doomed to everlaſting fire.

By ſuch hints as theſe, and a thouſand other truths which the good Spirit of God will put into the hearts of ſuch pious Chriſtians as love God, and deſire to have him known and glorified,—by ſuch hints as theſe, it will be proper to raiſe in their minds a fear for themſelves, and a deſire to know more of the will of God;—to know what they muſt believe, and how they muſt live, ſo that they may be happy when they die.

And certainly, they who have *Negroes* in ſervitude, will find it the beſt way to ſecure their fidelity;—firſt, to convince them, that their ſtate of bondage, even in a ſtrange land, amongſt people who are governed by laws, is far better than always to have lived in their own country, where no man can live in ſafety, except a few lawleſs people, who kill or make ſlaves of all whom they can overcome; whereas now they may live in ſecurity, and have it in their own power to come to the knowledge of the true God, who will aſſuredly make them full amends in the next world, for what they want or ſuffer in this, if they ſhall bear their condition, in which his providence hath placed them, with patience, and obey his commands.

And now, if any thing in the following *Eſſay* ſhall be of uſe, either to ſuch well-diſpoſed people as we have been ſpeaking of, or to any of the *miſſionaries* ſent by the ſociety, or to thoſe who have called themſelves Chriſtians, though they have hitherto lived without fear of what muſt come hereafter:

hereafter:—In a word; if it may ſerve in the leaſt degree to enlarge the kingdom of God, which we daily pray for;—Let *all the praiſe be to Him*, for whoſe glory it was undertaken, and who by the weakeſt means can, when he pleaſes, do the greateſt good.

All the Author deſires for himſelf is,—that he may have the prayers of all ſuch as ſhall receive any benefit by theſe papers; and in return he will not forget to pray for them, *that we may one day meet in the paradiſe of God*, to praiſe him to all eternity.

AN ESSAY TOWARDS AN INSTRUCTION FOR INDIANS.

PART I.

WHICH IS IN ORDER TO CHRISTIAN BAPTISM.

DIALOGUE I.

INDIAN.

WHY are you ſo earneſt in perſuading me to become a Chriſtian?

Miſſionary. Becauſe I know for certain, that it is the only SURE way to preſerve you from miſery, and to make you happy both *here* and *hereafter*.

Indian. I ſhall be very thankful, if you will be ſo kind as to explain what you ſay concerns me ſo very much.

Miſſionary. That I will moſt freely do: For my heart's deſire is, that all perſons may have the ſame knowledge of God, and his will, as we Chriſtians have; and beſides, by inſtructing you, I myſelf ſhall be a very great gainer.

Indian. I do not underſtand what you mean by that.

Miſſionary. I will tell you then: THE GREAT GOD, whom we Chriſtians worſhip, he who made the world, and all things in it, and in *whoſe hands our breath and life is* *, and who would have all his creatures to be happy,—He has promiſed an exceeding great reward to all ſuch as ſhall endeavour to make *Him*, and his glorious *perfections*, and his moſt gracious *purpoſes*, known unto men, eſpecially to ſuch unhappy people as you, who know not for what end you were *made*, and *ſent* into this world; who know not what *duties* you owe to your Maker, nor on what *conditions* he will keep you from miſery, and make you for ever happy when you die.

Indian. Be pleaſed then to tell me what you know *more* than we do, concerning the God you worſhip; for we *know* and *believe*, that there muſt be ſome GREAT POWER above us, who made us, and does *govern* all things here below.

Miſſionary. But we Chriſtians know much more of *that great Power above*, than you, in your preſent ſtate of ignorance, can poſſibly do. We were indeed once as ignorant of him (and of our moſt unhappy condition on that account) as you now are; but *he* has been ſo good as to make *himſelf* and his will known to us, to our very great comfort and happineſs; and we cannot but deſire, that every one may be as happy as all true Chriſtians are, in knowing their Maker's will, and honouring him, as reaſonable creatures ought to do.

* Daniel v. 23.

Indian.

Indian. May I aſk you one thing?—Why did not that good Being, whom you call your God, make all this known to us as well as to you?

Miſſionary. I muſt tell you once for all, that we poor creatures ought not to expect, that the GREAT GOD ſhould give us an account of every thing he has thought fit to do*. It is enough for us to know for certain, that He is *good* and *juſt* in every thing he *does*, or *permits* to be done.—And be aſſured, that ſooner or later, every tongue ſhall confeſs, and every ſoul acknowledge, the JUSTICE and EQUITY of God's proceedings with mankind.—At preſent it concerns you much more to know what we Chriſtians believe of God, and his will, according to the account which he himſelf hath given us.

Indian. This, ſir, is what I now deſire you to inſtruct me in.

Miſſionary. That I will moſt gladly do; for the knowledge and belief of God is the foundation of all true Religion, and of the happineſs of men. *Firſt* then, We know the God we ſerve to be the moſt perfect of all beings; and that there is no other God beſide to be *feared*, *loved*, or *worſhipped*.——That it is He who *made* the world; and that He *preſerves*, and *governs*, and *orders* all things by his wonderful wiſdom and power.——That amongſt other creatures he made *man* to be partaker of his happineſs; in order to which, he gave him reaſon, that he might *underſtand*, and *adore*, and *obey* his Maker.——And that men might *know* him more perfectly, and *love* and *fear* him as they ought, he has given an account of his government of the world ever ſince he made it. By which account it appears,—that he is *Almighty*; that is, is able to do whatever he thinks fit:—That he is exceeding *wiſe*, and *good*, and *juſt*; and therefore can *command* nothing but what is for our advantage; and will moſt ſurely *reward* ſuch as *comply* with his laws, and *puniſh* thoſe that diſobey them. We thereby alſo know, that he is a moſt *holy* Being, and has ever been diſpleaſed with wicked men. He is alſo moſt *kind* and *compaſſionate* to thoſe, who, having offended him, are truly ſorry for it, and return to their duty:—That he *ſees* and *knows* all the actions of men, whether good or bad; and that even our very thoughts are known to him:—That he not only knows things *paſt* and *preſent*, but even all things which ſhall ever happen *hereafter:—Laſtly*, That he is moſt *faithful* to his word, ſo that whatever he has *promiſed*, he will moſt ſurely make good; and whatever he has *threatened*, he will as ſurely execute.

Indian. I confeſs this account of the GREAT and GOOD GOD ſeems moſt agreeable to reaſon; now you have put me upon conſidering it ſo particularly.

Miſſionary. But there are other truths of the greateſt moment, which God has alſo in that account made known to us, and which our reaſon could never have clearly diſcovered; ſuch as theſe that follow:—That there will be another life after this;—and that the true happineſs or miſery of men will not be fully known till after they are dead.

* Job xxxiii. 13.

Indian.

Indian. Till after they are dead, Sir!—Why, do you Chriſtians really know what ſhall become of men after they are dead?

Miſſionary. Yes, we do, and that moſt certainly.—We know that this ſhort life is only *a life or ſtate of trial*, in order to change and mend our corrupt nature, that we may be fit for a much better world when we die; and be for ever happy *there*, if we behave ourſelves as we ſhould do while we live *here*.—For GOD has made known to us, that after death the ſouls of all good people go to a place of *reſt*, and *peace*, and *happineſs*;—and the ſouls of wicked people to a place of *ſorrow*, and *miſery*, there to remain till the end of the world, and the day of judgment.

Indian. Pray, what do you mean by the END OF THE WORLD, and by the DAY OF JUDGMENT?

Miſſionary. Why, God has aſſured us, that this world ſhall have an end; that then *there will be a reſurrection of the dead, both of the juſt and unjuſt* *, both of good and bad men; that all who have ever lived ſhall then be raiſed to life, and give an account for whatever they have done in this world, whether good or evil:—And that ſuch as have done good ſhall be made happy for ever; and ſuch as have done evil, that is, have led wicked lives, and have not repented in due time, ſhall be for ever miſerable.

Indian. Theſe indeed are truths which we know nothing of; and if they be really true, it certainly concerns me, and every man living, to think of them in good earneſt, and to order his life accordingly.—But let me aſk you,—Do all you Chriſtians know theſe things, and believe them to be true?

Miſſionary. It is at the peril of their ſouls, if they do not.—But I know why you aſk that queſtion, and I promiſe to anſwer and ſatisfy you upon that head hereafter. In the mean time, it is certainly your beſt and wiſeſt way to take care of yourſelf, in an affair of the higheſt importance to you; and not to neglect this opportunity, which God of his mercy and goodneſs gives you by me, of coming to the knowledge of your Maker, and of the duties you owe to him, to yourſelf, and to all others, leſt they ſhould be hereafter for ever hid from you, to your eternal ruin and deſtruction.

Indian. I hope I ſhall take your good advice. But in the mean time will you give me leave to aſk you,—How did God make theſe things known unto you Chriſtians?

Miſſionary. That you ſhall know in due time; for you cannot know all things at once.—And theſe few truths only I have told you, at this time, that you may know and conſider what you have to do;—that you may in good earneſt deſire to be further taught, and told how you may be for ever happy (if it is not your own fault;) and how you may avoid the danger and miſery which you and all men are expoſed to, who are not very ſeriouſly concerned for their own ſafety.—For once and again I muſt aſſure you, as certain as there is a God, that you and every man living ſhall be happy or miſerable when they die. *We therefore* (*knowing theſe things, and that we*

* Acts xxiv. 15.

muſt all appear before the judgment-ſeat of God, and receive a ſentence according to what we have done in the body, whether it be good or bad;*) We, knowing theſe things, *endeavour to perſuade men* to be afraid for themſelves, and to live an holy and virtuous life *here*, ſo as to eſcape being miſerable *hereafter*.—What therefore I would recommend to you at preſent (for I would not overburden your memory at once,) is this:—That you would pray to God to give you an heart diſpoſed to hearken to the truth: For he has promiſed to enlighten the underſtanding, and open the hearts, of thoſe who humbly and devoutly pray to him for his direction and aſſiſtance.

Indian. I hope I ſhall follow your advice; and I believe I ſhall hardly forget the things you have told me.

Miſſionary. Farewell for the preſent; and may God keep you in this good diſpoſition, and give you a teachable temper; and for this purpoſe join with me in the following prayer:—

THE PRAYER.——Inlarge thy Kingdom, O God, and deliver the world from the dominion and tyranny of *Satan*.——Haſten the time, which thy Spirit has foretold, when all nations, whom thou haſt made, ſhall worſhip Thee, and glorify thy name.——Bleſs the good endeavours of thoſe who ſtrive to propagate the truth, and prepare the hearts of all men to receive it—To the honour of thy holy Name. *Amen.*

DIALOGUE II.

Of the CORRUPTION *of our* NATURE.

INDIAN.

I Am come again, kind Sir, for your further inſtruction. Your laſt words have made me very thoughtful and uneaſy, when you told me with ſo much earneſtneſs,—THAT HAPPINESS OR MISERY WILL BE THE CERTAIN PORTION OF EVERY ONE AFTER DEATH!

Miſſ. I told you nothing but the truth; and I am not ſorry for your uneaſineſs;—ſince *that* may prove in its conſequence the greateſt bleſſing of your life.

Ind. I do not underſtand how that can be.

Miſſ. But this you can eaſily underſtand,—*That they who are in health, and think themſelves in no danger, will not look out for a phyſician and other help; but they that are ſick, and ſenſible of their diſeaſe, will be glad of advice, and will be apt to follow it* †;—when once you are ſenſible, that of yourſelf you are *an ignorant, helpleſs, ſinful creature* ‡,—incapable of either knowing or performing the will of your Maker, or of reconciling yourſelf

* 2 Cor. v. 10. † Matt. ix. 12. ‡ Rev. iii. 17.

to

to him, whenever you have offended him.——Beſides, I muſt tell you another truth,—That the more you are afraid for yourſelf the more will the Great God be diſpoſed to pity you, and to deliver you from the danger you are juſtly afraid of*; and to enable you to attain the end for which you were made, and ſent into the world.

Ind. Will you be pleaſed to let me know what the end is for which God made us, and ſent us into the world.

Miſſ. God made man, that he might have a creature upon earth endued with reaſon, and capable of adoring his Maker, and of imitating his perfections; and fit to partake of his bounty and happineſs.

Ind. Pray what is the happineſs you ſpeak of?

Miſſ. It is the happineſs of going to a place of perfect *knowledge*, *goodneſs*, *love*, *joy*, and *peace*, which is to laſt for ever.——As nothing is more deſirable than life, nothing ſhould more forcibly work upon human Nature, than the hopes of everlaſting life.——Which life God himſelf hath ſet forth to us by all ſuch things as we are moſt commonly affected with:—As a CROWN,—a KINGDOM,—a TREASURE,—an INHERITANCE *undefiled, that fadeth not away*;—and a STATE of everlaſting joy and pleaſure.

Ind. If God originally deſigned men for this happineſs, how came they to forfeit their title to it?

Miſſ. They do it by being guilty of *ſin*; that is,—by tranſgreſſing the law which God has given them.

Ind. Has God given *us* any law?

Miſſ. Yes, ſurely.——He has given you and all men *Reaſon*, which is inſtead of a written law or rule, by which *you* ought to live, and may, in ſome meaſure, know what is good, and what is evil; what will pleaſe, and what will diſpleaſe, an *holy*, *juſt*, and *good* God.

Ind. But it is too plain, that people do not always obſerve this rule or law.

Miſſ. It is ſo, and *that is their ſin*, by which they diſpleaſe God, and debar themſelves of his greater favours, and are in danger of being miſerable, even beyond what they can imagine.

Ind. But is not this the caſe of many Chriſtians, as well as of us?

Miſſ. It is ſurely ſo,—and they muſt ſuffer ſeverely for it; God having given them plainer rules, and greater helps, to overcome and cure that *corruption* of *nature*, which is one great occaſion of all the wickedneſs which we ſee in the world.

Ind. Pray what do you mean by THE CORRUPTION OF OUR NATURE†?

Miſſ. That I will now tell you;—and what by your own reaſon and experience you muſt acknowledge to be true.—By *the corruption of nature*,

* Iſaiah lxvi. 2.

† *It is our Religion which has firſt taught, That man is born in ſin; no ſect of philoſophers ever ſaid this, and therefore no ſect ever ſaid the truth.*—*Monſ.* Paſchal's Religious Thoughts, *p.* 63.

we mean, a ſtrong inclination to evil, which we not only *ſee* and *blame* in other people, but very ſenſibly *feel* in ourſelves; that is,—ſomething within us, which often oppoſeth our reaſon, and the other laws which God has given us; ſo that we are often tempted, and prevailed upon, to do what our own judgment condemns us for, at the time of doing it.

Ind. This indeed is too plainly the caſe.—Men follow not their *reaſon*, but their *paſſions*, their *inclinations*, and their own perverſe *wills*; and which too often they have cauſe to repent of.

Miſſ. You cannot but have obſerved, that this inclination to evil is often ſo violent, *that men commit all iniquity with greedineſs:* And this is the occaſion of all the wickedneſs which we ſee and hear of,—all the *cruelty*, the *oppreſſion*, the *pride*, the *injuſtice*, the *malice*, the *covetouſneſs*, the *lewdneſs*, the *impurity*, *murders*, *drunkenneſs*, and all other ſins, by which men diſhonour their Maker and themſelves, and are a plague to others;—inſomuch that it is found neceſſary to have ſevere laws made, even by men, to hinder wicked people from hurting one another;—of which laws there would be no occaſion, if *reaſon* had been ſufficient to *govern* men; which ſad experience ſhews it is not; there being too many, whom no *reaſon*, no *advice*, no *proſpect* of *danger*, no *hopes* of *happineſs*, can keep from ruining themſelves and others.

Ind. I confeſs there is truth in what you ſay.——But ſure this is not the caſe of all people.

Miſſ. I muſt tell you,—that the wickedneſs of others ſhews us plainly what all men are by Nature.—All men have the ſeeds of evil within themſelves, which would ſpring up and appear upon every temptation, if not hindered by ſomething more than their own reaſon; and they that are not ſo wicked as others, may be thankful to a *power above*, who reſtrains them.—And your own *heart* and *experience* muſt tell you, that ſuch as are not ſo wicked as theſe we have been ſpeaking of, are forced to ſtrive hard againſt the temptations they meet with before they can follow what their reaſon tells them they ought to *do* or *avoid*;—that they are but too often unwilling to follow the LIGHT of REASON, which God has given them; and too—too often make uſe of it only to *hurt* or *over-reach* one another.—All which ſhews, *that our nature is ſtrangely corrupt*;—ſo that no man can ſay he is free from ſin, or not guilty before God.

Ind. I muſt confeſs, indeed, that, according to my beſt underſtanding, there is truth in every thing you have told me.

Miſſ. Well then, let this truth ſink deep into your heart; for without the firm belief of this, you will never have any true notion of the *goodneſs*, *juſtice*, or *mercy* of God to men; nor will you ever know the value of Chriſtianity.

Ind. But how man, *the creature of ſo holy and good a God*, ſhould come to have a nature ſo *corrupt* and *diſordered*, and prone to evil,—This, indeed, ſurpriſes me.

Miſſ. Far

Miſſ. Far be it from any man to imagine, that a good and holy God, who hateth ſin, ſhould be the cauſe of this corruption of our nature, and of the evil it occaſions;—No,—He made man at firſt *upright*, *holy*, *juſt*, and *good*, and capable of doing every thing that became a reaſonable creature; but how he fell into this wretched and diſtempered condition, you ſhall know in due time.

Ind. But ſince ſin and wickedneſs are diſpleaſing to God, why does he ſuffer ſin and ſinners to be in the world?

Miſſ. You do not conſider, that, all men being ſinners, God muſt either ſuffer ſin to be in the world, or deſtroy the ſinners; that is, all the race of men.—But when you come to know the *Chriſtian Religion*, and what God has done to *cure* this great diſorder of our nature, you will find, that God can take occaſion from the ſins of men to diſplay the greatneſs of his mercy and compaſſion for ſinners;—and you will have reaſon to admire and adore his wonderful *wiſdom*, and *mercy*, and *goodneſs*, to all ſuch as ſhall lay hold on the offers of grace,—as well as dread his juſt diſpleaſure againſt ſuch as deſpiſe his mercy.——And this is one reaſon, that I have taken ſo much pains to convince you of the *corruption of our nature*, and of the danger we are in on this account, that you may have no eaſe in your mind, until you know how to be delivered from ſo bad a bondage, and the fears which ought to attend it.——There is another danger, which we are all expoſed to, and which you ought to know;—and that is, the *power* and *malice* of *evil ſpirits*.

Ind. What do you mean by EVIL SPIRITS?

Miſſ. God has made known to us, that there are creatures, both *good* and *bad*, which we call *angels* or *ſpirits*, and which are ever about us, though we do not ſee them, they having no bodies as we have.—The *good ſpirits* are appointed by God, to take care of his ſervants;—and the *evil ſpirits* are ſuch as have rebelled againſt their Maker, and, having utterly loſt his favour, ſtrive to tempt men to all manner of wickedneſs, that they may be as miſerable as themſelves.—And through *their* temptations the wickedneſs of the world was grown ſo great, that God was provoked at one time to drown all the people of the earth except ONE GOOD MAN, NOAH, and his HOUSHOLD *;—and at another time, to deſtroy ſeveral great towns, SODOM and GOMORRAH, with *fire* from heaven, *for the wickedneſs of them that dwelt therein* †.

Ind. Theſe, indeed, are reaſonable proofs of the power which EVIL SPIRITS may have over wicked men, and of the great danger we are in of being ruined by it.

Miſſ. But it is neceſſary, that you ſhould know theſe things; for whoever is not a *worſhipper* of the only true God, whom Chriſtians ſerve, is a *ſlave* to theſe evil ſpirits, and too often is a *worſhipper* of them, though he

* Gen. vi. 7, 8, &c. † Gen. xviii. 20.

does

does not know it.—When you conſider theſe things, you will have reaſon to be concerned and afraid for yourſelf.

Ind. And ſo indeed I ſhall be, if this is our caſe.

Miſſ. This is, in truth, the caſe of every one who is ignorant of the true God, and of the way of ſalvation which he has revealed to his unhappy creatures, the way by which they may be prevented from ruining themſelves, and loſing that happineſs which he has provided for ſuch as *love* and *obey* him.

Ind. I do moſt earneſtly intreat you, that at your leiſure you would give me an account of the Chriſtian religion, which you ſay is the way God has revealed whereby to ſave all men from ruin.

Miſſ. That I will do, through the favour of God, the next time we meet: In the mean while, remember—what I aſſure you of,—that this life is the time, in which you are to chuſe whether you will be happy or miſerable for ever; 'and that your happineſs or miſery will depend upon 'your embracing or rejecting the offer now made you, by Almighty God, 'of becoming a Chriſtian.' You ought therefore to pray to the GREAT GOD, to enable you to lay hold of this opportunity of being happy.

THE PRAYER.——O God, the fountain of all wiſdom, I moſt humbly beſeech Thee to enlighten my mind, that I may come to the knowledge of Thee, and of thy goodneſs.——Give me a ſerious, an underſtanding, and a religious heart, that as I grow in years, I may grow in grace.——Bleſs all the means of ſalvation which thou haſt afforded me, and *eſpecially this inſtruction*, that it may ſink into my heart, and bring forth in me the fruit of good living, to the honour and praiſe of thy holy name. *Amen.*

DIALOGUE III.

The Proofs of the CHRISTIAN RELIGION.

INDIAN.

I Am come again, Sir, to trouble you ſooner, I believe, than you expected.—You ſaid, *that it was good for me, that I was in fear for myſelf*; I cannot chuſe but be ſo, ſince you told me, 'That my happineſs or miſery 'will depend upon my embracing or rejecting the offer now made me of 'becoming a Chriſtian.'—I own I am not ſatisfied with my preſent condition;—I am convinced by my reaſon, as well as by what you told me, that we *were made to be an honour to the Being that made us*, by living according to that light and reaſon which he hath given us.—For my own part, I fear I have not done ſo; and if he ſhall be diſpleaſed with me, I know not how to help myſelf, or make my mind eaſy.

Miſſ. Aſſure

Miſſ. Aſſure yourſelf,* this is the caſe of every thoughtful perſon, who has no knowledge of Chriſtianity.—And therefore our *great* and *good* Creator, in compaſſion to thoſe unhappy men, who labour under ſuch doubts and fears, has graciouſly pointed out the way by which they may be freed from them; namely, *By embracing the Chriſtian Religion.*

Ind. What does the Chriſtian Religion propoſe to us, to *cure* us of thoſe fears?

Miſſ. I will firſt tell you in ſhort, and afterwards explain myſelf more fully.——In the firſt place, it will lead you to the knowledge of the true God, the Maker of the world, and convince you of his great love for his unhappy creatures, and of his earneſt endeavours to keep them from ruining themſelves. It ſhews us alſo how we muſt anſwer the end for which God made us, and ſent us into the world. It ſets before us the miſerable circumſtances into which we are ſunk by nature, the dangers we are liable to, and teaches us the way to eſcape them. It makes known to us thoſe laws by which God will judge the world, that men may order their hearts and lives accordingly. It ſhews us how we may be reſtored to the favour of God. It gives us all rules neceſſary to make us happy when we die, and promiſes us all neceſſary aſſiſtance to obſerve thoſe rules. It directs us in the courſe of our lives, how we may obtain the pardon of God, whenever we ſhall have been ſo unhappy as to have offended him by our ſins, which we are but too apt to do. It aſſures us, *That God is a bountiful rewarder of all ſuch as ſeek to pleaſe him*†. In ſhort; *Chriſtianity* is the only remedy to cure all the *diſorders*, and *dangers*, and *miſeries*, which we are ſubject to in this life; to ſupport us in the hour of death, and ſecure our happineſs in the future ſtate. In a word; it is the only ſure means, where it is *ſeriouſly* embraced, of *correcting* and *reforming* this world, and leading men to a better.

Ind. This is, Sir, a moſt deſirable account you have given me of the Chriſtian Religion. Will you be pleaſed, as you promiſed, to explain theſe things more fully?

Miſſ. You muſt know then, that we are called Chriſtians, from profeſſing ourſelves to be the diſciples and followers of a moſt holy and divine perſon JESUS CHRIST; who, being the Son of God, was ſent by him from heaven, to make his will and gracious purpoſes known unto men.——In order to this,—He being a pure Spirit, it was neceſſary, that he ſhould take a body like one of ours, that he might be ſeen by, and converſe with men. He therefore ſubmitted to be born of a woman, and he took the ſoul and body of a man, and in that nature He lived among men, and made known to them the things which I have already mentioned to you. Particularly, He gave them a clear knowledge of their Maker; and by his moſt *perfect*, *innocent*, and *holy* life, ſhewed what an excellent creature man was when he was firſt made, before he fell into ſin, and became prone to evil, as he

* Heb. xii. 15. † Heb. xi. 6.

now

now is.——He aſſured them, that He came as a *peace-maker* betwixt God and his rebellious creatures, who by their diſobedience had loſt his favour, and forfeited the happineſs he had prepared for them.——And in order to reconcile them to God, and to the duty and obedience which they owed to him, He brought them this moſt gracious meſſage;—'That all ſuch as be-'came ſenſible of their error and miſery, and were willing to give them-'ſelves up to the Son of God as their Lord and Saviour, ſhould through his 'merits and mediation receive a full and free pardon for all their paſt offences, 'be reſtored again to his favour, and obtain that happineſs which they had 'forfeited by their offences.'

Ind. Theſe are indeed wonderful proofs of the great goodneſs of God.

Miſſ. But then you are to know, that all ſuch as *deſpiſe* this ſurpriſing goodneſs of God, are not only to be deprived of his favour, but are to be puniſhed with *torments* exquiſite beyond all we can now imagine. For you muſt never forget what I told you before, and what JESUS CHRIST has aſſured us of,—'That this ſhort life is only a paſſage to another, which is 'to laſt for ever;' and where every man is to be *rewarded*, or *puniſhed*, according to his behaviour in this world.

Ind. I have not forgot that. But give me leave, Sir, to aſk you one queſtion:—How are you Chriſtians ſure,—that THIS EXTRAORDINARY PERSON was the SON OF GOD, and came from him with this meſſage to men?

Miſſ. It is neceſſary, that every one who intends to be a Chriſtian ſhould have the greateſt aſſurance of it; for on this truth the Chriſtian Religion is founded.——You muſt know then, that this DIVINE PERSON, in order to give men all poſſible aſſurance, that he was what he declared himſelf to be—performed before their eyes ſuch wonderful works, as ſhewed that in him *dwelt all the fullneſs of the* GODHEAD *bodily*.—For example; He healed all manner of *ſickneſs* and *diſeaſes* with a word of his mouth. He gave *ſight* to ſuch as *were born blind*. To ſuch as were *dumb* and *deaf*, he gave the *power of ſpeech and hearing*;—and *He made the lame to walk*. He fed and ſatisfied the hunger of *many thouſands of people* more than once, with a few *loaves* and ſmall *fiſhes*, which they ſaw *multiplied* before their eyes, ſo that *thouſands* were at one time all *eye-witneſſes* of this *miracle*. He commanded the *winds*, the *ſtorms*, and the *ſeas*, and they obeyed his word. He *raiſed to life* thoſe that had for ſome time been dead. He convinced thoſe with whom he converſed, that he knew the very thoughts of their hearts, which none but God can do. Laſtly; the great God himſelf did more than once, by a voice from *heaven*, declare, *That he was his beloved Son; and commanded, that as ſuch he ſhould be heard and obeyed.*

Ind. Indeed theſe are moſt ſure proofs, that this DIVINE PERSON was what he ſaid he was; and that whatever he taught muſt be true.

Miſſ. But I have other evidences to give you, in order to confirm your faith or belief, in this *divine perſon*, and his *meſſage*.——Amongſt many other

other things, which He foretold his followers, this ſtrange thing was one; —That notwithſtanding the wonderful works which he had done before their eyes, his enemies would put him to death; *but that within three days he ſhould riſe again to life.*—Accordingly, after they had treated him with all the evil uſage that *ſpite* and *malice* could invent, they did moſt barbarouſly *murder* and *crucify* him.—*And after three days he roſe again from the dead*, and converſed with his diſciples and followers,—with not leſs than *five hundred* at one time, many of whom lived very long after, and bore witneſs of his reſurrection, at the expence of their lives.

Ind. I ſhould be glad to know ſome more particulars relating to ſo *divine, holy*, and *wonderful a perſon.*

Miſſ. JESUS CHRIST, after having converſed with his diſciples many weeks, and in the ſight of many of them,—*He aſcended into heaven.*—But, before his departure from them, He promiſed them, that *He* and *his Father* would ſend ANOTHER DIVINE PERSON (not in the form or faſhion of a man, but) as a pure ſpirit to *dwell in them*; to *guide* and *comfort*, to *inſpire* them with all truth neceſſary to be known by them, and to enable them, for the confirmation of ſuch truths to others, to do all ſuch mighty works as he had done among them:—Accoraing to which promiſe, ten days after he had aſcended into heaven, THAT DIVINE SPIRIT deſcended upon them after a moſt wonderful manner, and enabled them to underſtand and ſpeak all the languages of the then known world, to which they went in order to carry thoſe good tidings;—whereby we, and many other nations, were brought out of error, ignorance, and darkneſs, into the clear light and true knowledge of *God*, and of *his Son Jeſus Chriſt*, and *of that Holy Spirit*, which enabled them to preach this joyful doctrine to all the world; 'That Chriſt has made our peace with God, if we ſubmit to be governed 'by him, and by his laws, and put our whole truſt in him.'

Ind. Well, Sir, you have given ſome eaſe to my mind.—*I believe*, that what this *Holy Perſon* ſaid muſt be certainly true; and I ſuppoſe all that know theſe things are Chriſtians.

Miſſ. Indeed they are not; and you will not wonder at it, when you conſider what it is that hinders people from being Chriſtians.—There are many who never think of their Maker, or what muſt become of them when they die. Many indeed hear theſe things; but their affections are ſo ſet upon this *world*, its *pleaſures* and *profits*, that they do not lay them ſeriouſly to heart. And too many are ſo fond of their own perverſe ways, to which they have been long accuſtomed, that they ſee not the truth of what is propoſed to them.—Beſides all this, the APOSTLES taught many things which wicked people would not hear with patience: For example; that *murderers*, *drunkards*, *adulterers*, *oppreſſors*, *covetous perſons*, the *proud*, *malicious*, and *revengeful* people, *all lovers of pleaſures more than lovers of God*, —that all ſuch who were guilty of thoſe things, muſt forſake them, in order to become Chriſtians.

Ind. Well, Sir, I am convinced, that notwithſtanding the proofs of the truth of the Chriſtian religion, there might be people who would not become Chriſtians.—But I ſhould be very thankful, if you would let me know, how the Chriſtian religion did prevail at the time the Apoſtles of Chriſt made it known to all nations.

Miſſ. That you ſhall know when you come again to me.——In the mean while, forget not to beg of God to give you an heart always diſpoſed to receive the truth; which you may do in ſome ſuch ſhort prayer as this following.

THE PRAYER.——Merciful God, and Lover of Mankind, enlighten my mind with ſaving faith; enable me to withſtand the temptations of the world, the fleſh, and the devil, and with a pure heart to follow Thee, the only true God, and thy only Son the Lord *Jeſus Chriſt*. *Amen.*

DIALOGUE IV.

The wonderful Succeſs and Progreſs of the Goſpel, when it was firſt preached to the World.

INDIAN.

WHEN I left you laſt, Sir, you promiſed to let me know what followed the DESCENT or COMING *down* of that HOLY SPIRIT upon Chriſt's Apoſtles; and how the Chriſtian Religion was received in the world.

Miſſ. You muſt know then, that when this happened, there were people out of all nations at *Jeruſalem*, the city to which they were come to worſhip the great God*.—Now when all theſe heard the APOSTLES OF CHRIST (who before that time knew no language but their own) declaring the wonderful works of God, in the language of every nation then preſent, they were aſtoniſhed; and being convinced that ſuch men muſt have been divinely inſpired, they therefore gave heed to them, while they declared God's moſt gracious purpoſes—of *mercy*, *pardon*, and *happineſs*, to all ſuch as would *obey* the meſſage he had ſent to them by his Son;—inſomuch that no leſs than THREE THOUSAND embraced the Chriſtian Religion that very day, and FIVE THOUSAND more immediately after; and theſe converts became ſo many *witneſſes* of theſe wonderful things to the ſeveral nations, from whence they came thither to worſhip.—After this the Apoſtles went into all nations, making known this joyful meſſage of God to men,—'That 'he would have all men to be ſaved, and to come to the knowledge of the

* Acts ii.

'truth,

'truth, or the Chriſtian faith;—that he was ready to be reconciled to all ſuch 'as had *offended* him; and that he would make them happy for ever, if they 'would be perſuaded to *forſake* their evil ways, believe in Jeſus Chriſt, and 'be *governed* by ſuch rules as he had given them.'—So that, in all nations, all ſuch perſons as were truely concerned for themſelves, and diſpoſed to receive the truth, became Chriſtians; and very great was their number everywhere.—And indeed Chriſt himſelf foretold it would be ſo;—though at that time it ſeemed the moſt unlikely thing in the world,—that all nations ſhould receive a religion oppoſed by their RULERS and PHILOSOPHERS, upon the preaching of *a few* POOR STRANGERS, who had no worldly *power*, *riches*, or *learning*, to induce people to *believe* and *follow* them; and who at the ſame time required all men to forſake the *cuſtoms* and *religion* of their forefathers, to embrace the ſalvation propoſed by this divine meſſenger Jeſus,—to reſtrain their appetites, and govern their paſſions,—to leave their impious ways of living,—and to lead ſober, honeſt, and good lives,—and to ſuffer death, rather than deny the truths they told them:—Now, does not the *miraculous ſucceſs* they met with in propagating ſuch a religion, under ſuch circumſtances, demonſtrate it to be the work of the GREAT GOD?

Ind. Pray will you inform me how I may be ſure that theſe MIRACLES were perſormed by the APOSTLES of Chriſt?

Miſſ. The MIRACLES recorded in the *New Teſtament* recommend themſelves to our belief upon many accounts.——They were wrought by perſons who appealed to God, and declared *beforehand* that they *would* perform them.——They were performed in a *publick* manner, and by perſons known to be of a low condition, deſtitute of *great friends* and *powerful patrons*.——They were wrought in a learned age, before *enemies*, or *unbelievers*, who were not eaſily to be impoſed upon, or deceived.——The writers of the New Teſtament, when they relate the miracles, often name the *time*, the *place*, the *occaſion*, the *diſeaſes* that were removed, the *perſons* healed or raiſed from the dead, the *perſons* who were preſent, and the things that were ſaid and done, by *friends* and *foes*, on the occaſion, giving men a fair opportunity to enquire into the facts, and to diſprove them if they were able.——Theſe MIRACLES were wrought for no worldly advantage, but, on the contrary, ſubjected the APOSTLES of our bleſſed Lord to many *injuries*, *afflictions*, *perſecutions*, and cruel *deaths*.——*They* were wrought in confirmation of doctrines good and uſeful to mankind, and were intended to deſtroy all *atheiſm*, *idolatry*, *profaneneſs*, and *immorality*.——*They* prevailed upon many people to quit the religion in which they had been educated;—to forego *eaſe* and *pleaſure*, and *worldly* conveniencies, and to leave their *friends*, *relations*, and *country*, and to ſuffer all kinds of temporal evils, and often the loſs of life itſelf.——Theſe *miracles* were likewiſe atteſted by proper witneſſes.—The *diſciples* of Chriſt *ſaw* the miracles of their *Maſter*, and *died* in confirmation of the truth of *them*, particularly of his RESURRECTION from the dead.——*They* were *foretold* ages before by the PRO-

PHETS, that they were *ſuch* miracles as the *Jews* expected, and had reaſon to expect from their MESSIAH, when he did appear.——*Laſtly*, The *perſons* whoſe miracles are recorded in the Goſpel, *foretold* many events, ſome of which did not come to paſs till a conſiderable time after the books of the New Teſtament were written, and the writers themſelves were dead.—— And this is a ſtill ſtronger confirmation of the truth and certainty of the miracles related in thoſe books.

Ind. Pray, Sir, what became of theſe APOSTLES after this?

Miſſ. As they had taught all others to ſuffer death, rather than deny the truths which they had received from GOD *by Jeſus Chriſt*, ſo moſt of them laid down their lives for thoſe truths they had preached.— But, before they ſuffered, they appointed *others* to ſucceed them in publiſhing theſe truths to all nations;—by which Chriſtianity has continued unto this day;—and, we are aſſured by Chriſt himſelf, will continue unto the world's end.—And a very great change for the better has been made in all nations where it has been received.

Ind. You will oblige me, if you will let me know, in what the world is become better by this religion?

Miſſ. In the firſt place, it gave the thoughtful and penitent ſatisfaction how their ſins might be forgiven, and their perſons accepted and ſaved by a righteous and holy God.—They who then embraced the Chriſtian religion profeſſed, *that they were ſtrangers in this world*, and therefore looked upon this life only as a journey to a much better, which they expected after death. This made them content with any condition, which God ſhould think fit to place them in. This kept them from being covetous, or over-much concerned for the things of this world. They believed, that if they were *poor*, or in *miſery*, God would abundantly make up in the *next* life, what was wanting, or they had ſuffered *in this*.——Their great rule given them by Chriſt was this; 'THAT THEY SHOULD DEAL WITH ALL 'OTHERS, AS THEY THEMSELVES WOULD DESIRE TO BE DEALT WITH.' This made them very juſt in all their actions, and careful not to *wrong* or *oppreſs* any perſon. *Defrauding*, *cheating*, and *lying*, were not ſo much as known among them. Their religion obliged them to be at peace with all men as much as poſſible; ſo that *quarrels*, and *wars* and *murders*, they utterly abhorred. On the contrary, they were *kind* and *compaſſionate* even to their enemies; never returning evil for evil. They had always a tender compaſſion for ſuch as were in want, or in miſery; *cloathing the naked*, *feeding the hungry*, and *lodging the ſtranger*, according to their ability. As to themſelves, they were exceeding *ſober* and *temperate*, not given to *gluttony* or *drunkenneſs*, which they knew God would be highly diſpleaſed with. They were *chaſte* and *modeſt*, both men and women; all kept ſtrictly to their own wives and huſbands, as God hath appointed, who had declared, that no *adulterer* or *whoremonger* muſt hope for heaven or happineſs. And then, in their ſtricteſt conformity to theſe rules of uprightneſs, they humbly acknowledged

knowledged their many failings, and great unworthineſs; and laſtly, they ſuffered all manner of torments, and even death itſelf, rather than they would renounce the religion which they had embraced, on a full conviction that it came from God.

Ind. Indeed, Sir, this is a moſt wonderful account of thoſe who firſt profeſſed the Chriſtian Religion. One cannot ſurely imagine, that ſuch good men ſhould have any enemies.

Miſſ. But indeed they had, and very many; for thoſe EVIL SPIRITS, which I told you of before, tempted all ſorts of wicked people to deſtroy them, and their religion, if poſſible; and would certainly have done it, but that the great and all-powerful God hindered it; and cauſed, that *the more it was perſecuted, the more it increaſed.* All ſuch as had been brought up in any other religion, became their mortal enemies, eſpecially ſuch as worſhipped *idols, falſe gods,* or *evil ſpirits,* which the greateſt part of the world then did, and too many do to this day. Beſide theſe, men of wicked lives hated and perſecuted thoſe who profeſſed the Chriſtian Religion, becauſe they declared, that God would moſt ſurely call them to an account, and adjudge them to a miſery that would never end, if they did not forſake their ſins, and lead better lives. On theſe, and on many other accounts, Chriſtians were every-where perſecuted, and vaſt numbers were moſt barbarouſly murdered; which grievous ſufferings they patiently endured, in a full aſſurance of a better life, which God, who cannot deceive them, had promiſed.

Ind. Pray, Sir, are Chriſtians ſtill uſed after this cruel manner?

Miſſ. No:—For in time the KINGS and PRINCES of the world became Chriſtians; and, when they favoured and protected that religion, their ſubjects followed their example, though it was not always in order to ſave their ſouls, but for other unworthy and worldly ends. And it was then, that many began to call themſelves Chriſtians, who in their hearts and lives were far from being ſuch:—By which *Chriſtianity* became extremely corrupted, and men outwardly profeſſed the Chriſtian Religion, at the ſame time as they lived in thoſe ſins, which it forbids on pain of damnation.—— Notwithſtanding this, the Chriſtian Religion, where it is truly profeſſed, is ſtill the ſame; and is the only method of reſtoring men to the favour of God, and bringing them to the happineſs which we all wiſh to enjoy.—— We have the ſame juſt and holy God to worſhip, that thoſe *firſt Chriſtians* had; a God who loveth the *good* and *pious*, and *hateth* the *wicked*; who will moſt ſurely call all men to an account, judge them according to their works, and reward or puniſh them as they have deſerved. And we have the ſame Jeſus for a Saviour, who is able to ſave us to the uttermoſt; ſo that every man who has any concern for himſelf, and would eſcape the anger of an offended God, will not only be a Chriſtian in name, but in good earneſt will live as a true Chriſtian ought.

Ind. I moſt heartily thank you, Sir, for this account you have given me of the Chriſtian Religion. Now; one would hope, that, if our people knew

knew theſe things, they might be prevailed on to become Chriſtians, as eaſily as thoſe nations were who firſt embraced Chriſtianity.

Miſſ. We may wiſh and pray for this;—but there are ſome reaſons, which you may know hereafter, that, we fear, may for the preſent hinder ſo general a converſion and bleſſing to your people; but a time will certainly come, when you will all know and worſhip the true God, the Maker of Heaven and Earth, *and his* ONLY SON, *whom he has ordained to be the judge of the living and the dead.* In the mean while, take you care for yourſelf, and beg of God that you may not loſe the favour which is offered you at this time by me, one of his unworthy ſervants.

Ind. I hope I ſhall do ſo, and ſhall not forget what you have ſaid to me, at this time. And I believe I ſhall very ſoon wait on you again for your *further* inſtruction.

Miſſ. In the mean time, join with me in the following prayer:—

THE PRAYER.——O Lord Jeſus Chriſt, who at thy firſt coming didſt ſend thy meſſenger *John the Baptiſt* to prepare thy way before Thee, grant that the Miniſters of thy holy word may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt;—that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt, with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

DIALOGUE V.

Objections againſt the bad Lives of Chriſtians anſwered.

MISSIONARY.

I Expected, as you promiſed, to have ſeen you ſooner. Has any thing extraordinary hindered you from coming to be further inſtructed?

Ind. Why truly, Sir, ſince I was with you, I have met with ſuch diſcouragements as have given me great doubts and ſcruples, and had almoſt made me reſolve againſt troubling you any more.

Miſſ. I ſhall be exceeding ſorry, if any thing ſhould make you do yourſelf ſo great an injury.—Pray, what are the *diſcouragements* you have met with?

Ind. I will tell you the truth. After I had parted with you, upon what you had ſaid to me, I told our people, that I had ſome thoughts of becoming a Chriſtian; for that I had met with one who had convinced me, that my condition at preſent was not ſo ſafe as I imagined, and that I ſhould certainly loſe the greateſt happineſs which the heart of man can deſire, if I refuſed, now it was offered me, to be inſtructed in the knowledge of myſelf, and of the true God, and how to live and die in his favour.—I told them alſo, that you

you aſſured me, from the mouth of God himſelf, that every man after death will certainly be happy or miſerable for ever; this ſhort life of ours being only a time of trial, and a paſſage to a ſtate of happineſs or miſery, which is to laſt for ever.—I told them moreover, that Chriſtians were aſſured, *that God had appointed a day in which he would judge moſt righteouſly, even all that have ever lived in this world;—and that ſuch as had ſerved and obeyed God would be happy for ever; and ſuch as had led wicked lives, and did not repent of and amend them, ſhould be puniſhed with everlaſting fire:*—And that, in order to this great account and judgment, God has given us, and all men, *reaſon*, whereby to know good from evil, that they might chuſe the one, and refuſe the other:—But that, beſide this, he had given unto Chriſtians, by HIS OWN SON ſent from heaven, a revelation of his will, which if they embrace, and, according to that revelation, if they repent of their ſins, and believe in this Son of God; and walk according to the holy rules he has given them, they ſhall be made partakers of happineſs with him for ever. Then I told them, that, for my own part, I was perſuaded of the truth of all this; which I thought then all Chriſtians believed as ſurely as any thing they ſee with their eyes.

Miſſ. And ſo, I aſſure you, all *true Chriſtians* do. But what did they ſay againſt your purpoſe of becoming a Chriſtian?

Ind. Though I am almoſt afraid to tell you, yet I muſt do it, both to eaſe my mind, and to know whether any thing can be ſaid to their objections.——In the firſt place, they made a jeſt of my purpoſe; but I told them, that if what I had been taught was true, as I did believe it was, it concerned me ſo much, that I ſhould not be laughed out of my intention.—Then they told me plainly,—the Chriſtians would have you believe what they do not believe themſelves. For is it likely, that people, who are fully perſuaded of ſuch things as they tell you, would lead ſuch lives as they commonly do?—What, ſaid they, does it ſignify to know the God which they worſhip, and the good rules he has given them, if thoſe rules are not able to make them better than other people?—Are they not as careleſs, as if they were ſure that nothing is to be feared or hoped for after this life?—You may be certain, that if Chriſtians did really believe what they told you, there would not be a wicked man among them; and yet many of them are as bad, if not worſe, than thoſe who know nothing of the religion they pretend to, or of the *happineſs* or *miſery* they ſpeak of.—Are not the ſame wickedneſſes ſeen among them, as among the worſt of us?—They make no conſcience to *cheat* and *defraud* even one another: And where they have power, they *oppreſs* without pity.—*Whoredom* and *drunkenneſs*, *falſeneſs* and *deceit*, *lying*, *curſing*, and *ſwearing*, and calling upon the God they worſhip to *damn* each other, upon every fooliſh occaſion;—theſe and many others are the crimes common among theſe very people, who tell you, that the great God will call all men to an account, and reward or puniſh them according to their works.—Can you think that they themſelves believe this?

Miſſ. Well,

Miſſ. Well, what anſwer did you give them?

Ind. Why, indeed, I gave them no anſwer. I conſidered, that what they ſaid had too much truth in it; and I held my peace, and doubted with myſelf, whether I ſhould trouble you any more or not.

Miſſ. I hope, however, that you will change your mind, when you have heard what we have to ſay to theſe objections.——In the firſt place, all good Chriſtians know this, and are grieved to ſee how much the Chriſtian Religion muſt ſuffer by the bad lives of ſuch people, by whoſe evil doings the name of God and of Chriſt is blaſphemed.——However, ſuffer not yourſelf to be too ſoon diſcouraged; nor judge of our religion by the diſorderly lives of theſe people you have mentioned;—for, aſſure yourſelf, that all are not true Chriſtians who go under that name. There are too many who live in a ſhameful ignorance both of the *truths* and *duties* of Chriſtianity; and will not be at any pains to conſider the religion they profeſs, nor the ſad danger they themſelves are in. And many there are, who have been inſtructed in the way that leads to everlaſting happineſs; but the *cares* of this world, the *deceitfulneſs* of riches, or the *love* of worldly pleaſures, have blotted the remembrance of the truths they had learned out of their minds. —Nay, there are too many, who even ſtrive to forget ſuch truths, becauſe they condemn their ungodly lives. They therefore endeavour to caſt off all fear of God, and provoke him to give them up to a mind void of judgment, to commit all iniquity with greedineſs.——Laſtly; *Many profeſs to know God, but in their works do deny him.* Theſe, and all ſuch as theſe, are an abomination in the ſight of God, and a grief to all true Chriſtians.

Ind. But you know, Sir, that theſe will take it ill, if they are not called *Chriſtians.*

Miſſ. They will ſo; but that is, becauſe they think it a name of *credit* and *reſpect* in the place where they live; and they content themſelves with the name, without thinking ſeriouſly what it is to be a Chriſtian.

Ind. Since ſo many go under the name of *Chriſtians*, and are not ſuch, how ſhall we know who are true Chriſtians?

Miſſ. The God whom Chriſtians worſhip hath given them a rule, by which every one may know who are true Chriſtians.—The rule is this:—'LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART 'FROM INIQUITY*.' Whoever does not do ſo, is no true Chriſtian in the account of God; and they, and they only, are true Chriſtians, who not only *believe* the truths, but alſo *obey* the laws, of the Chriſtian Religion:—That is, ſuch as *love* the God that made them with all their hearts, and *fear* to diſpleaſe and offend him;—who *love, obey*, and *truſt in*, Jeſus Chriſt his *Son*, their *Saviour* and their *Lord*; and bring forth the fruits of the *Holy Ghoſt* in all kinds of goodneſs, righteouſneſs, and truth;—and laſtly; ſuch as, having always a conſcience void of offence towards God and men, dare not for all the world be guilty of thoſe vices which you juſt now mentioned.

* 2 Tim. ii. 19.

But

But then, that you may not be offended with the infirmities, faults, and failings, of thoſe that are even *good* Chriſtians, you muſt remember what I have already often told you, concerning the weakneſs and corruption of human nature. For the beſt of Chriſtians are men of like paſſions with others, and may, through the weakneſs of their nature, or for want of conſideration, be ſometimes overtaken in a fault, of which they afterwards truly repent. But a true Chriſtian will not, cannot *live* or *continue* in any *known* ſin, or bad way of life.

Ind. Pray then, good Sir, what anſwer ſhall I give to our people, who, to be ſure, will endeavour to diſſuade me again from hearkening to your inſtructions, by ſuch arguments as I have already mentioned?

Miſſ. Aſk them whether THE GREAT GOD has not given every one of them *reaſon* and *underſtanding*, in order to judge betwixt good and evil?—Surely they will not ſay, that *reaſon, the good gift of God*, is in fault, when many of their own people do ſuch wicked things as their reaſon forbids and condemns. No more ought they to blame the Chriſtian Religion, becauſe ſome that call themſelves *Chriſtians* lead ſuch lives as are a reproach to Chriſtianity.

Ind. It may be, they will tell me, that if neither *Reaſon* nor *Chriſtianity* can keep people from being wicked, I need not be at the pains of learning the Chriſtian Religion, or hearkening to reaſon.

Miſſ. Well then, I will ſhew you in a few words, that of all means the Chriſtian Religion is moſt likely (*even better than reaſon itſelf ever can be in its preſent ſtate*) to make men wiſe and good unto their ſalvation and happineſs.——*Firſt*; Your nature is corrupt, and prone to evil; and experience convinces you, that your reaſon alone cannot mend and cure this corruption;—but the Chriſtian Religion, where it is ſincerely embraced, will moſt ſurely do this.——*Secondly*; Your reaſon will indeed accuſe and condemn you when you do amiſs, but cannot give you any certain aſſurance of God's pardon;—but the *Chriſtian Religion* will ſhew you a ſure way to be *forgiven*, and *reſtored* to the favour of your Maker, whenever you have offended him.——*Thirdly*; We are but too apt to think every thing very reaſonable to which we have a great inclination; and this is the occaſion of very much *evil* and *miſchief* in the world, when men make *their own will the meaſure* of what they ought to do;—but the Chriſtian Religion, and that only, will inform you what is right in the ſight of God, and what you muſt do on pain of his moſt ſevere diſpleaſure.——*Laſtly*; Your reaſon cannot inform you what will become of you when you die;—but the Chriſtian Religion can aſſure you, as I have ſhewn you already, that ſuch as live according to the rules of that religion will be happy for ever; and that ſuch as do not ſo ſhall be moſt unhappy and miſerable. And this will be a very powerful means of obliging you to live as becomes a good Chriſtian.

Ind. Sir, I do moſt heartily thank you. You have given me great eaſe of mind; and I hope I ſhall meet with no more ſuch diſcouragements from

hearing your inſtructions. But ſome few things I have to aſk you, for the confirmation of the truths I am to believe.

Miſſ. Come when you will, I ſhall be ready to inſtruct you. And may God bleſs my endeavours with ſucceſs; and do you pray for yourſelf in the following words:—

THE PRAYER.——Lord, the frailty of man without Thee cannot but fall: In all temptations, therefore, I beſeech Thee to ſuccour me, that no ſin may ever get the dominion over me.—Give me a ſalutary dread of the corruption of my own heart;—make me truly ſenſible of the end of ſin, and mindful of my own infirmities;—make me afraid of thy judgments, and give me grace and ſtrength to break my bonds;—correct me in mercy when I go aſtray;—make me ever mindful of my latter end, and fix in my heart a lively ſenſe of the happineſs and miſery of the world to come. *Amen.*

DIALOGUE VI.

The Holy Scriptures both neceſſary and ſufficient for the Salvation of Man.

INDIAN.

YOU have convinced me, Sir, that our reaſon alone is not ſufficient to make known to us the things which you ſay are moſt ſurely believed among Chriſtians:—That *reaſon* cannot tell us—with what *worſhip* the great God will be pleaſed, nor give us any certainty of the *happineſs* or *miſery* of the life to come; which to be ſure makes men leſs concerned how they lead their lives here. You have told me, and I am convinced of it, that our reaſon alone cannot aſſure us *upon what terms* the GREAT GOD will *pardon* us, when we have offended him, as all men are apt to do; and we all know and feel, how hard it is even to follow what our reaſon tells us we ought to do.—*Of what uſe then is reaſon to us?*

Miſſ. Of very great uſe, moſt certainly.—It will keep you from being impoſed upon, when any thing is propoſed to your belief, as coming from God;—you will be able to judge whether you have ſufficient proof to receive it as ſuch:—And then, if you find you have, your reaſon will convince you, that it muſt be neceſſary for your happineſs, becauſe a God of truth and goodneſs cannot deceive his creatures, or require any thing of them but what muſt neceſſarily be for their good.

Ind. It is on this very account, Sir, I am now come to you, not only to learn from you, by what other ways God has made his will known unto Chriſtians; but to enquire whether thoſe ways be ſuch as no man of common ſenſe and reaſon ought to call in queſtion.

Miſſ. I hope I ſhall give you all the ſatisfaction in thoſe things, that unprejudiced reaſon can deſire. You will remember then what I told you before,

before;—that the great God, in compaſſion to his poor bewildered creatures, ſent his own Son to let them know how far they were departed from the ways of reaſon and truth; and that they would be for ever miſerable, if they did not return to the duty they owed their Maker:—And, laſtly; that *God was in Chriſt reconciling the world unto himſelf*, and would pardon mankind upon condition of their *faith* in him, their *repentance* and *future obedience*.—I told you alſo, that he gave them ſuch evidences, that this meſſage came from God, as could not be juſtly called in queſtion by any man, and, among the reſt, this very extraordinary one:—He declared, and his enemies knew it,—*They will put me to death, and after three days I will riſe again from the dead*; which alſo came exactly to paſs.

Ind. I do remember all this. But how can you be ſure that this was really ſo, it being ſo very long ſince theſe things were done?

Miſſ. You yourſelf ſhall judge. You muſt know then, THAT DIVINE PERSON, when he was on earth, appointed ſeveral *perſons* to be *witneſſes* of every thing which he *did*, *ſaid*, *taught*, or *ſuffered*; and that the moſt neceſſary of theſe things were put in writing, and publiſhed by ſome of them, even at the time when great numbers were alive, who had been witneſſes of his words and actions, and while his enemies, who had put him to death, were alſo alive; and yet no one charged them with having written any thing that was not true.—Now, *theſe writings* we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

Ind. But how are you ſure, that theſe people did ſet down in writing that meſſage of God to men, and all other things, juſt as THAT DIVINE PERSON had done and told them?

Miſſ. We are well aſſured they did ſo; becauſe they were directed and aſſiſted to write thoſe things by God himſelf, *who bore them witneſs, by ſigns, and wonders, and miracles, and other gifts of the Holy Spirit, that he was with them* *.—And they were themſelves ſo well convinced of the truth of what they had written, and what they taught, that they choſe to ſuffer any death, rather than be ſilent or deny what they had *ſeen* with their *eyes*, and *heard* with their *ears*.

Ind. Pardon me for aſking you one queſtion more:—How can you be aſſured, that thoſe writings, which you now have, and call the Holy Scriptures of the NEW TESTAMENT, are the very ſame which thoſe perſons, who converſed with Chriſt, did then write? May not they have been altered ſince that time?

Miſſ. We have this aſſurance, that they are the very ſame, and that they have not been altered:—THOSE WRITINGS were *copied* at that time by many Chriſtians, and *carried* with them into divers countries, and diſtant nations, which had no knowledge one of another, and were put into their ſeveral languages; and they all continue to be the ſame in *ſubſtance*, wherever they are found, to this day.——And that theſe *facts* were ſo as they are

* Heb. ii. 4.

reported to us, we have the credible relation of thoſe who were EYE-WITNESSES of them, and who approved themſelves to be faithful *hiſtorians*, *lovers of truth*, even where it ſhewed their own great weakneſſes; delivering all things plainly and naturally, without any the leaſt appearance of diſguiſe.—They mentioned *theſe facts* with all the circumſtances of *time* and *place*, and ſo ſoon after the death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, would have been *then* contradicted:—*They* publiſhed theſe relations in the country, where theſe mighty *wonders* and *miracles* were performed; and at a time when their very profeſſion lay under the ſevereſt reproach;—when *they* were ſo far from even the remoteſt proſpect of advantage, that they were ſure of *perſecution*, and an ignominious and cruel *death*; which they might have *avoided*, if they could have prevailed upon themſelves to be *ſilent*, or even *prevaricated* in the leaſt degree. The *commands* they preſcribed were *contrary* to the prevailing *paſſions* and corrupt *affections* of mankind;—the *rewards* they promiſed were, for the moſt part, to be *enjoyed* in another world, and therefore would not have prevailed much, without the ſtrongeſt evidence of their being *divine*:—And yet this GOSPEL OF SALVATION was *received* and *believed* by the world, though it was preached at firſt by *mean inſtruments*, and, for the moſt part, *unlearned* men, who had neither *eloquence* to recommend, *power* to force, or *riches* to bribe their followers. And what could all this be aſcribed to, but to the *mere truth* and *evidence* of its divinity, and to the mighty power of God?——Beſides all this, from that very time to this, there was alſo ONE DAY IN SEVEN appointed, and very ſtrictly obſerved by Chriſtians, on purpoſe, amongſt other things, to read theſe *ſcriptures* in public, and to keep up the *memory* of theſe things which I have told you of; ſo that if any body had attempted to *add* or *alter* any thing of moment, it would have immediately been taken notice of by all good Chriſtians.

Ind. Indeed, Sir, a man muſt be very unwilling to believe theſe things who will not be ſatisfied with this account of the truth of theſe writings; eſpecially, if they contain nothing but what is highly worthy of the great God to command his reaſonable creatures.

Miſſ. That you will be convinced of, when you come to know what he has commanded them to believe and do.

Ind. But is it true, Sir, that Chriſtians themſelves are not agreed about them?

Miſſ. Pray, conſider,—that as long as men have *corrupt hearts*, and different *capacities*, and *inclinations*, and *intereſts*, they will differ with one another, not only in what concerns Chriſtianity, but in all other matters.—But aſſure yourſelf, that all Chriſtians are agreed in theſe neceſſary things; that theſe Scriptures are the VERY WORD AND WILL OF GOD, being the revelation of his Holy Spirit.

Ind. In what is it then that they differ among themſelves?

Miſſ. Some *differ* about *words* only, and often about matters of no great moment.—Many are of a contentious ſpirit, and exerciſe their wits about

fooliſh

*fooliſh queſtions, which miniſter ſtrife**, rather than the deſign of God in his word, which is to ſave us from ruin. Many take upon them to be *teachers of others, without underſtanding what they ſay, or whereof they affirm*†: Many will *expound* the Scriptures as will beſt ſuit with their own private opinions or corrupt ways, inventing ways of ſerving God, which he has not commanded. And laſtly, too many are brought up in groſs ignorance, and either are not permitted, or will not be at the pains, to ſee and know the truths which concern their ſalvation. Theſe and many ſuch are the cauſes of Chriſtians differing amongſt themſelves. But be aſſured of this, that an all-wiſe and good God can make *theſe very differences* ſerve moſt bleſſed ends, —*his glory* and the *good* of his choſen and faithful ſervants;—for *by theſe* he *tries* their faith, whether they will give credit to his word, or to the deluſions of thoſe evil ſpirits, which lead the ſimple into error.—*By theſe* he makes his true ſervants more careful of their ways, and to place their whole dependance upon him, and his grace, which they therefore pray for more earneſtly. Laſtly; *theſe differences* have had this good effect, that foraſmuch as all parties of Chriſtians do acknowledge theſe Scriptures to be from God, they have ever been jealous of one another, that nothing be *added, omitted,* or *altered,* by any party of Chriſtians.—And remember what I tell you for a certain truth, that the *differences* amongſt Chriſtians are not always of ſuch a nature as to *deprive* men of God's favour. For he knows all our hearts, and the reaſons of men's miſtakes; and no doubt will pity and pardon ſuch errors and miſtakes as are not wilful, and do not plainly tend to deprave their own manners or the lives of other people.

Ind. I have only one favour more to aſk you concerning theſe Scriptures: *What is the great uſe and neceſſity of them?*

Miſſ. In the firſt place, *They* are graciouſly given by God to ſupply the defects of our reaſon, and to hinder us from abuſing and perverting that great bleſſing and gift of God, which, through our luſts and paſſions, we are but too apt to do, to the hurt of ourſelves and others.——In the next place, be aſſured, that you can have no full and true knowledge of the GREAT GOD, or of his *will* and *purpoſes*, and *gracious deſigns*, but from his own *Son*, and from what *He* has made known to us in theſe ſcriptures‡.——By theſe Scriptures, as in thoſe of the Old Teſtament, wherein holy men *ſpake* and *acted, as they were moved by the Holy Ghoſt*, we learn—how *ſin* and *wickedneſs*, *ſickneſs*, *miſeries*, and *death* itſelf, came into the world;—and how men loſt their innocence, and forfeited that happineſs for which God made them. And in the Scriptures we have alſo a moſt particular account, how God, in mercy to his unhappy creatures, in his own good time, ſent HIS OWN SON, to ſhew poor ſinners their miſerable condition;—to deliver them out of it;—and, by a moſt wonderful way, as I ſhall ſhew you hereafter, to reconcile God to them, and them to God. And in order to awaken all who come to the knowledge of theſe things, and engage their attention to them, theſe

* 2 Tim. ii. 23. † 1 Tim. i. 7. ‡ Matt. xi. 27.

Scriptures

Scriptures give them the utmoſt aſſurance, that God has prepared for them who believe in his Son, and are willing to receive ſalvation at his hands, and who make this appear by loving him, and obeying his commands, an happineſs which paſſeth man's underſtanding; and that ſuch as will not regard theſe things, ſhall be miſerable for ever. And foraſmuch as, in the iſſue, this happineſs and miſery will depend upon men's good or bad behaviour in this life,—theſe Scriptures contain that law by which God has determined to judge the world, that all men may order their lives accordingly. They teach us what ſervice is due from reaſonable creatures to their Maker;—how we muſt live ſo as to pleaſe him;—what is truly juſt, and good, and acceptable to his Divine Majeſty; as alſo, what is wrong, and what he has forbidden upon pain of his everlaſting diſpleaſure. They contain many wonderful examples of God's care of thoſe that love and obey him, and of his diſpleaſure againſt ſuch as neglect or deſpiſe his commands. In ſhort, theſe Scriptures are a moſt *invaluable* bleſſing, without which we ſhould be ignorant of thoſe things that are of the greateſt concern to the glory of the great and eternal God, and our own everlaſting welfare.

Ind. Well, Sir, you have raiſed in me a very great deſire of knowing more of theſe Scriptures, which contain things wonderful and unknown to us indeed.

Miſſ. You muſt give God the thanks for that deſire, if it be ſincere. I can only ſpeak to your *ears*; it is God alone that can ſpeak to your *heart*.—Forget not, therefore, to beg of him to make himſelf and his will known to you, and to bleſs the endeavours of ſuch as deſire to inſtruct you in the ways of truth and happineſs.

THE PRAYER.——Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our learning; grant that I may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that, by patience and comfort of thy Holy Word, I may embrace, and ever hold faſt, the bleſſed hope of everlaſting life, which thou haſt given me in my Saviour Jeſus Chriſt. *Amen.*

DIALOGUE VII.

An Account of the FALL *of* MAN, *and what followed thereupon, till the Coming of Chriſt.*

INDIAN.

YOU aſſured me, Sir, when I was laſt with you, that God had made known to you many things, which our reaſon cannot account for:—I am now come to put you in mind of one difficulty, which I beg you would explain to me:—How man, the creature of an holy and good God, came to have ſuch a ſtrangely diſordered nature, and ſo prone to evil?

Miſſ. I am

Miſſ. I am obliged to do ſo; for, without the knowledge of this, you can have no true notions of the *juſtice*, and *mercy*, and *goodneſs* of God.——What therefore he has made known to us in the Holy Scriptures, is,—That after he had made this world, and all things in it, in ſix days, and that he might have creatures capable of praiſing him for his wonderful works, he made one man and one woman, called ADAM and EVE, *determining to make of one blood all nations of men to dwell upon all the face of the earth**; all which are the offſpring of that one man and woman. He has alſo made known to us, that theſe *two perſons* were at firſt made after the likeneſs of their Creator, being endued with reaſon in perfection, and other heavenly gifts. We learn alſo, that theſe our *firſt parents*, being thus made *perfect* and *good, and capable of living for ever*†, were placed in an happy ſtate called *Paradiſe*, with a promiſe of life and happineſs, as long as they continued obedient to their Maker's commands. Now, theſe *two perſons* were in a ſtate of trial and probation, as we all are at this day, though in a manner quite different from ours:—For *they*, coming out of their Maker's hands *perfect*, that is, endued with clear and ſtrong apprehenſions of their indiſpenſible obligation to perform all the great points of morality, could not well be ſuppoſed to lie under any temptation of violating that chief part of their duty. It was therefore neceſſary, *that ſome other* TEST, ſuitable to the place and circumſtances they were in, ſhould be required of them, to prove what was in their hearts; and whether they would chuſe, under the moſt tempting offers, to break an expreſs commandment of GOD, their CREATOR, PRESERVER, and GOVERNOR, *even though the reaſon of ſuch a commandment was not made known unto them.—A poſitive injunction*, of this kind, God was pleaſed to give them; at the ſame time enforcing their obedience to it, by threats of a moſt dreadful *penalty*, if they ſhould ever tranſgreſs it.——And we are to conſider the command given to *Adam* concerning the forbidden tree, not as if God only ſpoke concerning *that*, but he herein commanded him this one thing,—OBEY MY VOICE:—That is, you are to do whatever I ſhall declare to be the duties of your life:—For it was neceſſary that man ſhould obey the Divine Being, and never be left to his own guidance, but to be always kept in the hand of God's counſel.——How long *our firſt parents* continued in their duty, *we are no-where told*; but at length, by yielding to the temptation of an evil ſpirit, and not regarding the command of their Maker‡, they did *fall* from that holy and happy condition they were in; and by that moſt grievous crime (for ſo it appears by the puniſhment a moſt righteous God inflicted on them for it) they highly diſpleaſed their Maker, who left them to themſelves; and, having loſt their innocence, and that image of God in which they were created §, their nature became ſadly changed for the worſt.—And the children which they afterwards begot, being born of ſinful parents, became, even like their

* Acts xvii. 26. † Wiſd. ii. 23. ‡ Gen. iii. § Gen. v.

parents,

parents, diſobedient, and prone to evil, as you ſee they are at this day: All which theſe FIRST PARENTS OF MANKIND brought upon *themſelves* and their *poſterity*.——It was thus that *ſin*, and *evils* of every kind, and *death at laſt*, entered into the world, as the juſt puniſhment of their diſobedience to the commands of God; by which *all right* to his free promiſe of eternal life and happineſs was *forfeited* and *loſt*.

Ind. This is indeed a plain account how ſin and wickedneſs entered into the world; and we ought to believe it to be a juſt account, ſince God has made it known to you in his revealed will.

Miſſ. As to the corruption of our nature, and the ſin that does ſo eaſily beſet us, your own experience will convince you of the truth of it; and no other reaſonable account can be given how it came into the world. And you will learn, by what followed this act of diſobedience, how diſpleaſing to God it was, and the puniſhment it deſerved.

Ind. Will you be ſo kind as to let me know what followed this ſad calamity?

Miſſ. You will eaſily conceive how miſerable the condition of theſe our *firſt parents* was now become:—They knew that they had *failed* in their duty to their Maker; their *reaſon* could not inform them how to help *themſelves*:—The *loſs* of their innocence, and of their Maker's favour;—their *forfeiture* of the happineſs they had enjoyed, with their dreadful *apprehenſions* of that death which was threatened;—the *ſenſe* of theſe things would moſt certainly have overwhelmed them, had not the goodneſs of God immediately interpoſed to keep them from deſpair. For though his perfect holineſs could not but *hate* the ſin, yet his goodneſs *inclined* him to have compaſſion on the ſinner; and from thence he took occaſion to make known another of his moſt glorious perfections, HIS INFINITE MERCY.

Ind. I am moſt deſirous to hear how that was done.

Miſſ. Why, as a remedy for what had been done amiſs, and could not be undone, their Maker was pleaſed to enter into a NEW COVENANT with them: ſo that neither they, nor any of their poſterity, ſhould, on account of *their diſobedience*, be ruined, except it was purely their own fault.

Ind. That was indeed a moſt kind offer of their offended Maker. Pray, what was that COVENANT?

Miſſ. It was this:—That on account of One, who would in due time ſatisfy his Divine Juſtice for their offence, (and take vengeance on that evil ſpirit, that had tempted them to diſobey his command) he would *reſtore* them to his favour upon certain conditions; and would appoint them *means*, by which they, and their poſterity, might, upon their repentance, obtain his pardon, when they ſhould do amiſs, as ſince their fall they would be but too apt to do*.

Ind. You will now be ſo kind, as to let me know what followed this promiſe of God to his ſinful creatures.

* John iii. 16. and 1 John iv. 9, 10.

Miſſ. You

Miſſ. You muſt know then, that ſome of their children and poſterity, exerciſing themſelves in repentance of ſin, depending on this promiſed Saviour, keeping up a ſenſe of theſe things, and an expectation of this promiſe, lived in the fear of God *. But many others of them, through the corruption of their nature, became exceeding wicked: One of their own *ſons* murdered his *brother*; for which God, to keep others from committing ſuch horrid crimes, baniſhed him from his preſence, and he ſpent his days in miſery.——At laſt, wickedneſs increaſed to ſuch an height, and became ſo general, that God was provoked to deſtroy the whole race of men by a flood (except one upright man, whoſe name was NOAH †, together with his little family) as I hinted to you before.——*By this good man* and his *family*, the whole earth was again filled with people, as it is this day. And while his good inſtructions, and the memory of that dreadful judgment, laſted, men lived in the fear of God; but too ſoon fell into wickedneſs again: And moſt of theſe, loſing the knowledge of the true God, *fell into idolatry*, a ſin which God principally abhors, as moſt diſhonourable to his nature, authority, and glory, and as *leading men into all other wickedneſs* ‡.

Ind. Pray, what is that ſin of *idolatry*, which God ſo hateth?

Miſſ. It is the giving that honour and worſhip, which is only due to the true God, to his *creatures*, to the *ſun* and *moon*, and to *evil ſpirits*, and to the *images* repreſenting theſe.——Notwithſtanding this, God never left himſelf without witneſs §; but gave continual proofs of his hatred againſt wickedneſs, and of his favour and protection of good men, in all ages, and amongſt all nations, even unto this day.—And thus it is, that calamities of all kinds are brought upon earth; that one nation makes war upon another; theſe being only inſtruments in the hands of God, and by his wiſe and juſt appointment, for the puniſhment of their ſins.

Ind. Pray, had any of theſe nations ever afterwards an opportunity of coming to the knowledge of the true God, and of the worſhip due to him?

Miſſ. Yes, indeed, they had. For the Holy Scriptures inform us, that God made choice of a certain perſon, whoſe name was ABRAHAM ‖, and called him and his family from the midſt of a nation given to idolatry;—that to this man he made himſelf and his glorious perfections known; and for his encouragement to perſevere in his duty, he promiſed, *That out of his loins in due time the* DELIVERER OF THE WORLD *from ſin and death ſhould proceed, and that in the mean while he would make his deſcendants a great and numerous people*; all which was made good in a moſt wonderful manner. His *poſterity* increaſed exceedingly; and where-ever they travelled, they *communicated* the knowledge of the true God, and told men how he ought to be *feared* and *worſhipped*; ſo that many nations might have known theſe things, had it not been their own fault;—for God cauſed them often to *wander*, that they might make him known amongſt men, and cure them of their wickedneſs and idolatry.——It was in the time of that good man,

* Gen. v. 24. † Gen. vii. ‡ Rom. i. 28. § Acts xiv. 17. ‖ Gen. xii.

that God ſhewed his hatred of wickedneſs, and his diſpleaſure againſt great and bold ſinners, after a manner the moſt frightful and aſtoniſhing. There were ſeveral conſiderable cities, the chief of which were SODOM and GOMORRAH, the inhabitants of which, *through pride, fulneſs of bread, and much idleneſs*, fell into all manner of wickedneſs, which provoked God to make them an example of his diſpleaſure againſt ſuch ſins; for he *rained down fire and brimſtone upon them* *, and utterly deſtroyed both them, their towns, and their whole land, the dreadful marks of which are to be ſeen at this day. At the ſame time, God, to ſhew his care for thoſe that feared him, ſent his angels, and delivered one *good man*, whoſe name was LOT, and his *family*, out of that fearful deſtruction †.——After this, the children of ABRAHAM, to whom the promiſe was made, multiplied exceedingly; to whoſe poſterity God gave very particular laws and directions, how they might live ſo as to pleaſe their Maker, and not hurt one another ‡; and wrought moſt wonderful things before their eyes, when he delivered them out of a moſt cruel bondage;—to convince them, and all other nations, that ſhould hear of theſe things, that the idols, and evil ſpirits, which they worſhipped, were no Gods, and that there was no God, but the God of this people.

Ind. Pray, what were the laws and directions that God gave this people and nation?

Miſſ. The chief of them were theſe that follow:—That they ſhould neither have nor worſhip any other God but him who had done ſuch wonders for them;—that they ſhould not make any viſible *image* or *repreſentation* of him;—that they ſhould not profane his holy name;—that they ſhould keep holy *one day in ſeven*, to preſerve the remembrance of him and his works;—that they ſhould *love* and *honour* their parents §;—that they ſhould *love* one another, as being all the creatures of a good God;—and neither *hate* nor *murder* any one;—that they ſhould not commit *adultery*, or be guilty of any *lewdneſs*;—that they ſhould not *ſteal*, or *lye*, or *bear falſe witneſs*, or *covet*, or *ſet their hearts upon what was another man's*.—And, remember what I tell you, the ſubſtance of theſe laws was given, ſoon after the flood, to NOAH and his *family*, from whom the preſent race of mankind is derived, though the greateſt part of their poſterity ſoon forgot them.—— Soon after God had given his peculiar people theſe laws, he ſettled them after a moſt wonderful manner, and in a fruitful land, which he had long before promiſed to ABRAHAM their great *forefather*, and bleſſed them exceedingly, while they obſerved his laws.—But even theſe people, through the corruption of nature, often tranſgreſſed his commands, and were as often puniſhed, and upon their repentance pardoned; till at laſt, they growing incurably wicked, he permitted their enemies to deſtroy moſt of them, their *cities*, their *land*, and their *place of worſhip*; and they are at this day diſperſed over the face of the earth, without any ſure ſettlement.—

* Gen. xix. 24. † Gen. xix. ‡ Exod. xxi. § Exod. xx. 12.

Now

Now, a few years before this happened, the time was come, when the GREAT GOD was pleaſed to ſend into the world—' That PERSON or PRO-' PHET, whom he had promiſed to our firſt parents, and who had engaged ' to make ſatisfaction to the Divine Juſtice, for their great offence.'—But a particular account of this PERSON and BLESSING will take up more time than I believe you have now to ſpare: I ſhall therefore defer it till you come next to me. In the mean time pray earneſtly to God, that he may not ſuffer your heart to be hardened, but that you may ever believe his promiſes, and ſtand in awe of his judgments.

THE PRAYER.—I believe: Lord increaſe my faith, and give me grace, that with an holy life I may adorn the religion I profeſs. Keep me ſtedfaſt in this faith, that no errors may ſeparate me from Thee; but that thy love, O merciful God; thy grace, O bleſſed Jeſus; thy fellowſhip, O Holy Ghoſt; may defend and comfort me in all dangers and adverſities, until I attain the end of my faith, even the ſalvation of my ſoul. *Amen.*

DIALOGUE VIII.

JESUS CHRIST, *the* MEDIATOR *and* SAVIOUR *of the World, and the Head of all Chriſtians.*

INDIAN.

YOU ſhewed me, Sir, when I waited on you laſt, how man came to fall from that upright and happy condition in which he was created; and how he, and all his poſterity, became ſubject to *ſin*, to *miſery*, and to *death*;—As alſo, how their Maker ſpared the lives of our firſt parents, although they had deſerved immediate death, on account of one who had engaged to ſatisfy the Divine Juſtice, for their tranſgreſſion, and for the offences of all their poſterity, upon the moſt merciful conditions.—And I left you with a more earneſt deſire of knowing more of that SACRED PERSON, who was to come into the world for that end;—and, as you intimated to me, did come about that time, when God had, for their ſins, caſt off that people, whom he had ſo long, and ſo remarkably, favoured and protected, above the other nations of the world.

Miſſ. I told you before, that this divine perſon, knowing into what a miſerable condition *the two firſt parents of mankind* had brought themſelves and their poſterity by their diſobedience to their Maker;—how dreadfully ſad their puniſhment would be, and of what an invaluable happineſs they would be deprived;—he, by God's moſt gracious appointment, undertook to ſatisfy the Divine Juſtice, by ſubmitting to ſuch ſufferings as God was pleaſed to accept by way of atonement for the ſins of men.

Ind. Pray, Sir, how did Jeſus Chriſt do this?

Miſſ. As I told you before, he, out of love to his otherwiſe loſt creatures, took the perfect nature of a man, both body and ſoul, into union with his Divine Nature, and was born of a pure Virgin, that he might be ſeen, and converſe with men, and in their nature be capable of ſuffering for the ſins of men.——Now, in that body, here upon earth, in the firſt place, he let mankind know God's wonderful goodneſs, and his readineſs to forgive offenders, even the greateſt offenders, upon their repentance, belief in him and his undertaking, and return to their duty; as alſo, how they ought to live ſo as to pleaſe God, and be an honour to their Maker.—And by his moſt wiſe and holy life, and doctrine, and example, he ſhewed what an excellent creature man was, before he loſt his innocence, and fell into a ſtate of ſin and corruption; as alſo, how hateful to God ſin muſt be, ſince ſo divine a perſon, which, you will ſee hereafter, was the SON of the MOST HIGH GOD, was obliged to come down from Heaven, to ſatisfy God's Juſtice, and to ſave men from the puniſhment it deſerved. For his Divine Nature, though it could not ſuffer, yet being thus perſonally united to his humanity, gave ſuch a virtue and value to the ſacrifice, as rendered it a proper and ſufficient atonement to the Divine Juſtice for our ſins.——After he had in his public miniſtry fully declared the deſign of his coming, and performed ſuch miraculous things as were ſufficient to convince all well-diſpoſed people, that he was *the Son of God*, and ſent by him to declare his Father's will to men;—after this, that, as Son of God, he might make full ſatisfaction to the Divine Juſtice, ſince no leſs a ſacrifice could do it, He willingly laid down his own life, for his otherwiſe undone creatures.

Ind. I begin now to underſtand what before I was amazed at, *Why God would ſuffer his own Son to be put to death by wicked men*; and why his Son would chuſe to be ſo dealt with, when he could have hindered it: I ſuppoſed it was becauſe he had undertaken the cauſe of ſinners, and ſuffered death to make an atonement for them, and to ſatisfy the juſtice of his offended Father, who therefore permitted him to be put to death.

Miſſ. You underſtand it right.—And the GREAT GOD, to convince the world, that his juſtice was ſatisfied by this moſt worthy ſacrifice, raiſed him from the dead, the third day after he had been crucified and buried;—*by which he was, in the moſt convincing and powerful manner, declared to be the Son of God* *;—of all which the Holy Scriptures give us a particular account, and, for our comfort, declare, *that God hath laid on him the iniquity of us all* †; *that he taſted death for every man* ‡, that is, for every penitent ſinner, from the firſt man that was made to the laſt that ſhall be born into the world;—laſtly; *that he has ſaved us by his blood, out of every kindred, and tongue, and people, and nation* §.

Ind. It ſeems then, that we alſo have an intereſt and right in the bleſſings which he has purchaſed by his death.

* Rom. i. 4. † Iſa. liii. 6. ‡ Heb. ii. 9. § Rev. v. 9.

Miſſ. Moſt

Miſſ. Moſt certainly you have;—for ſo he hath declared, *that the Gentiles, ſuch as were ſtrangers to the true God, ſhould be fellow-heirs with his choſen people, and of the ſame body, and partakers of his promiſe in Chriſt* *.

Ind. Pray what is meant by the *Gentiles being of the ſame body?*

Miſſ. The meaning is this;—That you ſhould be of the ſame holy ſociety with God's choſen people; and that, as we are the creatures of one and the ſame God, and children of one and the ſame Father, and *redeemed* by the ſame Saviour, you ſhould now be made members of the ſame body, or holy ſociety, which is called the Church of God, of which JESUS CHRIST is the HEAD and GOVERNOR.

Ind. I ſhould be very thankful if you would explain that to me more particularly.

Miſſ. You muſt know then, that after the *Son of God* had by his death made an atonement for the ſins of mankind, he commanded his Apoſtles to offer the bleſſings he had purchaſed unto all the nations of the earth, *in order to take out of them a people for the glory of God* †; and to let all men know the merciful favours which the great God offered them by his Son, which were, *Repentance on men's part, and forgiveneſs of ſins on the part of God; and that this ſhould be preached in his name among all nations* ‡; and that all ſuch as would receive him as their Redeemer and Law-giver, ſhould be entered into one ſociety, called the *Church or Body of Chriſt*, becauſe he is the head of this body, and governor of this ſociety, which is made up of all true believers in all nations of the world; that as he had *redeemed* them, he might *protect*, and *govern*, and *keep* them in the way of life and happineſs;—and laſtly; that the great truths of Chriſtianity, and the Holy Scriptures, in which they are contained, might be preſerved, being to be conſtantly read, explained, and preached among them.

Ind. But, good Sir, how can people of ſo many diſtant nations, and different laws and languages, be *one ſociety?*

Miſſ. They are all of *one ſociety*, as they all agree in *one faith*, and profeſs to be governed by *one law* of Jeſus Chriſt; as they all engage to renounce the *Devil*, and all the *ways* of an evil world, and to *worſhip* the *one* and only true *God*;—as they all profeſs to *receive* the Holy Scriptures to be the only *rule* of both their *faith* and *manners*;—as they all are redeemed by the ſame ſacrifice;—as they all pray to *one* and the *ſame* God, in the name, and for the ſake, of the ſame Mediator and Advocate;—as they are all received into the ſame ſociety, by one and the ſame ordinance of *baptiſm*; and are under the *direction* and *influence* of the *ſame Holy Spirit*;—and as they all hope to meet together hereafter in the ſame place of joy and felicity, the *Kingdom of Heaven*.

Ind. I think I underſtand you very well. I ſhould be thankful, therefore, if you would let me know what are the privileges or bleſſings of being a Member of this Society.

* Eph. iii. 6. † Acts xv. 14. ‡ Luke xxiv. 47.

Miſſ. The

Miſſ. The bleſſings are many and great, ſuch as theſe following:—You will be enabled to anſwer the end for which you were made, and ſent into the world.—If you enter into this Society with true repentance of your ſins, true faith in Jeſus Chriſt, and a ſincere purpoſe of living as a Chriſtian ought to do, *all your paſt ſins will be forgiven you*; and, if you afterwards fall into ſin (as you will be but too apt to do) *you will have Jeſus Chriſt an Advocate with his Father for your pardon, upon your repentance, and return to your duty* *. Beſide this, you will be under the *ſpecial care and protection of God*;—you will have the miniſters of Chriſt to *inſtruct* you, and God's all-powerful Spirit to *direct*, *ſupport*, and *comfort* you in all your diſtreſſes.—You will have an intereſt in all the *prayers* and *bleſſings* of that Society throughout the world; every Member of that Society being bound to ſeek the good of the whole body, to *relieve* the neceſſities of ſuch as are in want, or in miſeries, and all being mutually obliged to pray for each other.—Laſtly; you will have a moſt ſure title to eternal life and happineſs after death.

Ind. There is no man, ſure, who is in his right mind, but would moſt earneſtly deſire to be a member of ſuch a Society, if he could hope to do what will be required of him as a Chriſtian.—For, as I remember, you told me, that a Chriſtian has many enemies and difficulties to ſtrive with.

Miſſ. That is true.—But then take this moſt certain truth along with you, *that a righteous and good God will not require any thing of his creatures, but what he will enable them to do, if they will but uſe their own endeavours*;—every perſon, who ſincerely purpoſes to become a Chriſtian, having a moſt ſure promiſe of being aſſiſted by God's Holy Spirit to pleaſe his Maker, and to keep his commands.——And, foraſmuch as we muſt be made *holy*, as ever we hope to be happy, it is this Good and Holy Spirit, that muſt make us ſo:—Which he doth, by putting into our hearts good deſires and purpoſes of pleaſing God, and a fear of offending him;—by convincing us, that nothing is required of us, but what is abſolutely neceſſary for our good and happineſs;—by helping our good endeavours, and defending us againſt the malice and power of evil ſpirits;—by ſetting home upon our hearts the joys and happineſs that are propoſed to us, and the dreadful miſery which will be the portion of ſuch as deſpiſe them:—All which that Holy Spirit doth perform in us by a ſure, though an inviſible power.

Ind. How can we be ſure of this, ſince you ſay he is not to be ſeen?

Miſſ. Can you ſee the wind?——*Ind.* No.

Miſſ. How can you be ſure there is ſuch a thing?

Ind. Becauſe I hear the ſound of it, and feel the force of it upon myſelf.

Miſſ. Are you ſure that you have a ſoul or ſpirit within you, which governs all your actions?

Ind. I cannot but be ſenſible and ſure of that, becauſe I feel ſomething within me, ſometimes accuſing, ſometimes excuſing, according as I do what is good, or otherwiſe.

* 1 John i. 9. ii. 1.

Miſſ. Yet

Miſſ. Yet you never ſaw that power; you are ſure of it only by its effects.

Ind. Pray make that plain to me.

Miſſ. Do not you know a tree by the fruit it bears?—Doth not *a good tree bring forth good fruit?—Doth not a corrupt tree bring forth bad fruit* *?—Juſt ſo, when a good ſpirit governs any perſon, you ſee it plainly by his life and converſation; as alſo, when you ſee any man lead an evil life, you may be ſure he is governed by an evil ſpirit.

Ind. I underſtand you very well; and would be thankful, if you would let me know what are the fruits which diſtinguiſh a good ſpirit from one that is evil?

Miſſ. The ſure ſigns, that the Holy Spirit of God governs any man, are theſe following fruits: *A love of God*, and of men for his ſake;—*living in peace*, as much as poſſible, with all others†;—*forgiving* thoſe that have injured us, as we hope to be forgiven our many offences againſt God;—a *readineſs* to do good to all men;—a conſtant *endeavour* to mortify our corrupt affections, our luſts, and evil deſires;—being content with our condition;—being *humble*, *meek*, and *temperate*;—and in all improvements in knowledge, faith, holineſs, and obedience, making an humble acknowledgment of our unworthineſs, giving Chriſt the glory of our ſalvation, and the Holy Spirit the honour of our improvement in theſe things:—Theſe, and ſuch as theſe, are ſure ſigns that a man is governed by the Holy Spirit of God‡.——On the other hand, the ſure ſigns of a man's not being under the influence of the Good Spirit, are ſuch evil fruits as theſe following: *Adultery*, *fornication*, *idolatry*, *witchcraft*, *envy*, *hatred*, and *malice*; a diſpoſition to *revenge* and *murder*, *drunkenneſs*, *revellings*, hardneſs of heart, unbelief, and contempt of the Goſpel, and ſuch ſins as theſe;—God having expreſsly declared, that they who do ſuch things ſhall never be happy, but ſhall have their portion with thoſe *evil ſpirits*, by whoſe wicked ſuggeſtions they had been ſeduced to commit them.

Ind. One would think that ſuch as know the dreadful puniſhment denounced againſt wickedneſs, would never perſiſt in it, but immediately endeavour to eſcape from ſo dangerous a condition.

Miſſ. They certainly would do ſo;—but, having wilfully forſaken the ways of God, they have grieved the Holy Spirit, and forced him to depart from them, and to leave them to themſelves;—ſo that their hearts are hardened, and their minds are void of underſtanding.

Ind. If I remember well, you told me, that all men are ſubject to ſin, even Chriſtians, as well as others, though they have received that Holy Spirit for a principle of a new life.

Miſſ. I told you ſo, and I told you nothing but the truth; for ſo they are, until, by the influence of that good Spirit, they are made completely holy, which is not to be expected till we die, and go to Heaven. I told you alſo another truth, that a Chriſtian is not one who has no failings; but he is

* Matt. vii. 17. † Gal. v. 22. ‡ Rom. vii. 14.

one,

one, who, by the power and favour of that Holy Spirit, watches and ſtrives againſt the corruption of his nature continually, ſo as never to live in any known ſin whatever.

Ind. I remember you told me ſo before; and I am convinced of the truths you have now explained to me. And I muſt beg of you, at your leiſure, to let me know, what will be required of me in order to my being baptized, and made a Member of that Society, to which you have convinced me ſo many bleſſings have been promiſed by the Great God.

Miſſ. That I will very willingly endeavour to do the next time you come to me. In the mean time, forget not to beg of God to give his bleſſing and ſucceſs to ſuch as deſire and ſtrive to inſtruct you in the ways of life and happineſs, and to give you grace to follow their godly inſtructions and admonitions, in words to the following purpoſe.

THE PRAYER.——O merciful God, and Lover of Souls, bleſs the pious endeavours of ſuch as are appointed to inſtruct me in the ways of truth and godlineſs:—Leave me not to my own choice, but give me a heart always open to receive the truth, and a conſtant reſolution to obſerve and obey it: And that I may remember thee my Creator all my days, chearfully embrace ſalvation by thy Son our Lord, and ſubmit to his government,—let thy Holy Spirit ever accompany me, and inſpire me with ſound principles of Virtue, Religion, and Holineſs, for thy mercy's ſake in Chriſt Jeſus. *Amen.*

DIALOGUE IX.

Being an Abſtract of the former Dialogues and Inſtructions.

INDIAN.

KIND Sir, I am come to put you in mind of your promiſe to inſtruct me,—*how I may become a Member of that Society, to which you told me ſo many bleſſings do belong.*

Miſſ. I would now do it, but upon ſecond thoughts I am of opinion, it will be beſt for you, that I put you again in mind of the truths you have already learned, and aſſented to, that you may be able to anſwer it to your own *reaſon*, and to every one who ſhall aſk you,—'Why you chuſe to be 'a Chriſtian?'—And that your faith being ſurely eſtabliſhed, you may be convinced, that it is your *intereſt*, as well as *duty*, to make ſuch a choice; and that you may not hereafter become a ſcandal to the Chriſtian Religion, or be tempted to forſake it, on account of any difficulties you may meet with, or the bad example of wicked men who profeſs it.

Ind. I heartily thank you for ſo kind a propoſal; and I will hear you moſt willingly.

Miſſ. You

Miſſ. You have declared already, that you are fully convinced,—that there is but one God of all the nations of the world;—that is, a being moſt *wiſe*, moſt *powerful*, moſt *holy*, moſt *juſt*, and *good*; who, after he had made the world, and all things in it, by his great power, made man, and endued him with *reaſon* and *underſtanding*, to the end he might have a creature on earth capable of knowing and honouring his Maker.

Ind. I am moſt fully convinced of this, and do moſt firmly believe it.

Miſſ. How then do you think it comes to paſs, that ſo many people endued with reaſon are ſo far from being an honour to that God, on whom they depend for life and breath, and all things which they enjoy or hope for, that they neither *fear*, nor *love*, nor *honour*, nor *are concerned to pleaſe him?*

Ind. I have not, Sir, forgot the account you gave me,—how this came to paſs;—how the firſt parents of mankind came to fall from that happy temper and condition in which they were made, by yielding to the temptation of an evil ſpirit, and breaking a ſtrict command which their Maker had given them for a trial of their obedience:—And what a ſad change and diſorder was thereby made in their nature, and in the world, inſomuch that both they, and their poſterity, which inherited their corrupt nature, became prone to *evil*, and ſubject to *ſin* and *death*, and to all the *ſorrows*, *miſeries*, and *afflictions*, which lead to death;—and that this was the true occaſion of all the miſchiefs and wickedneſs which we ſee and hear of in the world.

Miſſ. I am very glad you remember this ſo well. For indeed, without the knowledge of this unhappy fall of man, and the corruption of our nature, which followed, you can never fully underſtand, nor truly value, the *wiſdom*, the *juſtice*, the *mercy*, and the *goodneſs of God*; nor would the Chriſtian Religion appear to you ſo great a bleſſing as it really is.

Ind. You will be ſo kind as to explain this to me a little more particularly; that I may embrace it with full ſatisfaction, and never forſake it.

Miſſ. You will remember then what I told you before:—That we know and are aſſured of this by a Writing which came from God, of which we have moſt undoubted proofs, and by which we are informed, how merciful God was in ſparing the lives of theſe our unhappy parents, which they had forfeited by their great offence, and this for the ſake of his beloved Son, who undertook to ſee his juſtice fully ſatisfied, and to uſe all proper means to make men ſenſible of their offences, and bring them back to the duty they owe to their Maker.——That, in order to this, HIS SON, who is called CHRIST, and *from whom we Chriſtians have our name*, came down from heaven to earth, and was made man, and converſed with men;—and declared unto them, as he was the Son of the Moſt High God, and had a tender compaſſion for poor ſinners, ſo he had undertaken to be a peace-maker between God and them;—and that he was a meſſenger ſent from him to make his will known unto men;—and that God had committed the government of all mankind to him.——All which God himſelf confirmed by

a voice from heaven *. And his *Son*, when on earth, convinced all who were diſpoſed to receive the truth, that theſe things were true, by his doing ſuch wonderful works as none but God could do;—by the holineſs of his life;—by the moſt righteous laws which he gave unto men;—and above all, by his riſing again from the dead, after he had, by wicked hands, been murdered.

Ind. All this I remember, and only deſire you will repeat *the meſſage which this* WONDERFUL PERSON *brought from God to men.*

Miſſ. In the firſt place, *he* made known to them their miſerable condition by nature and practice: And that it was yet a condition not without hope. That as his juſtice could not let ſin go unpuniſhed, ſo his goodneſs would not let his unhappy creatures be ruined, except they obſtinately refuſed to accept of the merciful terms propoſed to them.——That therefore God had been pleaſed, for his Son's ſake, to promiſe, that all ſuch as ſhould be made ſenſible of their bad condition, and would return to the duty which they owe to their Maker, ſhall have all their paſt offences pardoned, ſhall be received into his favour again, and be made for ever happy with him:—But that all who know this, and would not receive, and thankfully comply with, ſo kind an offer, ſhall die in their ſins, and be puniſhed without mercy. In a word; that their happineſs or miſery would depend upon their *good* or *bad* behaviour in this world. For that God had appointed a day in which he would judge the world moſt righteouſly, reward the truly penitent and good, and puniſh thoſe that continue obſtinate and wicked †.

Ind. Will you now, Sir, be ſo good as to let me know the way which this Wonderful Perſon did make uſe of to prevail with men to embrace this moſt kind meſſage of God to men?

Miſſ. In the firſt place, he ſhewed them, what a tender compaſſion God had for his unhappy creatures, who were wilfully going on in the way of ruin, without perceiving it:—And that he was ſo good as to ſend his own Son from Heaven to ſave them from deſtruction.——He told them further, that the ſins of men were ſo many, ſo great and univerſal, that no leſs a ſatisfaction would be accepted for their pardon than the death of his own Son; that therefore he had taken upon himſelf the cauſe of ſinners, and put himſelf in their place and ſtead, that he might ſuffer and die for them.——And God, to ſhew men how well he was ſatisfied with his Son's ſufferings for the ſins of men, raiſed him from death, and ſet him at his own right-hand; *where he liveth for ever, to make interceſſion for all ſuch as come unto God by Him* ‡.

Ind. All this I remember, and I cannot but admire the great Love of God and Chriſt for ſuch unworthy creatures.—Pray, have any other ways been taken of bringing men to a ſenſe of the duty they owe to their Maker, and of promoting their happineſs?

* Matt. iii, 17. † Acts vii. 31. ‡ Heb. vii. 25.

Miſſ. I hope

Miſſ. I hope you have not forgot what I told you, That Chriſt, after his aſcent into Heaven, ſent down the Holy Ghoſt upon his Apoſtles in a moſt wonderful manner, who eſtabliſhed that Society which we call the *Church of Chriſt*, as the moſt proper means of bringing men to the knowledge of the true God,—of ſalvation by his Son,—and of engaging in the regular and faithful diſcharge of the ſeveral duties they owe to God, to themſelves, and to all mankind.——For in that Society he has appointed certain perſons, *his Miniſters, who are to watch for the ſouls of men, as they that muſt give account of them* *;—to let them know what they muſt do to be ſaved;—to miniſter to men the means of grace and ſalvation;—to *inſtruct* the ignorant;—to *comfort* and *help* the *weak*, and *raiſe up them that fall*;—to *offer* up to *God ſupplications, prayers, interceſſions*, and *thanks* for all men;—and, in one word, to *endeavour* that all men may attain that happineſs, which *Jeſus Chriſt* has purchaſed by his moſt precious blood.

Ind. This I have not forgot:—Nor what you told me further, that foraſmuch as God hath determined to judge mankind according to their behaviour in this life, he has given to Chriſtians certain laws and rules, by which they ſhall be judged to happineſs or miſery, at that great day; and that theſe laws and rules are to be found in that book which you call *the Word of God*, becauſe it was written by men appointed of God. May I beg you to give me a ſhort account of that book?

Miſſ. In the firſt part of thoſe Scriptures, called *The Old Teſtament*, we have an account of the creation of the world, and of God's infinite power, wiſdom, juſtice, and goodneſs, in the government of it:—We have there an account, as I have told you, of the original happineſs of our firſt parents, and of their ſinful fall from that condition;—we have alſo encouraging notices of the recovery of mankind from this ſad condition;—and are informed how, in all ages, God has often protected and bleſſed the good, and puniſhed the wicked; in order to convince men, that he ſees and ordereth all things for his own glory, and the good of his creatures.——In that part of the Scriptures which we call *the Goſpel*, we have a particular account of the life of CHRIST;—his moſt perfect example;—his moſt holy precepts;—ſome of his numberleſs and wonderful miracles;—how he was approved of GOD to be his Son, and the meſſenger of his will to men;—how he was by wicked hands crucified and ſlain,—that he *died*, was *buried*, and that all theſe his ſufferings were a proper atonement for our ſins;—that he *roſe again the third day from the dead*;—*converſed* with his followers, and in their ſight aſcended into Heaven; from whence he *ſent* down the Holy Ghoſt, who enabled them to ſpeak all manner of languages; that they might, by this aſtoniſhing miracle, prove their miſſion, and be able to teach all men theſe wonderful things, and bring them to the knowledge of the truth, that they might be ſaved;—and laſtly, how great numbers of all the then known world embraced the Chriſtian Religion; that is, all ſuch as feared God, and

* Heb. xiii. 17.

were concerned to ſave themſelves from that wicked generation, ſaw plainly, that the Chriſtian Religion was moſt agreeable to reaſon; and the bleſſings it propoſed to men, greater than all the world beſides could give them.

Ind. Will you be ſo good as to repeat again the chief of thoſe great truths, and the bleſſing you ſpeak of?

Miſſ. The truths which concern us to know, and which the Chriſtian Religion, and that only, teaches us, are ſuch as theſe:—That we are fallen under God's diſpleaſure, and yet may be reſtored to his favour, and have all our offences pardoned through the ſatisfaction of our Lord Jeſus Chriſt;—that our life here is only a ſtate of trial, and a paſſage to a life either of happineſs or miſery, which is to laſt for ever;—that this happineſs or miſery will be according to our behaviour here;—and that we ſhould ſo live, as to glorify God, and be bleſſings to ourſelves, and others.——In ſhort, the Chriſtian Religion propoſes a remedy for all the evils we are ſubject to, which we either feel or fear; and is deſigned to reſtore men to that holy temper, which is abſolutely neceſſary to fit them for heaven and happineſs; that is, to make them truly *good* and *juſt*, *wiſe* for themſelves, *kind*, *ſober*, *chaſte*, and *temperate*, *peaceable* and uſeful in their generation.—And it will be purely their own fault, if they are not ſuch;—for this Religion affords them all the encouragement and aſſiſtance, that their caſe can poſſibly demand, or their hearts can reaſonably deſire.

Ind. You have, Sir, fully convinced me of the great bleſſing of being a Chriſtian; for which I heartily thank you.

Miſſ. Give God the thanks; it is he only can open your eyes, to ſee both your danger and your intereſt.

Ind. If I ſhall not be too troubleſome, I would only aſk you at preſent, what anſwer I ſhall give to ſuch of our people as ſhall preſs me to tell them,—*Why I am reſolved to become a Chriſtian?*

Miſſ. After what you have already learned, you can tell them with truth, that you found you wanted ſomething which you had not in yourſelf, to make your mind eaſy, and your condition ſafe;—that your own reaſon convinced you, that ſuch a creature as man could not be made, and ſent into the world, only to eat and drink, and live and die, as the beaſts of the field;—that you had often wiſhed to know for what end the Great God made men;—what ſervice they owe him;—whether the way you were in was pleaſing or diſpleaſing to him;—and often wiſhed to know, *What becomes of men after they die, and leave this world.*——You can tell them, that none with whom you had converſed, could give you any reaſonable ſatisfaction concerning theſe matters, until, meeting with ſober people among Chriſtians, you have been convinced, *That you, and many other people and nations, had loſt the knowledge of the only true God, who made the world, and all things in it*;—and that Chriſtians have among them A WRITING, which gives them a full and moſt worthy account of that great and good Being;—*how he made of one blood all the nations of the earth* *;—what excellent and innocent creatures

* Acts xxvii. 2.

tures he made the firſt parents of mankind *; and how they and their poſterity came to be changed ſo much for the worſe, and ſubject to ſuch evil diſpoſitions, to ſo many miſeries and afflictions as now we ſee they are. By thoſe writings, you can tell them, Chriſtians are aſſured how wonderfully good and kind God will be *to ſuch as diligently ſeek him*†, and deſire to pleaſe him;—and that all who are not enemies to themſelves, may be as happy as their own hearts can wiſh.——You can tell them, moreover, That God has made known in theſe writings, what men endued with reaſon ought to *do*, and what to *avoid*, if they hope to pleaſe their Maker, and their Lord;—what great happineſs they will deprive themſelves of, if they ſtrive not to know, and to do his will;—for that ſuch as repent of their ſins, believe in the SAVIOUR he has ſent, and obey his commands, will, when they die, be happy for ever,—free from *fear*,—from the malice of their enemies,—from *pain*, from *ſorrow*, from *cares*, from *oppreſſion*, from *ſickneſs*, and from *miſery after death*; and enjoy all the bleſſedneſs of which their nature is capable;—and that ſuch as have not been careful to pleaſe their Maker ſhall be condemned to everlaſting miſery.——If they aſk you, as to be ſure they will,—how Chriſtians can be aſſured, that theſe writings and truths came from GOD?—You may aſſure them,—*that if any man ſincerely deſires to know God's will he ſhall find ſuch proofs, as ſhall convince him, that theſe writings, and the doctrines they contain, are from God, and not of men.*‡——If they tell you, as they did before, that many who call themſelves Chriſtians live as if not one word of thoſe Scriptures were true, you may aſſure them, that all good Chriſtians are much concerned for the offence theſe give to you, and to others:—That indeed they are not true Chriſtians, but ſuch as, being unwilling to forſake their ſins, and reſolved to follow their luſts without diſturbance, ſtrive to forget the truths they have learned, becauſe the remembrance of them makes them uneaſy;—and being, by a juſt judgment of God, left to themſelves, they have at laſt loſt all ſenſe of the dreadful puniſhment which hangs over their heads:—That *this falling away* of Chriſtians from their holy profeſſion, and turning the grace of God, which teaches them *to deny all ungodlineſs, and worldly luſts, into wantonneſs*, is ſo far from being an objection to the truth of Chriſtianity, that it is an argument for it;—ſince this was foretold by the divinely inſpired Penmen of the Holy Scriptures,—that there would be *ſome*, who *would hold the truth* in unrighteouſneſs, and *others* that would *draw back to perdition*, and quite forſake the holy commandments.

Ind. Kind Sir, your repetition of theſe things, for which I am moſt thankful, has confirmed me in my earneſt deſire and purpoſe to become a Chriſtian. And I beſeech you once more, to inſtruct me, what will be required of me in order to be made a member of that ſociety which you call THE CHURCH OF CHRIST.

* Gen. i, ii, iii. † Heb. xi. 6. ‡ John vii. 17.

Miſſ. That

Miſſ. That I will gladly do when you come to me again.—And may that *Good Spirit*, which has put this purpoſe into your heart, keep you in this good diſpoſition!—And do not yourſelf forget to beg of God, that he may perfect the good work which he has begun in you.

THE PRAYER.——Almighty God, who alone canſt order the unruly wills and affections of ſinful men, grant me grace to withſtand the temptations of the devil, the world, and the fleſh, that I may never follow, nor be led by them. Keep it ever in the heart of thy ſervant, That it is indeed an evil and bitter thing to forſake the Lord, that I may never return to the ſins I have repented of. Make me ever mindful of my infirmities, that I may look up to Thee for help and aſſiſtance. And grant that we, to whom Thou haſt given an hearty deſire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adverſities, through Jeſus Chriſt, our Saviour and Redeemer. *Amen.*

PART II.

Of BAPTISM, *and the* LORD'S SUPPER; *the* CREED, *the* LORD'S PRAYER, *and the* TEN COMMANDMENTS, *explained.*

DIALOGUE X.

Of BAPTISM.

MISSIONARY.

I AM glad to ſee you here again ſo ſoon. It is a good ſign you are in earneſt, and ſincerely deſirous of becoming a Chriſtian.

Ind. Indeed, Sir, ſo I am.—You have convinced me, that it is my intereſt, as well as duty, to be a Chriſtian.

Miſſ. I muſt not ſuffer you to be under ſuch a miſtake. It was not I alone that could convince you;—it was the *good Spirit of God*, who is always ready to *enlighten* the minds, and *open* the hearts, of ſuch as are in fear for themſelves, and would gladly know the will of God, and the way to pleaſe him. I am only *his meſſenger* to you, and, I hope, for your everlaſting good.

Ind. I hope ſo too. And therefore am now come to be inſtructed, *How I may be admitted into the ſociety of Chriſtian people.*

Miſſ. You muſt know then, that CHRIST, the SON OF GOD, and the *head* and *governor* of that ſociety, has appointed TWO HOLY ORDINANCES, which we call SACRAMENTS, to be of perpetual uſe in his church,—as

SIGNS,

SIGNS, SEALS, and PLEDGES, of God's fulfilling his promiſes of bleſſing upon our compliance with the rules of our duty; and by which he has determined to beſtow his favours and bleſſings on ſuch as are worthy of them:—The one is called BAPTISM, or the *waſhing* of water, a *figure of regeneration*, by which all that are well-diſpoſed and qualified are to be received into his church, which is the ſociety of all Chriſtian people throughout the world:—The other Sacrament is called THE LORD'S SUPPER, and appointed by Chriſt himſelf as an eſpecial means, by which that ſociety is to keep up the remembrance of what he has done and ſuffered to redeem them from miſery.——By the Sacrament of *Baptiſm*, God is graciouſly pleaſed to enter into COVENANT with his poor creatures, whereby he promiſes, *on his part*, to take them under his eſpecial protection, and to give them all that is neceſſary to fit them for Heaven and Happineſs, when they die;—and *Chriſtians*, on *their part*, bind themſelves to become Chriſt's faithful ſervants unto their lives' end.

Ind. Sir, you often mention our being *God's ſervants*, and *ſerving God:* Does God want any ſervice that we can do him?

Miſſ. No, truly: He ſtands in no need of our *prayers*, our *praiſes*, or our *ſervices*. They cannot *profit* him:—But He having given us certain commands about our addreſſing ourſelves to him in *adorations*, *ſupplications*, and *thankſgivings*; when we obey theſe commands (though purely for our own good) he is graciouſly pleaſed to deem it ſerving, honouring, and glorifying him, though in truth we only *profit* ourſelves hereby.

Ind. You will be pleaſed to let me know *when* and *how* Chriſt appointed the Sacrament of Baptiſm?

Miſſ. Juſt before he left this world, he gave his Apoſtles, who were his Miniſters, *this command:*—"Go ye, and make diſciples of all nations, bap-"tizing them in the name of the Father, and of the Son, and of the Holy "Ghoſt;—teaching them to obſerve all things whatſoever I have com-"manded you.*"——Now, here are ſeveral things, which I would have you carefully to obſerve and remember:——*Firſt*, the abſolute neceſſity of believing and receiving the meſſage which God ſent to the world by his Son:—*Secondly*, the neceſſity of being joined to his church by baptiſm, when that bleſſing can be obtained:—*Thirdly*, the dreadful condition of ſuch as obſtinately continue in their unbelief, when the Goſpel is preached to them:—And *laſtly*, obſerve the very ſtrict command of Chriſt to his Miniſters, firſt to *teach*, but then to teach *only*, whatever he has commanded; by which true Miniſters of Chriſt are to be known from falſe teachers.

Ind. How is baptiſm adminiſtered?

Miſſ. By dipping the perſon under water, or pouring or ſprinkling water upon him, at the ſame time pronouncing theſe words; 'I baptize thee in 'the name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*.'

Ind. What do you mean by being baptized in the name of the Father, Son, and Holy Ghoſt?

* Matth. xxvi. 19, 20.

Miſſ. It

Miſſ. It is to ſhew that men, who through the corruption of their nature are no more worthy to be called the children of God, are, by the waſhing of regeneration, and renewing of the Holy Ghoſt, born as it were again, made new creatures, and thus admitted into a new covenant, on condition of their entering into a ſolemn engagement, to *believe* and *obey* whatever is commanded in the Goſpel of Chriſt, in the name, or by the authority, of *God the Father*, who created them; of *God the Son*, who redeemed them; and of *God the Holy Ghoſt*, who enlightens and ſanctifies them.

Ind. Are all perſons capable of baptiſm?

Miſſ. Yes:—Both *infants* and *grown* perſons.

Ind. What is required of thoſe perſons who are grown to years of diſcretion, in order to their baptiſm?

Miſſ. Faith, and *Repentance*; that is, to believe ſincerely all the doctrines of the Goſpel, and to repent of all former ſins.

Ind. But what if he fall again into ſin?

Miſſ. It is then neceſſary that he ſhould reſtore himſelf to the *benefits* of his baptiſm by a *renewal* of his repentance.

Ind. But why are *infants* baptized, who are not capable of theſe qualifications?

Miſſ. Though they are not capable of *faith* and *repentance*, they are capable of being admitted *into covenant* with God, as the children of the *Jews* were, by the eſpecial appointment of God, by circumciſion.

Ind. What is meant by waſhing with water ſuch as are baptized?

Miſſ. It is an *outward ſign* or *token*, ſignifying, and aſſuring us, from Chriſt himſelf, that as our bodies are made clean by water, ſo ſurely the ſouls of all, who are true believers and penitents, being thus *dedicated* to God, are *cleanſed* from all paſt ſins, and are put into the way of ſalvation, by being admitted into the church of Chriſt, and made members of his myſtical body, which is the bleſſed company of all faithful people. And laſtly, we are, by the words uſed in this ordinance, made to underſtand, how our ſalvation is brought about;—that is to ſay,—*By God the Father*, who loved us, even after we had rebelled againſt him;—*By his Son*, who purchaſed ſalvation for us;—*And by the Holy Ghoſt*, who *ſanctified* us.

Ind. Pray, Sir, explain this a little clearer and fuller to me.

Miſſ. You muſt know then, That the waſhing with water, in the name of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, *confirms* and *ſeals*, to the perſon thus waſhed, the covenant of repentance, for the remiſſion of ſins, of which covenant Chriſt is the mediator; for by Him only we have acceſs to the Father. *We are born in ſin*, and liable to the diſpleaſure of our Maker; but, by embracing and complying with the terms of the Goſpel, we become *children of God*, according to the new covenant*;—and by outward ſenſible *ſigns*, or *ſacraments*, are confirmed in the *hopes* of

* Gal. iv. 7. Rom. viii. 15.

eternal

eternal life, *the free gift of God*, through Jeſus Chriſt our Lord:—But then *remember*, if you do not endeavour to live in obedience to the commands of your heavenly Father, it will be no profit to you at all to be called the child of God. *Laſtly*, by baptiſm you are admitted into the hope of everlaſting happineſs, and to a *title* to the inheritance of the Saints, upon your *believing*, *embracing*, and *obeying*, the gracious terms of the Goſpel of the *bleſſed Jeſus*. God will then treat you, as a *Father* does the *child* he loves:——He will, upon your hearty repentance, and ſincere return to your duty, *pity* your manifold infirmities, and *forgive* all your paſt offences. He will *correct* you in mercy when you do what would hurt yourſelf; and will upon your prayers, *for the ſake of his Son Jeſus Chriſt*, *give* you the grace of his all-powerful Spirit, to *guide*, *aſſiſt*, *comfort*, and *ſupport* you in the way leading to everlaſting life.

Ind. Had I no *right* to theſe bleſſings, before I was baptized?

Miſſ. Conſider what favours they are, and you will find nothing in yourſelf that can deſerve ſuch*.——Can *ſinful duſt and aſhes* pretend to heavenly privileges—the favour of God, and the graces of his Holy Spirit?——Can *corrupt nature* think of *deſerving*, or be *capable* of *glory*, and *honour*, and *immortality*?——Endeavour *to know yourſelf better*, that, being truly humbled with a ſenſe of your own vileneſs and miſery, you may thankfully accept of *help* and *mercy* from God. *For they that are whole need not a phyſician, but they that are ſick*†.——And ſeeing God has promiſed to do ſo much for you, be perſuaded to do ſomething for yourſelf.

Ind. What can ſo miſerable a creature do for himſelf?

Miſſ. You can lament your own unworthineſs, and pray God to pity you. You can uſe the graces he beſtoweth upon you, and be thankful for his favours. You can do your beſt, and his goodneſs will expect no more.

Ind. Was the Sacrament of Baptiſm ordained by Chriſt himſelf?

Miſſ. It was, in theſe words:—*Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*‡.—Which command the Apoſtles of Chriſt obſerved. They preached the Goſpel, *and as many as believed them they baptized.*§——By this Sacrament, *adding to the church ſuch as ſhould be ſaved.*‖——Holding it neceſſary to baptize with water even thoſe that *had received the Holy Ghoſt*¶.——Teaching us that this command of Chriſt, where it may be duly obſerved, is not be neglected on any account whatever.

Ind. What further uſe am I to make of this Sacrament?

Miſſ. It ought always to bring to your remembrance, that you are a *Chriſtian*: That you have a *new name*, and *new powers* given you, on purpoſe that you may become a *new creature*.——If you are indeed a *child of God*, you will think what a *dutiful* child ought to do.——You will *fear* his diſpleaſure, and *truſt* in his love; you will pray to him for what you want,

* Rom. iii. 23. † Matth. ix. 12. ‡ Ibid. xxviii. 19. § Acts ii. 41. ‖ Ibid. ii. 47. ¶ Acts x. 47.

and be *thankful* for what he gives; and you will own his affection when he *corrects*, as well as when he ſmiles upon you.——If you look for an *inheritance in Heaven*, your thoughts will be often *there: For where your treaſure is, there will your heart be alſo**.——And you will not be too eager or anxious for the things of this world. You will neither be much afraid of its *troubles*, nor too fond of its *vanities*, remembering that *both* will ſoon have an end.——And as you ever *hope* to go to *Heaven*, you will endeavour *to fit yourſelf for that glorious place*; remembering, *that without holineſs no man ſhall ſee the Lord*†.——The ſure promiſe of God will not ſuffer you to deſpair;—and the joy that is ſet before you will encourage you to preſs forwards.——You will be thankful to God for calling you to this ſtate of ſalvation, and gladly undertake the conditions he requires of you. What theſe conditions are, you ſhall know the next time I ſee you. But firſt, with a thankful heart, ſay,

THE PRAYER.——Almighty and everlaſting God, heavenly Father, I give Thee humble thanks that Thou haſt vouchſafed to call me to the knowledge of thy grace and faith in Thee: Increaſe this knowledge, and confirm this faith in me evermore. Heal all the evil inclinations of my ſoul; and create in me an hearty love unto holineſs, that, continuing thy ſervant, I may attain thy promiſes, and be made a partaker of thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

DIALOGUE XI.

The Conditions required of ſuch as are to be baptized.

INDIAN.

THE laſt time I waited upon you, you were pleaſed to promiſe to inſtruct me in thoſe conditions that perſons are required to know, and promiſe to perform, in order to be baptized.

Miſſ. I ſhall gladly do this.—As Chriſt will moſt ſurely keep the promiſe he has made of many great and valuable bleſſings; ſo you muſt on your part promiſe, *To* RENOUNCE *the devil and all his works;—the world, and all its evil ways and cuſtoms;—and the fleſh, and all its ſinful luſts.*——And ſecondly; *That you will receive and believe the truths and meſſage which God ſent unto men by his Son, which are contained in the Holy Scriptures of the New Teſtament, and ſummed up in what we call the* APOSTLES CREED.—— And laſtly, *You muſt promiſe to uſe your utmoſt diligence, and ſincere endeavours, to keep the commands of God all the days of your life.*

And here, as on one hand I would not diſcourage you, ſo on the other I muſt tell you the truth,—*that theſe things are not ſo eaſily performed as promiſed.*

* Matth. vi. 21. † Heb. xii. 14.

Ind. I ſee

Ind. I ſee I muſt give you the trouble of explaining yourſelf further:—I ſhould be glad therefore to know what ſort of life is required of a perſon that is come to years of diſcretion, after he is baptized, that I may not promiſe what I do not perfectly underſtand, nor undertake more than I am able to perform.

Miſſ. You remember, I hope, what I have often told you,—*that this life is a ſtate of trial*;—that God having prepared the greateſt happineſs for ſuch as believe in him, *love*, *honour*, and *obey* him,—that he may make them fit for the reward he intends them, he hath determined to try their *faith*, their *love*, and their *obedience*.—Not that *he* is ignorant of their hearts, and their ſincerity; but his deſign is, by theſe trials, to ſhew them to themſelves, and to humble them, by ſeeing how much they muſt depend upon his grace and help; and to ſhew the power of his grace over the greateſt adverſaries of their ſouls.—He has therefore permitted *evil ſpirits* to make this trial, by *tempting* men to the ſins which they renounced at their baptiſm.

Ind. I remember what you told me concerning the DEVIL, and his EVIL SPIRITS;—that they were ſuch as rebelled againſt their Maker, and for that ſin were caſt out of Heaven;—that their evil nature leads them to *tempt* and *draw* men from the true God;—and that God permits them to try the faith of Chriſtians, and to execute his judgments upon ſinners. Beſides theſe enemies of our ſouls, I remember what you told me, and what I find true by experience, that we have an enemy within ourſelves, even our own corrupt nature, very prone to evil; and that we have alſo an evil world, and evil examples, to lead us to forget or to neglect God, and our own promiſe.

Miſſ. I am glad you remember theſe things ſo well. I muſt therefore now give you the *neceſſary advice*, which our Lord Chriſt has given to all ſuch as deſign to become Chriſtians; that is, to do what all wiſe men will do, who have anything of moment to undertake;—to ſit down and conſider, what it is to be a Chriſtian*, leſt afterwards you expoſe yourſelf to ſhame, and diſgrace the religion you profeſs, as too many do.

Ind. I heartily thank you, Sir, for this caution and advice; and beg you will let me know the ſins I may be tempted to; and how I may oppoſe and avoid falling into them.

Miſſ. The ſins to which the devil and his evil ſpirits are moſt eagerly bent to tempt men, are, firſt of all, to forſake the true and only God,—to *truſt* in themſelves,—and to *fear* and *worſhip other beings*. This is called IDOLATRY, and provokes God to give ſuch perſons up *to a mind void of judgment, to commit all iniquity with greedineſs*†. This is the ſad caſe of all the nations of the world, who worſhip not the true God. They are under the power of *Satan*, his *angels*, and his *agents*; and ſo are you, until through the favour and mercy of God, and in the proper exerciſe of faith and obedience, you are received into his church and family.——REVENGE, and MURDER that too often follows it, are *Satan*'s darling temptations; by which mil-

* Luke xiv. 28. † Rom. i.

lions of ſouls have been ſent out of this world. This is what you muſt reſolve againſt, as a ſin more eſpecially hated of God. If you are *injured*, or *oppreſſed*, you muſt leave your cauſe to God; he, and he only, knows what puniſhment every *injury* and *injuſtice* require; and will call offenders to an account in his own proper time. It is true, revenge is ſweet and tempting to our corrupt nature; but corrupt nature you muſt not follow, if you reſolve to be the ſervant of God.——Another ſin, which the devil tempts men to, is *Lying*: HE IS THE FATHER OF LIES, and would have all men like himſelf, becauſe he knows what God has declared, that *ſuch as love and make lies** ſhall have no inheritance in his kingdom. This you will conſider and reſolve againſt, as you hope for the favour of God.——There is another very dangerous error to which men are ſtrongly tempted; that is, to be proud, and to have an high conceit of their own *reaſon*, *wiſdom*, and *ability*, to *know* and to *do* what is good, and beſt for themſelves. Now, this *pride* and *ſelf-conceit* takes men off from their *dependance* upon God, his *will* and *word*, by which alone we can know *what we muſt do to be ſaved*;—upon what terms God will pardon a ſinner;—and what will become of us when we die. Now, nothing can provoke God more, than for us poor creatures to think, that we want not his help, his grace, and light.——*Laſtly*, you muſt know, that the devil hath his agents in every place: Theſe are men of *wicked lives, and wicked principles*;—who make a mock of ſin;—who fear not to blaſpheme that God, *who can deſtroy both body and ſoul in hell*. Now, the Spirit of God has aſſured us, that *converſation with ſuch perſons will corrupt good manners*†. *Here then will be your trial*; and you ought to conſider before-hand, whether the pleaſure of ſuch company ſhall prevail with you to neglect the counſel of God; which is, to avoid them as you would avoid your own deſtruction;—or whether you will run the hazard of being ruined for ever, by converſing with ſuch wicked perſons.——The next thing, which at your baptiſm you promiſe to renounce, is, 'the world, and all its evil cuſtoms and manners; as alſo, all the ſinful 'luſts of the fleſh,' ſo that you will not follow or be led by them.

Ind. I am afraid, Sir, that without your inſtructions I ſhall not underſtand this as I ought.

Miſſ. You will remember, that this is not the world for which you were chiefly made; nor muſt you look for any true and laſting happineſs here. Now, you will meet with many things in the world which will tempt you with an appearance and ſhew of happineſs; and if you are not reſolved to avoid them, they will turn your heart from the love of God, and the care of your ſoul.

Ind. You will be ſo kind as to let me know what theſe are.

Miſſ. The Spirit of God will tell you:—They are 'the luſts of the 'fleſh;' that is, all ſinful, unchaſte, and impure pleaſures, and whatever leads to ſuch ſins. *Secondly*, 'the luſt of the eyes;' that is, all ſinful and covetous deſires, and love of riches.—And, *thirdly*, 'the pride of life‡;'

* Rev. xxii. 15. † 1 Cor. xv. 33. ‡ John ii. 16.

or

or an *excessive* value of themselves, accompanied with an *unreasonable* desire of the esteem of the world.

Ind. Pray let me know more particularly what are the 'lusts of the flesh,' which I am to resolve against.

Miss. I will repeat to you the very words of God, that you may be convinced I do not tell you any thing but what will be necessary to your salvation. Now these *works of the flesh are manifest*; that is, they may easily be known by any considering person, though never so unlearned, to be displeasing to a good and holy God: Such are, *adultery, whoredom, idolatry, witchcraft, drunkenness, hatred, malice, revenge, strife, seditions, murders, revellings**, *and such like*. Now, however tempting many of these sins may be, you must sit down, consider, and resolve against them, or never hope for the favour of God.

Ind. You will now let me know what is meant by 'the lust of the eyes.'

Miss. I told you before, that it is the eager and covetous desire of riches. And that you may be convinced how dangerous a sin this is, you shall hear what Christ himself has said,—*That it is very hard for rich men to be good Christians*†, because they are so much exposed to many evils and temptations, such as these following: They that have riches are apt to *love* them too much,—to *put their trust in them*, and to *forget* their dependance upon God,—to *lord* it over and *oppress* their inferiors,—*and to make provision for the flesh to fulfil the lusts thereof*. And this may be the true reason *why* our blessed Saviour says, *it is so hard for a rich man to enter into the Kingdom of God*; because, being exempted from all the toil and care of life, he is apt to enter too far into the pleasures of it, and *to say to his soul, Soul, take thine ease*, and enjoy the good things before thee;—whereas, our portion here is *labour* and *exercise*, not full *enjoyment*.——The business of our salvation is a great work, which cannot be effected without diligence, and zeal, and earnest contention; but he that is unacquainted with labour, will scarce take the pains that is required, towards *working out his salvation, and making his calling and election sure*.——Besides all these; great wealth is often attended with such cares as *choak the good seed*‡ sown in the hearts of men; that is, the holy desires, and good resolutions, which are wrought in men by the Spirit of God, so that this good seed becometh unfruitful.—And though *riches* may be made use of to good purposes, yet it will require a more than ordinary grace of God so to use them; which extraordinary grace is seldom asked by, and therefore seldom given to, such whose hearts are possessed with the love of riches.

Ind. One would conclude then, that Christians ought not to desire riches so eager as generally they do;—nor ought they who want them to think themselves unhappy, or not beloved by God.

Miss. That is very true. And they who will not be convinced of these truths, by what God has declared in his word, will one day be convinced by sad experience, when it may be too late to do them any service.

* Gal. v. 19, 20, 21. † Matth. xix. 23. ‡ Matth. xiii. 22.

Ind. Must

Ind. Muſt then every man, who would ſave his ſoul, renounce the thoughts of riches?

Miſſ. No: Riches may be uſed to many good purpoſes. A great Apoſtle of Jeſus Chriſt tells you how:—'*Charge* (ſays he) *them who are rich in* 'this world, *that they be not high-minded, nor truſt in uncertain riches, but* 'in the living God, *who giveth us richly all things to enjoy:*—*That they do* 'good,—*that they be rich in good works, ready to diſtribute, willing to commu-* 'nicate,—*laying up in ſtore for themſelves a good foundation againſt the time to* 'come, *that they may lay hold on eternal life**.' But ſtill they are dangerous things;—they are fluctuating and precarious;—the *means*, not the *end*, of happineſs. They may be inſtruments of giving large ſcope to virtue;—great bleſſings in the hands of the upright, to the good of his own ſoul, and the welfare of mankind; but *they are thorns and ſnares in the way of the froward.*†

Ind. What advice will you give me, that I may neither *deſire* nor *enjoy* them too eagerly?

Miſſ. That you may not endeavour by unjuſt ways to better your condition, you will find theſe words of Jeſus Chriſt in his Goſpel;—*What will it profit a man, if he ſhould gain the whole world and loſe his own ſoul?*‡—— To moderate your deſires, conſider that *the more you have, the more you muſt account for.*——To make you more *contented*, you muſt know, that men are not happy, becauſe they have a great deal, but becauſe God gives them power to enjoy what they have, be that more or leſs.——That the favours of God may not tempt you to idleneſs, remember,—*that ſlothfulneſs caſteth into a deep ſleep*; that is, it makes men inſenſible of what concerns the next world, and in this world *covers them with rags*.‖——And, laſtly, if you let no worldly buſineſs hinder you from ſerving God daily, it will keep in your mind a conſtant ſenſe *of your dependance* upon him, and make you ſet your thoughts upon another world, to which *this is only* a *paſſage*.

Ind. Pray, inſtruct me how I may beſt avoid temptations.

Miſſ. The directions I give you ſhall be ſhort and plain, and ſuited to your condition. Let this be ever in your mind, that ſin is the worſt of all evils; for all other evils will have an end at fartheſt when you die; but ſin will make you miſerable for ever. Remember, that you are naturally inclined to ſin, that the *devil* will tempt you to it, and that God only can ſave you; and then you will never truſt in your own ſtrength, but in the living God. To Him therefore you will conſtantly pray for help; *and if you draw nigh to him, he will draw nigh to you.*§ And yet you muſt not expect God's aſſiſtance without uſing your own endeavours; for that is to tempt the Lord. *If ſinners entice you, you muſt not conſent unto them*;¶ for they are the devil's inſtruments. If you fall into evil company, you

* 1 Tim. vi. 17, 18, 19. † Prov. xxii. 5. ‡ Mark viii. 36. ‖ Prov. xxiii. 21. § James iv. 8. ¶ Prov. i. 10.

muſt

muſt go out of it immediately, and *not* walk in the way with them, leſt God forſake you. When the *Holy Spirit* of God puts into your mind good deſires, or checks you for doing ill, you muſt obey the voice of God, and he will love you, and preſerve you from your ſpiritual enemies, and from everlaſting death.

Ind. You will now be pleaſed to explain to me THAT PRIDE OF LIFE, which a Chriſtian renounces at his baptiſm.

Miſſ. By the *pride of life* is meant, that great opinion, which, through the corruption of nature, all people are apt to have of themſelves; with an eager, reſtleſs, and immoderate deſire after every thing that may diſtinguiſh them from others, and which may ſet them high in the eſteem of the world. Now, this *pride of life* is the occaſion of many evils, which are highly diſpleaſing to God, and muſt be reſolved againſt by every good Chriſtian. The *evils* are theſe that follow: They who are under the power of this vice, are more concerned for the eſteem of the world, than how to pleaſe God. They are therefore too often tempted to ſupport the good opinion of the world, by laying that out on vanity which ſhould be the ſupport of their families, or of the poor. And they are too apt to deſpiſe the poor, as if they were not creatures of the ſame kind with themſelves. They look upon all the advantages or bleſſings they have, whether in their *perſons*, or in their *poſſeſſions*, as their due; and therefore are generally *unthankful* to God, and *rob* him of the honour of his own gifts. In ſhort; they are *angry*, when they are not valued as they think they deſerve;—they are apt to be *diſcontented*, and to think that they deſerve *more* than they have;—to *repine* at their misfortunes, and *overlook* their own infirmities;—and are therefore utter ſtrangers to that *humility* which muſt recommend them to the grace and favour of God, *for he reſiſteth the proud, and giveth grace to the humble.**

Ind. Since this pride of life and heart is ſo natural to us, what can cure us of it?

Miſſ. Nothing *but the grace of God*, and poſſeſſing your heart with things of greater moment.—Conſider, that you are liable to *eternal miſery*;—that your great buſineſs in this world is to prepare for a happy DEATH, and the DAY OF JUDGMENT, and you will be very indifferent about ſeveral things, which you now take too much pleaſure in. For which reaſon you will neither ſtudy to be *vain* and *fooliſh* in your dreſs, nor *ſingular* and *conceited* in your own opinions, but imitate ſuch as are ſober-minded; as knowing, *that the ornament of a meek and humble ſpirit*† is in the *ſight* of God of *great* price, and ſhould therefore be your great concern. And then, if you remember, *that you have nothing which you have not received*,‡—nothing but what you muſt give an account for, you will have more reaſon to *fear*, than *be proud* of your advantages.

Ind. Well, Sir, I ſee ſufficient reaſon why every one, who purpoſes to become a Chriſtian, ſhould *renounce the devil*, and *all his works*,—*the vanities*

* 1 Pet. v. 5. † Ibid. iii. 4. ‡ 1 Cor. iv. 7.

of

of the world, — and the luſts of the fleſh. I am alſo convinced of the great advantage thoſe will reap, who are able to overcome theſe difficulties. But then I am diſcouraged exceedingly, when I ſee ſo many, who have undertaken to be Chriſtians upon theſe conditions, in a manner renounce that religion afterwards; either finding it impoſſible to obſerve theſe conditions, or thinking that they are not ſo very neceſſary to ſalvation, as you ſay they are.

Miſſ. Believe not this, becauſe of *our ſaying ſo only*, but becauſe *the God of Truth and Mercy* hath ſo ſaid, who would have all men come to the knowledge of the truth, and requires nothing to be *done*, or *avoided* by Chriſtians, but what is abſolutely neceſſary to their ſalvation; and which he will enable them to perform, if it is not plainly their own fault. — As for ſuch as *call* themſelves *Chriſtians*, but *do not* the things which Chriſt has commanded, you muſt not judge of the Chriſtian religion *by them*, but by your own *ſenſe*, and *want of a Redeemer*. The Chriſtians you ſpeak of have never truly conſidered the extreme danger they are in, nor what the Son of God has declared; *that it were better for them that a mill-ſtone was hanged about their necks, and they caſt into the ſea, than they ſhould be the occaſion of offence to well-diſpoſed people**. And indeed, none ſerve the deſigns of *Satan* more than ſuch ſort of Chriſtians; and who have no other choice, but a true and timely *repentance*, or *everlaſting miſery*. And *repentance*, one would hope, they would chooſe, if they would conſider the great patience of God, which ought to fill their eyes with tears, and their hearts with that ſhame and ſorrow, which is the work of true repentance. — Do but remember what I have told you before, *that a true faith in God, and in his word*, will enable you to overcome all the difficulties you can poſſibly meet with. — It is for this reaſon that every one, before he takes upon himſelf the Chriſtian profeſſion, is obliged to give an account of his *faith*, *without which it is impoſſible to pleaſe God.*

Ind. Having given you ſo much trouble already, I muſt now aſk you to explain to me the particulars of the Chriſtian *faith*; but with your leave I will wait on you again very ſoon.

Miſſ. As ſoon as you can. In the mean time, I muſt put you in mind, To beg of God to deliver you from the attempts of the devil and his wicked agents, who will try all ways to divert you from your good purpoſes. And may God keep you in the good diſpoſition you ſeem to be in!

THE PRAYER.——Almighty and moſt merciful Father, preſerve me from all the temptations of my adverſary the devil, who goeth about ſeeking whom he may be permitted to devour. Give me holy reſolutions, and a watchful Spirit, that I may perſevere in the way of godlineſs, and my life correſpond with the purity of my faith. — Oh! Let me never diſhonour ſo excellent a title as that of a *Chriſtian*; but do Thou reign in my heart, by the Spirit of grace guiding all my actions, and directing my intentions, that I may be the ſervant of thy divine will here, and be admitted to the holineſs and glories of that ſtate, where Thou reigneſt for ever and ever, and art All in All. *Amen.*

* Luke xvii. ii.

DIALOGUE

DIALOGUE XII.

The Articles of the Chriſtian Faith practically explained.

INDIAN.

YOU told me, Sir, when I left you laſt, *that without faith no man can pleaſe God,*[a] nor ought to be admitted into the ſociety of Chriſtians; —I am therefore now come to learn of you, *What that faith is,* which Chriſtians *profeſs to believe,* before they are baptized?

Miſſ. You muſt know then, that there are many things which Chriſtians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explained. In the mean time, there are certain truths neceſſary to be known and believed, before you can be baptized.

Ind. How ſhall I know what theſe truths are?

Miſſ. For the benefit of young beginners, and for ſuch as cannot read or remember many things, truths of the greateſt moment are contained in this following ſhort account, which we call THE CREED; or, THE ARTICLES OF THE CHRISTIAN FAITH; and I muſt prevail with you ſo to fix them in your memory, that you may not forget them as long as you live. For the belief of theſe will be a powerful means to make you *holy, righteous,* and *happy.*

The CREED; *or,* The ARTICLES *of the* CHRISTIAN FAITH.

I believe in God the Father Almighty, Maker of Heaven and Earth:—And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into Heaven, and ſitteth on the right-hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the forgiveneſs of ſins; the reſurrection of the body, and the life everlaſting. Amen.

Ind. I will endeavour to learn them by heart; and I hope I ſhall remember them as long as I live. And now I ſhall be very thankful, if you will ſhew me how the knowledge and belief of theſe things are neceſſary to make men good, as, you very juſtly ſay, all Chriſtians ought to be?

Miſſ. Remember then, *That to believe in God,* is *not only* to profeſs that there is ſuch a *glorious Being,* who made the world, and all things in it; but alſo *to believe* whatever he hath made known to us, either concerning

[a] Heb. xi. 6.

himſelf, or the duties we owe to *Him*, *ourſelves*, and *others*; which is all contained in the Holy Scriptures, *written by the inſpiration of God*,[a] who can neither be deceived, nor deceive us.——Now, in theſe Scriptures, he hath made known to us, *that he never left himſelf without witneſs*,[b] but hath given ſufficient proofs of his *almighty power*, *wiſdom*, *juſtice*, *goodneſs*, and *truth*, in all ages of the world. He hath made known to us,—that by *his almighty power* he *created* the world and all things in it;—and that, *by his moſt wonderful wiſdom*, he has *governed* and *preſerved* it ever ſince it was made;—that he is the *author of our being*, and of all the good we do, or ever can enjoy;[c]—that he is perfectly holy, and requires all his ſervants to be holy;[d]—that he ſees us wherever we are, and whatever we do, ſo that if we pray to Him we are ſure to be heard; if we ſin, we are ſure to be puniſhed;[e]—for his *power* is *mighty*, to reward his faithful ſervants, and to puniſh the diſobedient;[f]—that he is *juſt* in all his ways; commandeth nothing but what is for the good of his creatures; and never puniſheth, but when they truly deſerve his diſpleaſure;[g]—that he is *long-ſuffering*, and ready to receive all that are ſenſible of their miſery;[h]—and that he is a *faithful* God; whatever he has promiſed, will certainly be performed; whatever he has threatened will ſurely come to paſs;[i]—for he governeth all things, both in Heaven and earth, and *nothing is too hard for him that he thinks fit to do*.[k] Now, the belief of theſe truths is neceſſary to give us ſuch worthy thoughts of the *great* and *glorious* God, as may *humble* us in our own eyes; and make us *fearful* of offending, and *glad* to pleaſe. One who has power to *reward* or *puniſh* ſuch as *pleaſe* or *offend* him. On the other hand, we ſhall be diſpoſed to *love* him above all things, becauſe we believe him to be the giver of all the good we either *enjoy*, or ever *hope* for. And he having made known to us, that *his eyes are in every place, beholding the evil and the good*,[l] and that from him no ſecrets are hid; this conſideration is proper to make us careful of our words and actions, and afraid of *doing* or *ſaying* any thing which may diſpleaſe ſo great and holy a being. And as for his *juſtice*, we have the greateſt reaſon *to fear it*; becauſe he has, in the Holy Scriptures, made known to us many dreadful examples of his diſpleaſure againſt thoſe who had no regard to reaſon, or his commands; by which we learn what we muſt expect, if we provoke him by our ſins. *Laſtly*; when we ſee, as we find it in his Word, that this great God has been ſo good as to ſpare men, even when they have deſerved puniſhment, we are hereby powerfully led to adore and admire his goodneſs and patience, *which doth* or *ought to lead men to repentance*.

Ind. Why is God called THE FATHER?

Miſſ. Becauſe he is the *maker* and *preſerver* of all creatures, which, with the care and affection of a Father, he watches over continually. He is the Father of man, *becauſe he created him after his own image*;—becauſe he

[a] 2 Tim. iii. 6. [b] Acts xiv. 17. [c] Acts xvii. 28. [d] 1 Pet. i. 15, 16. [e] Prov. xv. 3. [f] Gen. xvii. 1. [g] Gen. xviii. 15. [h] 2 Pet. iii. 6. [i] Deut. vii. 9. [k] Jer. xxxii. 17. [l] Prov. xv. 3.

teacheth

teacheth man knowledge;—*corrects him* when he does amiſs;—and *rewards* him when he does well.

Ind. What is meant by God's *Providence?*

Miſſ. The *wiſdom* and *power* of God, by which he *knows* and *appoints* how every thing in the world ſhall be, ſo that the whole creation is taken care of. *Not the meaneſt creature can ſuffer* without God's leave, either by *malice*, or *accident*.[a]

Ind. Why then do evils befal men?

Miſſ. Very often to *puniſh* them, and to bring them to repentance; but *eſpecially* to *wean* our hearts from being too fond of this life; and that we may *think* of, *delight* in, and *prepare* for a better.

Ind. Doth God govern the ſeaſons? *Do not ſummer and winter, ſpring and harveſt*, return certainly at their appointed times?

Miſſ. They do. But then, to put men in mind that they depend upon *God only*, and not upon the *ſeaſons*, for their daily bread, the *ſummer* ſometimes returns without its uſual *heat*, and the *harveſt* without its *fruitfulneſs*.[b]

Ind. Have not wicked men, and wicked ſpirits, great power of doing miſchief?

Miſſ. It is true, God hath given them great power both to puniſh the wicked, and to try the faith of the righteous;[c] but the Word of God aſſures us, that neither men nor devils can do the leaſt hurt without the leave of God. And this is the reaſon that there is not more miſchief in the world, and that all things are not every-where in confuſion.[d]

Ind. Of what uſe is it to believe that God is our Father?

Miſſ. If you indeed believe this, you will take your Father's word for what he promiſeth;—be pleaſed with what he ordereth;—*caſt all your care upon him, for he careth for you*.[e]——You will never abuſe his *goodneſs* and *long-ſuffering*;—for though he hath the *compaſſion* of a *father*, yet, if his *children* are obſtinately *diſobedient*, he is *a God terrible in Judgment*.[f]——In all your afflictions you will have this comfort:—*It is good for a man to be in trouble*,[g] and to *bear chaſtening*, if it ſo *ſeemeth good* to his all-wiſe and gracious Father; not for his own *pleaſure*, but our *profit*, as it may make us *partakers* of his holineſs, and *yield the peaceable fruit of righteouſneſs to them that are exerciſed thereby*.[h] *Laſtly*, if God is *your Father*, your inheritance is in Heaven; which you ought frequently and ſeriouſly to think of, *That where your treaſure is, there may your heart be alſo*.[i]

Ind. I am convinced, and do believe theſe perfections of God; and I ſee how neceſſary they are to be known and believed, in order to make men *fear* before him, and to *love* and *obey* him.

Miſſ. But you have not perhaps conſidered what little comfort the belief of theſe things will be to a man who knows himſelf to be a ſinner, and that as ſuch he muſt needs be under the diſpleaſure of this *holy, juſt*, and *powerful God*; and yet knows not how to be reſtored to his favour.

[a] Matth. x. 29. [b] Haggai i. 9, 10, 11. [c] 2 Sam. xvi. 10. [d] Job i. 11, 12. [e] 1 Pet. v. 7. [f] Pſal. xlvii. 2, [g] Ibid. cxix. 71. [h] Heb. xii. 5, &c. [i] Matth. vi. 21.

Ind. That is indeed a perplexing, tormenting thought; and I remember what you told me before,—That until God was pleaſed to let men know upon what terms he would accept of their repentance, and pardon them, the wiſeſt men on earth could not find it out, ſo as to make the minds of ſinners eaſy.

Miſſ. This will convince you *of the great bleſſing of Chriſtianity*, and the great goodneſs and mercy of God in delivering mankind from the *fear of death*, and what will certainly follow; which, without the Goſpel, was the torment of ſinners, *and kept them in bondage all their life long.*[a] How God has delivered us from this bondage, you will underſtand in the next *article of the Chriſtian faith.*

Ind. You will be ſo kind as to explain that to me.

Miſſ. That I will do.—But I muſt be obliged to repeat ſome truths of moment, which I have told you before;—That after the FIRST PARENTS OF MANKIND had loſt their Maker's favour by their diſobedience, and brought *ſin*, *miſery*, and *death*, into the world, God in great pity promiſed them a SAVIOUR; one who would ſatisfy his juſtice, for the diſhonour done to him by their ſins, and would reſtrain the power of that *evil ſpirit* which had tempted them to ſo great a ſin.——Now, this *promiſed* SAVIOUR is the *very perſon* in whom we Chriſtians profeſs to believe, when we ſay, *We believe in Jeſus Chriſt, the only Son of God our Lord.* For when the world was grown exceeding wicked, and ignorant of the only true God, this his SON took upon himſelf the nature of man, by being *born of a Virgin*, that, as a *man*, he might be capable of ſuffering for the ſins of men, *for which from the beginning of the world he had engaged to ſuffer*,[b] to ſave us from being loſt for ever.——Accordingly, the rulers and the generality of the people of the *Jews*, amongſt whom he was born and lived, being grown very corrupt and wicked, did not only reject HIM, and the MESSAGE of ſalvation that he brought them from God, and the holy rules of living which he aſſured them were neceſſary to pleaſe God; but they alſo uſed him moſt barbarouſly, and at laſt prevailed with *Pontius Pilate*, the *Roman* Governor, to put him to death, *even againſt his conſcience*; which death the Son of God ſubmitted to; *for he could eaſily have delivered himſelf out of the hands of his enemies.* Now, by willingly *offering* himſelf to death, he became a *ſacrifice* acceptable to God for the ſins of the whole world; and *reſtored* mankind to the favour of their Maker, upon moſt *reaſonable conditions*. And that all ſuch as do believe in him might be aſſured of this, *God raiſed him the third day from the dead*, and *ſhewed him openly*; and by this moſt powerful proof *declared him to be his Son*; and that whatever he had *ſaid*, or *done*, or *taught*, was agreeable to his will and appointment.—After this, in the ſight of many, *he aſcended into Heaven*, and was *ſet at the right-hand of God*, having all power granted him for the benefit of his church, *to give eternal life to all ſuch as ſhall believe in, and obey him.*[c] And laſtly, *we believe that this*

[a] Heb. ii. 15. [b] Rev. xiii. 8. [c] John xvii. 2.

our.

our Saviour ſhall come again at the end of the world, to judge the living and the dead.

Ind. You will now be ſo good as to ſhew me, what effects this belief ought to have upon thoſe that know theſe things.

Miſſ. You cannot but perceive the powerful influence which the belief of theſe things muſt needs have upon every thoughtful Chriſtian.—The perſon in whom we believe, IS THE SON OF THE MOST HIGH GOD; his true, and proper, his *only begotten*, and *dearly beloved Son*. Surely, ſaid God himſelf, *they will reverence my Son*.[a] And have not men all the reaſon in the world to reverence and obey him, ſince, for us men, and for our ſalvation, he came down from Heaven, *to redeem us*,—*to ſuffer* for our ſins,—to declare to us his Father's readineſs to pardon ſinners,—and to put us in the way of ſalvation?——In the next place, we receive Jeſus Chriſt for *our Lord*; we are therefore no longer *our own maſters*, but we are to do what he hath commanded; *nor muſt we pretend to ſerve two maſters*; that is, *our Lord*, and *our own corrupt inclinations*. *Our Lord* is *the Son of God*, and as ſuch *has all power given him in Heaven and in earth*;—he is therefore able to defend us in all aſſaults of our enemies; nor need we fear the power of any adverſaries of our ſouls.——*He was made man*; he knows, therefore, the *temptations*, the *weakneſſes*, the *miſeries*, we are ſubject to, and will pity us, being as willing, as he is able, to help us in all our diſtreſs, when we call upon him.——*By his being obliged to ſuffer death in the place of ſinners*, we learn how ſad the condition of mankind was, ſince the *juſtice of God* would not be ſatisfied with a *leſs* ſacrifice. By this alſo, we ſee the dreadful nature of ſin, how diſpleaſing it is to God, and what puniſhment it muſt have, if it be not repented of.——But then, for our comfort, we have this aſſurance, that though our ſins be never ſo great, they cannot be greater than the price the Son of God has paid for our pardon, if we do *repent*, and *return* to our duty.——By the *reſurrection* of Chriſt, and his *aſcenſion* into Heaven, our belief in him is confirmed beyond any doubt; and he having all power with God, (for that is the meaning *of ſitting at his right-hand*) *he is able to do for us more than we can aſk or think*.——*You believe that he died, was buried, and roſe the third day from the dead*. Then you are ſure, that *God can raiſe the dead*; and therefore we hope, both for ourſelves and friends, that we ſhall live again:—*For them that ſleep in Jeſus, ſhall God bring with him*.[b]——*If God raiſed Chriſt from the dead*, then are we moſt ſure, that whatever he *taught* was true;—whatever he *promiſed*, will be performed;—whatever he *threatened*, will come to paſs;—otherwiſe God would not have raiſed him from death to life, for that would have been to have deceived his creatures. ——But further, the belief *of his return from Heaven, to judge the world in righteouſneſs*, is a moſt powerful motive to awaken Chriſtians, and oblige them to endeavour to *live* anſwerable to their *profeſſion* and *belief*; that their ſins may not riſe up in judgment againſt them at the great day of account.

[a] Matth. xxi. 37. [b] 1 Theſſ. iv. 14.

——And

——And will not this awaken you, and make you ſeriouſly prepare for that great day, by a timely repentance? Can you think of *judgment*, and *wrath to come*, and will not this terrify you from following your ſins? If the ſecrets of all hearts will then be diſcloſed, will not you be afraid to indulge ſuch thoughts, and ſuch deſigns, as will not bear the light, and judgment of God? And above all, conſider, that you muſt then be judged, not as the world judgeth of things, but by the Word of God; by which, therefore, you muſt reſolve to live, and not according to the fooliſh opinions and ſinful cuſtoms of the world.——Laſtly; this belief hath *comforts* as well as *terrors*; for though we ſhall indeed be called to a ſtrict account; yet we are ſure to be heard with favour, and treated with compaſſion, if our caſe will bear it;—for *He* who *knows* our infirmities, *He* that *died* to ſave us, is to be our JUDGE.——In one word, you may ſee, that THE SON OF GOD has given Chriſtians the greateſt reaſon to love and adore him, that they might have the greateſt reaſon to obey him, and truſt in him as their LORD and REDEEMER, and, by doing ſo, by him be made happy for ever.

Ind. I am very thankful for what you have now told me. But may I aſk you this queſtion;—If Chriſt has *redeemed* Chriſtians, are they not then *ſafe*, and *out of danger?*

Miſſ. Yes, moſt ſurely, if it is not their own fault.

Ind. I wiſh you would explain to me what you mean by that.

Miſſ. It is very true, JESUS CHRIST has *redeemed* us, and *reſtored* us to the favour of God. But then it is upon condition, that, ſince we know God, and what he has done for us, we glorify him by our *deeds*, as well as by our *words*; but if men call themſelves Chriſtians, and yet will not obey him in their practice, he deals with *them* as he did with the *heathens*; he *gives them up to a mind void of judgment*,[a] to follow the deſires of their own hearts, by which they will be ruined for ever.——And this is the reaſon why you ſee ſo many, even among Chriſtians, upon whom neither the *fear* of an almighty and juſt God, nor the *love* of Chriſt his Son, who has ſaved them, has any power to keep them in their duty. And although they have had the Holy Spirit to *direct*, *ſanctify*, and *govern* them, yet him they grieved by their wilful ſins, and forced him to forſake them, ſo *that they commit all iniquity with greedineſs*.[b]

Ind. You will now be ſo good as to let me know what Chriſtians believe concerning the HOLY GHOST.

Miſſ. I have already ſhewn, that, before JESUS CHRIST aſcended into Heaven, he promiſed his diſciples to ſend another divine perſon, the HOLY GHOST, to ſupply his place and preſence with them. Accordingly, this HOLY SPIRIT deſcended upon them in a moſt wonderful manner, and enabled them to ſpeak all languages, as alſo to remember the truths which Chriſt had taught, and the works which he had done, and to write them truly for the benefit of mankind. He alſo aſſiſted and directed the Apoſtles

[a] Rom. i. 28. [b] Ibid.

of

of Chriſt to lay the foundation of the ſociety of Chriſtians, which are now ſpread over the whole earth, and are called THE HOLY CATHOLICK CHURCH, becauſe it conſiſts of Chriſtians of all nations and languages, who ought all of them to be holy.—All Chriſtians, thus dedicated to God, are *one body*, under *one head*, THE LORD CHRIST; and, as ſuch, are obliged to *hold Communion* one with another, as members of the ſame body ought to do. To every member of this ſociety is promiſed the *forgiveneſs of ſins*, upon his true repentance, and return to his duty. To this church the ſame Holy Spirit has made known, that all men ſhall *riſe again from the dead* with their own bodies, and give account of their own works; and that after this will follow *an everlaſting life* of happineſs or miſery.

Ind. Will you, Sir, now be pleaſed to make me underſtand, what are the natural fruits of ſuch a faith, and what ſuch a belief obliges Chriſtians to do?

Miſſ. Remember then, that the HOLY GHOST is he, to whom, with the Father and the Son, all Chriſtians are dedicated in baptiſm;—that it is this HOLY SPIRIT who is to fit men for Heaven and Happineſs; which he does, by convincing all ſuch as are *diſpoſed for eternal life*, and will attend to his holy motions, by convincing them, that they are *ſinners*,—that, as ſuch, they ſtand in need of a *Redeemer*;—as alſo, by putting into their hearts *the fear of God*, *a love for his laws*, and a *ſerious concern* for their ſouls,—by *reſtraining* them from evil, and *changing* their diſpoſitions from evil to good.

Ind. But it is plain, Sir, that this Holy Spirit doth not thus govern and direct all Chriſtians.

Miſſ. That is too true. But then, as I told you before, the fault is purely in themſelves. They neglect to uſe the means God has beſtowed upon them, and the graces he has provided for them; and then they become uſeleſs, and *he* often *takes them away*.[a] Too many grieve the Holy Spirit by their evil deeds, and force him to forſake them; and very many, who are not ſo wicked, do yet never lay claim to that promiſe of God, *that he will give the Holy Spirit to them that aſk him*.[b] Whereas all good Chriſtians do pray for this Holy Spirit, and do find the wonderful effects and bleſſing of his guidance and aſſiſtance.——And here take notice of a truth I now tell you, that every ſoul of man is under the influence either of *good* or *evil ſpirits*; but then theſe *good ſpirits* may be provoked by our evil lives to forſake us; and then the *evil ſpirits* are always ready to take poſſeſſion of ſuch as they find forſaken of God, and not under his immediate protection.

Ind. And pray, Sir, how is this to be prevented?

Miſſ. Every Chriſtian muſt keep in his mind the promiſe he made when he was baptized; and, in every thing wherein he fails, he ought forthwith to beg forgiveneſs of God, leſt, continuing in ſin *wilfully*, he become a *ſlave* to *Satan* and his angels, inſtead of being a *ſervant* of God.——I ſhall only

[a] Matth. xxv. 29. [b] Luke xi. 13.

mention

mention another bleſſing which we receive from the Holy Ghoſt, and the effect it ought to have upon us. It is from him we have the Holy Scriptures, which are therefore very truly called THE WORD OF GOD, and THE WORD OF OUR SALVATION. Theſe *Scriptures*, therefore, every one, who would continue in the favour of God, muſt *read*, or *hear* them read, with the greateſt reverence and attention, and conform his belief and practice ſtrictly to them.

Ind. I deſire you will explain more particularly what you mean by THE HOLY CATHOLICK CHURCH, and the COMMUNION OF SAINTS.

Miſſ. It is plain from the Holy Scripture, that it was the deſign of our Lord *Jeſus Chriſt* to deliver to mankind the whole will of God, ſo far as their ſalvation was concerned in it. All theſe things which were thus revealed, is called the Chriſtian Religion. This religion was taught to the world by our SAVIOUR, and by his APOSTLES; and this religion was put into writing by inſpired men, and is now extant amongſt us in the books of the New Teſtament. It was our Lord's deſign, that all who ſhould embrace this religion of his ſhould be united among themſelves, and with this head JESUS CHRIST, and ſo become *one body* by the means of one HOLY SPIRIT, which ſhould actuate and influence them. And it was our Lord's deſign, that all *believers*, all that profeſſed his religion, ſhould be admitted to the participation of this *Spirit*, and ſo be made members of this common body, by the Sacrament of BAPTISM, and receive continual influence from the ſame Spirit, by eating and drinking in the *Sacrament of the Communion of his Body and Blood*, or what we call the LORD'S SUPPER.——By the CHURCH then is meant the whole multitude of thoſe perſons, whether *Jews* or *Gentiles*, that do embrace and profeſs the Chriſtian religion, and are joined together by the means of theſe Sacraments, in one body or ſociety, under one head JESUS CHRIST. This church was to extend throughout all the world, and to be made up of all nations.

Ind. Pray, what is meant by the *Catholick Church*?

Miſſ. By CATHOLICK is meant UNIVERSAL; ſo that whenever we name or ſpeak of the *Catholick Church*, we mean, by thoſe words, the whole multitude of Chriſtians throughout the world, that profeſs the common faith, and enjoy the adminiſtration of the Word and Sacraments. All theſe people, wherever they live, or by what name ſoever they call themſelves, make up together *that one body of Chriſt*, which we call the CATHOLICK CHURCH.——The church is called *holy*, becauſe every member of that ſociety obliges himſelf, by the gracious aſſiſtance of God's Holy Spirit, *to be holy*. He that is not ſo, or does not immediately repent, and become ſuch, is but a *rotten* member, and is in danger of being *cut off*.

As to the *Communion of Saints*;—as every perſon owes ſomething to the ſociety of which he is a member, ſo eſpecially in the ſociety of Chriſtians, every one is bound, by the laws of the Goſpel, to uſe the talents and advantages which God has given him, whether of *knowledge* and *learning*, or *power*,

or

or *riches*, or *grace*, for the good of the whole body;—to pray for them;—to assist those that are in want;—to instruct the ignorant, and them that are out of the way;—*and to study the things that make for peace, and for mutual edification.*[a]

Ind. You told me before, that in the Church of Christ there is a promise OF THE FORGIVENESS OF SINS.

Miss. And a mighty blessing sure it is, that men, who on account of their many sins are liable to the displeasure of God, may be assured, that in the Church of Christ they will obtain *the forgiveness of their sins* upon most merciful conditions;—upon a true repentance, and return to their duty, and a ready disposition to forgive others, as they themselves do hope for forgiveness from God.——THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH,—these are truths which Jesus Christ has made known to his church; and they are as certain as God himself is true. And that they may make the greater impression upon your heart, I will repeat to you the very words of Christ:—'*The hour is coming, in* '*which all that are in the graves shall hear his voice and come forth; they that* '*have done good, unto the resurrection of life; and they that have done evil* '*unto the resurrection of damnation.*'[b] So that all Christians who know this may be assured, that this life is the only time to choose *where* and *what* they are to be for ever; and may learn not to trifle away that precious time, which is chiefly allowed them to prepare for eternity.

Ind. Well, Sir, I see plainly the reason why every one, who desires to be a Christian, should believe these truths.

Miss. These things are true, and will at last be found to be so, whether men believe them or not. And if any man is lost for ever, for want of giving credit to them, or for not considering them, it will signify little whether he was called a *Christian*, or an *Heathen*.

Ind. Indeed one would wonder that so many Christians, who know these things, can be so easy, and so careless of their salvation.

Miss. Be you careful for yourself, and continue so, when you are a Christian. In the mean time, I tell you again,—the true reasons why so many among Christians forget the promises they made at their Baptism, are these:—Through the corruption of nature they fall into sin; they do not what they ought to do, that is, *repent and turn to their duty immediately*; and continuing in sin, *these truths* are *uneasy* to them, because they put them in mind of their ingratitude to THE GOD who made them;—to GOD THE SON, who died for them;—and to GOD THE HOLY GHOST, whom they had grieved by obstinately persisting in a vicious course of life. They will not consider, that *without holiness*, that is, without keeping the commands of God, and doing his will, no man can be saved. And, besides this, these truths put them in mind of an *endless life of happiness*, which they are not disposed to prepare for,—and of a *miserable eternity*, which they have

[a] Rom. xiv. 19. [b] John v. 28, 29.

reaſon to fear above all things. Therefore, they *ſtrive to forget* the truths they have known and believed; and if the goodneſs and long ſuffering of God does not lead them to repentance, '*theſe articles of their faith will be* '*the articles of their condemnation.*'

Ind. I am convinced, Sir, that theſe truths are moſt powerful motives, where they are known and believed, to oblige men to keep the holy will and commands of God, and to walk in the ſame all the days of their life; which you told me was another part of that promiſe which Chriſtians make at their baptiſm; and which I hope you will explain to me when I come again.

Miſſ. That I will gladly do.—And for *your part*, I exhort you to beg of God to confirm your faith in him, and in his Son Jeſus Chriſt, and cauſe it to bring forth in you the fruit of good living, *to his glory*, and *your own ſalvation*. *Amen*.

THE PRAYER.——O Saviour of the world, who by thy Croſs and precious Blood haſt redeemed us; ſave us, we moſt humbly beſeech Thee; —grant that the belief of theſe great truths may ever be preſent in our minds;—that we may die from ſin, and riſe again unto righteouſneſs;—that we may with joyful hearts aſcend to Thee, and with Thee continually dwell; —that we may judge ourſelves, and that we may not be condemned, when Thou comeſt to judge the world in righteouſneſs. O Lord, grant that we may expect thy coming with joy, and find mercy in the great day of recompence. *Amen*.

DIALOGUE XIII.

The COMMANDMENTS *of* GOD *practically explained.*

PART I.

INDIAN.

YOU told me, Sir, that my believing the truths of the Goſpel will not qualify me to become a Chriſtian, unleſs I promiſe to obey the will of God, and endeavour to keep his commands.

Miſſ. I told you the truth:—For although we firmly believe, that it is only on the account of what his Son Jeſus Chriſt has done and ſuffered for us, that God will pardon our ſins, and receive us into favour; yet, it is on this condition, that we repent and forſake our ſins, and obey his commands.

Ind. I hope you will continue your kind inſtructions, and let me know what his *will* and *commands* are.

Miſſ. We learn from the Holy Scriptures, that when almoſt all mankind had loſt the knowledge of the true and only God, and the way of worſhipping

ping him which he had appointed, it pleaſed him to make himſelf and his will known again, at firſt to one man, whoſe name was *Abraham*,[a] and afterwards to his moſt numerous poſterity, after he had convinced them that he was the true and only God, by many amazing *miracles* and *judgments* upon their oppreſſors, and by delivering them out of a moſt cruel *bondage* and *ſlavery*. After which, in order to preſerve this knowledge among them, and to keep them from being corrupted, he gave them certain commands, in a manner ſo *dreadful* and *aſtoniſhing*, that they could not but be convinced that they were the commands of a moſt holy, and an *all-powerful* God, in diſobeying of whom they were ſure of expoſing themſelves to the greateſt puniſhments.——And that theſe commands belong to us *Chriſtians*, as well as unto the people of *Iſrael*, we may be ſure of, becauſe *Jeſus Chriſt* has *confirmed*, *explained*, and *enforced* them in the Goſpel. He is the Lord *our* God, as well as *theirs*.[b] He brought *them* out of the houſe of bondage; *and he brought us from darkneſs to light, and from the power of Satan unto God*.[c]

Ind. You will be pleaſed to let me know theſe commands.

Miſſ. They were Ten in number. The firſt of which was this:

I. I AM THE LORD THY GOD: *Thou ſhalt have none other Gods but me.*

Ind. Why do theſe commands begin with theſe words,—*I am the Lord thy God?*

Miſſ. That we may prepare our hearts to receive his commands, with the greateſt *concern*, *attention*, and *reverence*.——When the Lord of *Heaven* and *Earth*, of *life* and *death*, ſpeaks, ſure his creatures will *hear*, and *obey*, for conſcience-ſake; that is, becauſe God commands them.——The deſign of this firſt command was, to *reſtore* and *preſerve* the knowledge of the true God; he having a right to be *honoured*, *feared*, and *loved*, as the author of all the good we enjoy or hope for; by which, therefore, we are forbidden to expect our happineſs from any other, or *place our dependence on*, or exerciſe our religious fear towards, any other being in Heaven, or on earth.——The full import of this grand firſt command is, that we ſhould have the LORD for our God; and that we ſhould have no other beſides him.

Ind. What is it to have the Lord for our God?

Miſſ. It is to *think* of him, and to *worſhip* him, as God.

Ind. How ought we to think of God?

Miſſ. As of an *eternal* and *all-perfect* being, the MAKER and PRESERVER of all things, and our moſt gracious and merciful FATHER, in and through his *Son Jeſus Chriſt our Lord*.——You are forbidden by this law to depend upon *yourſelf*, upon your own *labour* and *care* for *proſperity*; upon your *friends* for *ſecurity*; upon your *wealth* for *happineſs*;—for theſe are bleſſings, *only* when God is pleaſed to make them ſo.——You are alſo, by this command, forbidden to *murmur* at God's dealings with yourſelf or others; *for he is Lord of all*.

[a] Gen. xx. [b] Matth. v, vii. [c] Acts xxvi. 18.

Ind. What is further *commanded* in this law?

Miſſ. You are hereby commanded to live always *as in the ſight of God*;—to pray for his bleſſing, in *public* and in *private*, upon every thing you undertake:—and to give him thanks for all his favours;—and to do all this with the *heart*, as well as the *lips* and *bodily geſtures*;—for whatever you *think* is known to him, as well as what you *ſpeak*.

Ind. What is the other thing included in this commandment?

Miſſ. You are forbid having any other, beſides the LORD, for your God.

Ind. Is there any other God beſides the Lord?

Miſſ. No; there is not. Nor does this commandment at all ſuppoſe that there is. But, when theſe commandments were delivered, the world generally *believed* in, and worſhipped, OTHER GODS beſides the LORD, who was almoſt utterly forgotten by them. And therefore it was highly neceſſary, that the *great God* of Heaven and Earth ſhould, in the firſt place, caution his people, and, in them, all future generations, againſt this folly, impiety, and idolatry.——This following was the *ſecond Command*:

II. *Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands, in them that love me, and keep my commandments.*

Ind. You will be ſo good as to let me know the meaning and reaſon of this command.

Miſſ. You muſt know then, through the ſuggeſtions of the *devil*, moſt nations had been led into a vile cuſtom of repreſenting and worſhipping God by images; by which they came to have mean and unworthy thoughts of the Divine Majeſty, as if he were like any of his creatures.——Now, by this command, God has forbid all that love and fear him, even to attempt to repreſent him by any image or picture, or to worſhip him before ſuch; and this on pain of his moſt high diſpleaſure upon them, and their poſterity, who ſhall diſobey this command; promiſing an eſpecial bleſſing to them, and their children, who ſhall take care to worſhip him as he has commanded.

Ind. What is the *poſitive duty* required of us in this commandment?

Miſſ. You are to *worſhip God*, after a manner ſuitable to his ſpiritual nature;—*God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth*;[a] that is to ſay, with *ſincerity*, *love*, and *purity of heart*;—with the *inward* devotion and fervor of the mind, without which the outward exerciſes of prayer and adoration will be of no worth.

Ind. How muſt I behave myſelf in God's *houſe* and *preſence*?

Miſſ. Conſider ſeriouſly, that you go to church to aſk ſuch things which you cannot want without being miſerable;—therefore your behaviour muſt

[a] John iv. 24.

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be ſuch as may be apt to procure, in yourſelf and others, a great regard for God, and an humble opinion of yourſelf. You muſt with great humility aſk God's pardon and bleſſing, and praiſe him for his works and favours. You muſt carefully attend to what is read and explained to you out of the Scripture;—*for it is the Word of God.* And then you will return home with God's bleſſing upon *yourſelf*, your *family*, and your *labours*.

Ind. Doth the command afford any further inſtruction?

Miſſ. Yes. It ſhews us, that the piety of parents ſhall be remembered for the good of their children, to many generations;—that the beſt portion children can receive from their parents is God's bleſſing;—and that ſuch parents as are not careful to love God, and to keep his commandments, do leave calamities to their poſterity.——The *third command* is this:

III. *Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.*

The intent of this command is, to preſerve the great regard which all men ought to have for God, forbidding them to ſpeak of him, or even to uſe his holy name, without fear and conſideration.

Ind. What are the neceſſary occaſions which men have to make of the name of God?

Miſſ. Firſt, when they worſhip him, which they ſhould ſtrive to do with reverence and attention.—Secondly, when by a lawful authority they are obliged to take an oath.—And laſtly, when they ſpeak of God, or of any thing that belongs to him, upon any ſerious occaſion.

Ind. Why are people obliged to take an oath before a magiſtrate?

Miſſ. *It is to put an end to ſtrife amongſt men*; it being God's pleaſure, that the truth ſhould appear, and juſtice be done to every one. Now, the likelieſt way to come to the truth is this, to put men in mind when they are going to ſwear, that they are in the preſence of that great God, who has declared,—*that a curſe ſhall enter into the houſe of him that ſweareth falſely by his name to conſume it.*[a] Which is ſurely ſufficient to oblige every man, who believes and fears God, *to ſpeak the whole truth, and nothing but the truth*, as they hope to eſcape that curſe, and God's vengeance. As for thoſe who out of an evil cuſtom do *ſwear* or *curſe*, *blaſpheme*, or ſpeak lightly of God, ſuch perſons have no other choice but *repentance* and *amendment*, or *damnation*. And where theſe ſins are become common, and are not puniſhed, that *nation* and *people* may expect *publick* and *heavy* judgments to fall upon them.[b]

Ind. What is the meaning of that expreſſion, *The Lord will not hold him guiltleſs?*

Miſſ. The meaning is, that this ſin ſhall certainly be puniſhed, and that in a manner more dreadful than words can expreſs; however common it is, and little regarded.

Ind. What are we commanded in this law?

[a] Zech. v. 4. [b] Jer. xxiii. 10. Mal. ii. 2.

Miſſ. To

Miſſ. To ſpeak of *God*, and of *religious* matters, *after ſuch a ſerious manner*, that people may learn to have the moſt devout and reverent thoughts of him, and his ſervice.

We come now to the *fourth command*:

IV. *Remember that thou keep holy the Sabbath-day; ſix days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates; for in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.*

Ind. You will be ſo good as to ſhew me the reaſon and intent of this command.

Miſſ. Remember what I told you before,—That after God had made this world in ſix days, and man the governor of it, he ordained, by a perpetual law, that the *ſeventh day* ſhould be ſet apart, and kept holy in memory and honour of him, the Creator and Maker of all things.——Now, in proceſs of time, this command, through the corruption of man's nature, became neglected, and the true God forgotten, and wickedneſs and idolatry increaſed every where, which is the miſerable caſe of very many nations unto this day. But when God ſeparated the people of *Iſrael* from the reſt of the nations, he renewed this command, ſo that the knowledge of the only true God, the great *Creator* of Heaven and Earth, has been preſerved among them through all ages.

Ind. Do Chriſtians obſerve that day?

Miſſ. Chriſtians do, according to the deſign of the law, obſerve one day in ſeven, which we call the *Lord's Day*, becauſe on that day the Lord Chriſt our Redeemer roſe from the dead; and on the ſame day ſent down the *Holy Ghoſt*, to guide his church unto the world's end. The *Apoſtles* of Jeſus Chriſt therefore ſet apart that day, calling it *The Lord's Day*. Since which time all good Chriſtians do, or ſhould, lay aſide all worldly buſineſs, cares, and pleaſures, and meet together to give publick honour to God, to *acknowledge* his *power*, *wiſdom*, *juſtice*, and *goodneſs*, to *praiſe* him for the *bleſſings* he has given them, and to pray for the *bleſſings* they want.

Ind. Why are we bid in an eſpecial manner to keep this law?

Miſſ. Becauſe if this HOLY DAY ſhould be forgotten, all religion would ſoon be forgotten with it, and the very knowledge of the true God (as it is in many nations) would be loſt amongſt us, were not *this Day* ſet apart, and *perſons* appointed to bring to our remembrance truths of the higheſt conſequence both to our preſent and everlaſting intereſts.

Ind. Are all bound to obſerve this day?

Miſſ. Yes;—all that can be ſpared from the NECESSARY buſineſs of the family.—*Children*, that they may learn their duty, and from their infancy to fear God.—*Servants*, that they may not forget that they have a Maſter

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in Heaven.—And the *very beaſts* are to reſt, unleſs neceſſity requires it to be otherwiſe, that the WHOLE CREATION may rejoice in the mercies of God.

Ind. Why is it ſaid, *ſix days* ſhalt thou labour?

Miſſ. To put us in mind, that it is God who gives us *all our time*. That we are fallen from a ſtate of happineſs, and muſt labour for our daily bread. *Laſtly*; that it is purely by God's permiſſion, that we proſper in our daily labours; that therefore we ought to ſerve him truly all our days.

Ind. How is the Lord's Day profaned?

Miſſ. By neglecting to go to the place where the *great God* is *publickly* worſhipped; by neglecting family and private devotion; by not meditating upon, and recollecting in *private*, what we are taught, or pray for, in *public*; by *idleneſs*, and trifling *converſation*; unneceſſary *buſineſs* and *journies*; and by vain *ſports* and *gaming*, unbecoming the *ſeriouſneſs* of the day, and of Chriſtianity.

Ind. It is well, if too many Chriſtians will not think this a hard command, and neglect it, when they muſt loſe ſo much time, in which they might increaſe their wealth, or enjoy their pleaſures.

Miſſ. They muſt be Chriſtians then of very little knowledge and faith, and do not conſider the power and promiſes of God, and *of his Son*,[a] to make them ſufficient amends for the loſs of their own and their ſervants labour. And eſpecially, when the reſpite of one day in ſeven would enable their *ſervants* to perform the buſineſs *of the other ſix days* with more *chearfulneſs* and *vigour*.

Theſe four commands have reſpect to GOD, and the honour due to him. The *ſix following* concern our *Neighbour*, and the *peace* and *welfare* of *mankind* in general.

Ind. You will be pleaſed to let me know what they are.

Miſſ. Remember what I have at preſent told you, and the next time you come, I will explain to you the reſt of the commands:—In the mean time pray to God in the following words:

THE PRAYER.——O God, who alone art worthy of our love, give me grace that I may never forget Thee, nor thy glorious perfections; but that I may ſerve Thee according to thy Word, in ſincerity and godly fear;—that I may never mention thy ſacred name without reverence;—that I may not ſpend thy holy day in vanity and idleneſs, nor in a cuſtomary attendance at thy houſe only; but that I may ſerve Thee with my ſoul as well as with my body, through Jeſus Chriſt our Lord, *Amen*.

[a] Matth. vi. 25.

DIALOGUE

DIALOGUE XIV.

PART II.

INDIAN.

I AM come to desire you will explain to me those commands that relate to my duty to my *neighbour*.

Miss. The *fifth command* is this:

V. *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Ind. I beg you will explain these commands to me, and let me know the design of them.

Miss. The design of this *fifth command* is, to teach us, from our very childhood, to shew *honour* and *obedience* to our parents; that when we grow up, we may know how to respect and honour all who are our betters;—that *subjects* may honour their *governors*;—*servants* may obey their *masters*;—and all may love and esteem their spiritual *pastors* and *teachers*. And the *peace* and *good* of the world do so much depend on the discharge of these obligations, that God for encouragement hath promised an especial blessing to such as shall observe them faithfully.

Ind. Why is the duty of children to parents only mentioned?

Miss. Because that is a duty *first* learned, and *best* understood. *Children* very naturally *love* their *parents*, and are generally kept in subjection by them; and therefore, when they are commanded *so to honour* others, as they do their parents, they easily know what that meaneth, and will more readily pay the duties owing *to all their superiors*.

Ind. How must I *honour* my *father* and *mother*?

Miss. You must in all lawful things chearfully submit to them, be careful not to grieve them by stubborn or evil courses;—you must shew them all due respect, and thankfully acknowledge their kindness to you,—*bear* with their infirmities,—*hide* their failings,—*supply* their wants,—and *pray* for their present and everlasting happiness; which if you do, in obedience to the command of God, you may expect to live to be a happy parent yourself.

Ind. What would then be my duty?

Miss. *The duty of parents* is, to bring up their children in obedience, and in the fear of God;—to take care that they be instructed in true religion,—to *provide* for them by all lawful ways,—to admonish and correct them when they say or do things which are amiss,—to be *examples* to them of *piety*, *sobriety*, and *diligence*;—and lastly, to *bless* them, and *pray* for them. All which, *parents* will be careful to do, if they consider what a dreadful thing it will be should their children be miserable in *this* world, and the *next*, through their negligence, countenance, or example.

Ind. What

Ind. What is the duty of *ſervants*?

Miſſ. The duty of ſervants is, to be obedient to their maſters,—*diligent* in their buſineſs,—*not with eye-ſervice, as men-pleaſers.* But to uſe the ſame induſtry and integrity in their maſter's abſence, as they would do if he were preſent with them; to be as careful of their maſter's goods, as if they were their own, neither *waſting* them, nor ſuffering *others* to do ſo; to be no *tale-bearers*, but above all, to be *honeſt*, not only for *conſcience* but for *credit*'s ſake; *deceit*, and *pilfering*, and *ſtealing*, being abominable qualities, never forgotten by others, and very hardly left off by thoſe that give way to them.

Ind. What is our duty towards them that have the rule and government over us?

Miſſ. Your duty is to obey them, not only for fear of puniſhment, but for conſcience-ſake;[a] not to ſpeak evil of them, but to ſhew them all becoming reſpect; and to pray that God may bleſs them, and make them inſtruments of great good to the world. For men in authority, fearing God, are a great bleſſing, their duty being to keep the people in *peace* and *quietneſs*;—to *defend* the *perſons* and *rights* of honeſt men;—to *puniſh* the *unruly*;—to *adviſe* them that have no counſellors;—and in all things to promote the glory of God, and the welfare of all below them.

Ind. What is the duty of people to their *Miniſters* and *Paſtors*?

Miſſ. *To reſpect them*[b] for their *Maſter*'s ſake, and for their *works*' ſake. Your duty it is to attend at the publick ſervice of the church, and hearken to their inſtructions; and to pray that God may bleſs their labours. For it is their buſineſs and duty, to ſtudy all ways of *teaching* you *how you ſhould walk and pleaſe God*;—to *reprove* you when you do amiſs:—to *pray* that you may do well;—to be *wholeſome examples in word* and *deed*;—and they have much to anſwer for, if they are not ſuch.

Ind. Whom elſe muſt I honour?

Miſſ. All that are your ſuperiors, by reaſon of their greater *age*,—their *learning*,—their *places* and *ſtations*,—to whom you muſt ſhew a juſt regard. *And it is their duty*, not to be *high-minded*, but to be *grave*, *courteous*, *eaſy* to be ſpoke to, and ready to help all that want their aſſiſtance.

Ind. What is the meaning of the promiſe which God hath made to ſuch as keep this command?

Miſſ. That God will bleſs them in the way they ſhall go, which will be a means of *prolonging* their lives. On the contrary, *He that deſpiſeth his father and mother, the ravens ſhall pick out his eyes*;[c] that is, this ſin has a tendency to lead men into ſuch practices as will bring them to an unnatural, untimely, and ignominious death.

VI. *Thou ſhalt do no murder.*

This is the *ſixth command*; and is intended to ſecure the *life* of every man from the *malice*, *revenge*, and *violence* of others. This is a *ſin* moſt

[a] Rom. xiii. 5. 2 Pet. ii. 10. [b] 1 Theſſ. v. 13. [c] Prov. xxx. 17.

odious to God; and a ſure vengeance has been frequently obſerved to follow thoſe who ſend men out of the world, by a violent death, ſooner than God and nature intended. And for the ſame reaſon we are not to ſhorten men's lives by *oppreſſion*, *injuſtice*, or any other *evil dealings*; for a man may be *murdered*, and his heart *broken*, *by theſe*, as well as by *violence*; as alſo, by *intemperance*, *gluttony*, and *drunkenneſs*. By theſe we may ſhorten our own, or other people's lives, which is abſolutely forbidden by this precept.——*Self-murder* is alſo forbid by this command. For conſider, *That the great God, the Maker of all things, has aſſumed to himſelf the power and lordſhip of life and death.* "I kill, and I make alive."[a] It is God ſends us into the world, and *He* expects that we ſhould wait his will, to ſend us out of it. He has the only right to determine the time of our continuance in it, and when we ſhall remove out of it; and it is a groſs invaſion of that *divine right* and *prerogative*, for us to appoint the time for ourſelves, without his order, and contrary to the rules he has given us for our government. As this action is highly criminal in the ſight of God, ſo *remember*, that whoever is ſo hardy as to commit it, ſends himſelf out of the world with the guilt of a wilful ſin. And a *wilful ſinner*, *thus dying impenitent*, *has no hopes of ſalvation*. And this is a dreadful conſideration.——There are ſeveral other practices too common in the world, which have a tendency to this ſin of murder, and which, in ſome meaſure, partake of the *guilt* of it, though the ſinner himſelf does not intend violence againſt his own life; particularly that *pernicious* and *fatal* cuſtom of drinking RUM, GIN, and other SPIRITUOUS LIQUORS, which kills, every year, *many thouſands* of the *lower* part of mankind. This is a practice which you muſt abhor, as you would do *poiſon* itſelf; for ſo it actually is in its conſequence. It is highly to be wiſhed, that the GOVERNORS of every country would have a ſtrict eye to the bold encroachments of this terrible deſtroyer, *by which ſo many make themſelves away*, and remove it at leaſt out of the reach of the *laborious*, *induſtrious*, and *uſeful* part of mankind.

Ind. What is the duty required in this commandment?

Miſſ. It is your duty, as much as in you lieth, *to live peaceably with all men*;[b]—to avoid the company of angry, paſſionate, and contentious people; —*to deliver the oppreſſed*;[c]—*to be merciful to ſuch as are in miſery*;—*to forbear and forgive one another*;[d]—and be well pleaſed with the welfare and happineſs of all men.

VII. *Thou ſhalt not commit adultery.*

This is the *ſeventh command*. In order to underſtand the reaſon of this, you muſt know that God, at the beginning of the world, did appoint *marriage*, for the increaſe of mankind, and for the ſociety, help, and comfort, of a man and his wife. Now, you cannot but obſerve the great goodneſs of God in commanding, on pain of his diſpleaſure, that neither the

[a] Deut. xxxii. 39. [b] Rom. xii. 18. [c] Prov. xxii. 22. [d] Epheſ. iv. 33.

man,

man, nor his wife, ſhould be unfaithful to the marriage-bed; which would occaſion infinite troubles and calamities in families, and, after all, a very bitter repentance or damnation. By virtue of this command we are likewiſe bound to abſtain from *fornication*, and from all manner of *lewdneſs*, *wantonneſs*, and *debauchery*; from all *laſcivious actions*, *immodeſt words*, and *impure deſires*, and whatever elſe has any tendency towards the heinous vices of *whoredom* and *adultery*.

VIII. *Thou ſhalt not ſteal.*

This is the *eighth command*; and is intended by a righteous God, to ſecure to every man what is his own; he having declared, *that a curſe ſhall enter into the houſe of a thief and a robber, even to conſume it.*[a] And, which is worſt of all, ſuch perſons muſt not expect to go to Heaven, but to Hell.

Ind. How is this command further tranſgreſſed?

Miſſ. Not only by *theft*, which is a baſe vice, and openly abhorred; but by *oppreſſion*, *deceit*, *concealing* of found goods, *receiving* goods knowing them to be ſtolen, *defrauding* the publick by running of goods, and buying or receiving ſuch as we know are run, and for which the King's cuſtom is not paid, *wearying* men out of their rights by vexatious *law-ſuits*, by *power*, *intereſt*, *bribery*, or *craft*, which are crimes too often committed by thoſe who never expect to be puniſhed for the breach of this command; and yet God is moſt ſurely the *avenger of all ſuch deeds.*[b]

Ind. What is required of us, that we may keep this law?

Miſſ. It is your duty to be *diligent* in your calling, that you may be able to live without taking unlawful ways;—to be careful of what God has given you, leſt, having vainly or wickedly thrown it away, you be tempted to live by deceit;—to be contented with your condition, believing, *that better is a little with righteouſneſs, than great revenues without right*;[c]—*laſtly*, to depend upon God's good providence, which takes care of all creatures, and will certainly reward the *honeſt poor man*, who chooſes to *beg*, if he cannot *labour*, rather than *ſteal*.

Ind. What is the duty of one who is ſenſible of his ſin, and ſorry that he hath broken this law?

Miſſ. He muſt confeſs his ſin unto God, and, if he can poſſibly do it, *he muſt make amends to the perſon he has wronged.*[d] And this is that which makes THIS SIN ſo very hard to be repented of; becauſe, through *ſhame* or *ſtubbornneſs*, people will not make RESTITUTION of what they have got by *fraud*, *injuſtice*, *violence*, and *oppreſſion*;—and yet they hope to be ſaved:—*But this is the hope of hypocrites, which ſhall periſh.*[e]

IX. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

This is the *ninth command*. And whoever conſiders the miſchiefs men are capable of doing to the *lives* and the *eſtates* of their neighbours, by *falſe*

[a] Zech. v. 4. 1 Cor. vi. 10. [b] 1 Theſſ. iv. 6. [c] Prov. xvi. 8. [d] Levit. vi. 2. Ezek. xxxiii. 15. [e] Job viii. 13.

oaths and *perjuries*, or *concealing* or *diſguiſing* the truth, when they are *lawfully* called upon to declare or atteſt it, muſt ſee how kind and good God has been to men, to forbid, on pain of his diſpleaſure, ſuch ſins as theſe, which are the occaſion of ſo much ſorrow and loſs to the unhappy ſufferers.

Ind. Is any thing more forbidden, than the being a falſe witneſs?

Miſſ. Yes; you are hereby forbidden to ſay any thing of other men, which may hurt them, unleſs it be with an honeſt deſign to bring them to *repentance*, or to hinder them from doing great miſchiefs to others. Therefore, to *invent* ſtories, to *add* to them, and *to ſet them abroad*; to encourage *tale-bearers*; to give men *ill names*; to publiſh their *infirmities*; to make their faults *worſe* than they are; are all condemned by this law, and in many other places of the Holy Scriptures; as the very *work of an evil ſpirit*,[a] as the deſtruction of all good neighbourhood and Chriſtian charity. This ſin proceeds from a baſe diſpoſition. Some people love miſchief, and are pleaſed, the more there is of it in the world: Sometimes from a *buſy temper*; from *pride*; from *evil deſigns*; and ſometimes people do it for *diverſion*. But from whenceſoever it proceeds, it is a ſign of a very evil heart, to ſpeak ill of others; as if ſuch men *had no faults of their own*; to jeſt with a man's good name, *which is more valuable than his eſtate*;[b] to ſet friends at *variance*, and to diſturb the *peace* and *happineſs* of families; and therefore *revilers* are reckoned amongſt thoſe that, without repentance, *muſt not go to Heaven*.[c]

Ind. What is further required of us by this law?

Miſſ. It is your duty to ſpeak the truth, *when it is fit and proper*, as well as when you are *upon your Oath*; to be tender of your neighbour's reputation; to be diſpoſed to hear, to believe, and to ſpeak the beſt; and never to take pleaſure in *fooliſh*, *malicious*, and *wicked* ſtories. And we ſhall be diſpoſed to obſerve theſe good rules the better, if we conſider, what a ſore grief it is to ourſelves to be abuſed, by *lies*, *calumny*, and *defamation*.

X. *Thou ſhalt not covet thy neighbour's houſe; thou ſhalt not covet thy neighbour's wife; nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.*

This is the *tenth* and *laſt of theſe commands*.—Now, the gracious deſign of God in this command is, *to lay a reſtraint* upon the very *deſires* of our hearts, which are all known to him, forbidding us to *covet*; that is, to ſet our hearts upon that which is another's right, and which he is not willing to part with. For an *unjuſt* deſire, through the temptation of the devil, has too often been followed by an *unjuſt* attempt to get what we deſire, either by *fraud* or *violence*. So kind is God in putting a ſtop to the very beginning of ſin, *which is in the heart*.[d]

Ind. But may not a man deſire to buy what belongs to another?

[a] John viii. 44. [b] Prov. xxii. 1. [c] 1 Cor. vi. 10. [d] Matth. xv. 19.

Miſſ. Yes,

Miſſ. Yes, no doubt of it; provided the other can *lawfully* diſpoſe of it, and that he is *willing* to do ſo;—but if he is not willing, then to continue to deſire it, is a ſin againſt this law.——GAMING is certainly a violation of the *tenth* command. It is a vice that has always its root in covetouſneſs, and which in its greedy wiſhes devours its neighbour's *houſes* and *lands, and every thing elſe that is his.* This *ſin* is often found to go ſtill further, to bring men at laſt to downright *ſtealing*, *robbery*, and *murder*. And when the near proſpect of death obliges theſe wretched creatures to confeſs the evil of their ways, it may be obſerved, that a caution againſt this abominable vice of *gaming*, always makes one part of their *dying* admonitions, as it hath always been one main road that led them to that miſerable end.

Ind. What does this law require?

Miſſ. That you keep your heart with all diligence, becauſe out of it proceedeth all manner of wickedneſs. 1 Kings xxi. Prov. iv. 23. That you be contented with your own lot, as that which is appointed you by a wiſe and juſt God. Laſtly; that you ſet God always before you, who ſeeth the very ſecrets of your heart, and will puniſh all its ſinful luſts and appetites.

Ind. I am convinced, Sir, of the truth of what you told me before, that theſe commands of God are *holy*, *juſt*, and *good*, and neceſſary to keep the world in order.

Miſſ. But I muſt tell you beſides, that *by theſe commands*, as they have been explained by Jeſus Chriſt, and his Apoſtles, we muſt all be *judged* at the laſt day to happineſs or miſery; theſe being the foundation of the duty which men owe to *God*, to their *neighbour*, and to *themſelves*.

Ind. Are theſe duties hard to be underſtood and remembered?

Miſſ. You ſhall judge yourſelf, when I have repeated them to you, which I will do the next time you come to me. In the mean time, uſe the following prayer:

THE PRAYER.——Open mine eyes, O Lord, that I may ſee that thy law is holy, juſt, and good, and that I may keep it with my whole heart;—that I may love and honour all thoſe whom thy providence hath made my betters;—that I may do violence to no man;—that I may abhor all unchaſte deſires, words, and actions; all deceit and oppreſſion; all the evils of a lying tongue; all covetous deſires, and firſt beginnings of ſin.

Lord have mercy upon me, and write all theſe laws in my heart, I moſt humbly beſeech Thee. *Amen.*

DIALOGUE XV.

Duty towards God explained.

INDIAN.

THE laſt time I was here, you promiſed to explain to me what was my duty to God.

Miſſ. Your duty to God is,——*To believe in him, to fear him, to love him, with all your heart, with all your mind, with all your ſoul, and with all your ſtrength: To worſhip him, to give him thanks, to put your whole truſt in him, to call upon him, to honour his Holy Name and his Word, and to ſerve him truly all the days of your life.*

Now, this ſhould be fixed ſtrongly in your memory, ſo as never to be forgot; and it will direct you, on all occaſions, how to live ſo as to pleaſe God. Theſe words often repeated, and imprinted upon your memory, will alſo awaken your conſcience, when at any time you do amiſs, that you may repent, and amend, and obtain forgiveneſs of your ſin, through God's infinite goodneſs and mercy, and the merits of our Lord Jeſus Chriſt.

Ind. Is a Chriſtian's duty hard to be underſtood?

Miſſ. By no means; religion being the buſineſs of all men. *A plain man*, if he is well-diſpoſed, may know his duty, and be able to perform it, as well as the greateſt ſcholar.

Ind. This is a comfortable truth; pray make me ſenſible of it.

Miſſ. Do not you ſee, that all neceſſary knowledge lieth in a very narrow compaſs? YOUR DUTY TO GOD, and TO YOUR NEIGHBOUR, is contained in a few words, very eaſy to be *underſtood* and *remembered*, where people truly believe in God, and heartily deſire to be ſaved.

Ind. Then I truſt I ſhall not periſh; for *I do believe in God*, and I heartily wiſh to be ſaved.

Miſſ. You muſt not be deceived in a matter of ſo great moment. It may be, you *do not believe in, nor fear, nor love God with all your heart*, though you are perſuaded you do.

Ind. Can you, Sir, direct me how to know for certain, when I do, or do not my duty.

Miſſ. You muſt conſult your life to know this, and compare your way of living with theſe rules of your duty.

Ind. I wiſh you would ſhew me how, by ſome inſtances.

Miſſ. Your *duty is*, to believe in God; that is, to keep theſe great truths in your mind, That God is moſt *powerful*, moſt *holy*, *juſt*, *merciful*, and *good*; and that none of our *thoughts*, *words*, or *actions*, can be hid from him; that therefore his diſpleaſure is more to be feared than all things; and that his love and goodneſs to us require all poſſible acknowledgments on our part. Now, you will very eaſily ſee, that you do not fear God as you ought,

ought, if you are more afraid of *men* than of *God*; or if you wilfully do any thing which he has *forbidden*, or which you know will *diſpleaſe* him; or, laſtly, if you do not immediately *repent* when you have done amiſs, and *return* to your duty. Nor muſt you ſay, that you love God, if you do not often think of him, of his *mercy* and *goodneſs*, and of the *happineſs* he has promiſed to them that love him; if you do not take delight in doing what you believe will pleaſe him,—rejoice to ſee him obeyed and honoured,—and be troubled to ſee him diſhonoured by his own creatures.——It may be, you think *you love God above all things*; but if you are not concerned to keep his laws, and angry with yourſelf when you break any of them, then you do not love God; for this (ſays the Apoſtle *St. John*) *is the love of God, that we keep his commandments.*[a]

Ind. I ſee it is my duty *to put my whole truſt in God*; but is it poſſible for me to do ſo, when he ſuffers me to fall into affliction?

Miſſ. Good men have always done ſo. *Though he ſlay me, yet will I truſt in him*, ſaith Holy *Job*. Remember, *that it is good to be in trouble*,[b] when God ſees *meet*, who otherwiſe doth not delight in the miſery of any of his creatures. It is therefore your duty to be patient under afflictions;—to conſider your ways;—to turn to God immediately, and pray that he may make the troubles of *this* life a means to bring you to a *better*.

Ind. Muſt I truſt in God, and believe that he careth for me, though I am in poverty.

Miſſ. You muſt do ſo; for *riches* are not always a ſign of God's favour, nor *poverty* of his diſpleaſure.——To comfort yourſelf, and confirm your faith, conſider, that this is the will of God; that he can make you ſufficient amends in the *next* world for what you want in *this*. Think of theſe things, and you will be content with your condition, and never deſire to better it by unjuſt or wicked ways. You will, therefore, neither envy the rich or great, nor queſtion the goodneſs of God, under the greateſt difficulties of life.——Again, you will not ſay, that you *truſt* in God, if you are not well pleaſed with his providence, ſo far, at leaſt, as chearfully to ſubmit to what his infinite *wiſdom* and *goodneſs* order as the very beſt for you, and for all others.——You will not imagine, that you *worſhip* God as you ought to do, if you content yourſelf with having an high eſteem for him in your heart, without paying him the honour due unto his Divine Majeſty, both in your *ſecret retirements*, as well as *in the publick aſſemblies of Chriſtians*, acknowledging before the world, that you are a miſerable ſinner, and daily ſtand in need of his mercy and pardon; that you owe him all poſſible thanks for the bleſſings you have received from him; and that you want his grace and help every day of your life.——Laſtly; you yourſelf will not ſay, that you *honour God's holy name, and his word*, if you take an *oath* without thought and fear; or ſpeak of God, and of what belongs to him, after an *idle* manner, and *without reverence*; or delight in the company of ſuch as do ſo.

[a] 1 John v. 3. [b] Pſ. cxix. 71.

You

You cannot but know, that this is not the proper behaviour of one who purpoſes to ſerve God all the days of his life.

Ind. I find it is my duty *to honour God's holy name and his word*:—How ſhall I bring myſelf to do ſo?

Miſſ. Take care never to ſpeak of the *great God of Heaven and Earth*, but when you are very *ſerious*. Conſider often, that he ſeeth you, and ſo you will be apt to do what is moſt for the *honour of his name*. And if you often remember, that the BIBLE is a *book* given by *God*, to *teach* us what we are to believe, and how we are to *live*, that we may attain eternal happineſs; and that your ſalvation depends upon knowing what that *book* containeth; You will often read it, or hear it read and explained; and whenever you do ſo, you will attend to it carefully, as the rule of your life; endeavour to follow the directions it gives you; never repeat any part of it, but to ſerious and holy purpoſes; and ſo you will delight in, *and honour, his holy word.*

Ind. Pray, what is meant by *loving God with all the heart*, and *ſoul*, and *mind*, and *ſtrength?*

Miſſ. This is for the great comfort of ſuch as ſincerely ſtrive to do their duty; they ſhall be accepted of God, though they attain not to that high degree of love and obedience, which God himſelf commands in his law, or even to that which ſome others arrive at, provided they *love*, and *fear*, and *ſerve* God, *with all their heart*; that is, *as well as they are able.* God will proportion their *rewards* to their *endeavours.*

Ind. You ſay it is my duty *to ſerve him truly all the days of my life.* But will not neceſſary buſineſs hinder me from doing ſo much as is required of me?

Miſſ. No. Whatever God requireth of any man, may be done without neglecting his worldly buſineſs.——ONE DAY in SEVEN, you are forbid to labour. Do what you are commanded *on that day*, and ſpare a few moments in the *morning* and *evening* of every other day, to praiſe God, and to aſk his bleſſing; and then, when in the fear of God, and a juſt ſenſe of your duty, you are employed with honeſt induſtry in your daily labours, you are ſerving God as truly, and you are as certainly in the way to Heaven, as *they* who are at their prayers. *And this you may do all the days of your life.*

Ind. Pray will you ſhew me my duty towards my Neighbour?

Miſſ. When you come next, I will endeavour to explain it fully to you. In the mean time, pray to God to enable you to perform your duty to him.

THE PRAYER.——Gracious God, who alone art worthy of all our ſervice, grant that I may ſerve and pleaſe Thee according to my duty, with all my heart and ſtrength; that I may give Thee thanks and do Thee honour; and, that continuing in the faith, and fear, and love of God, unto my life's end, I may be made by Him eternally happy, through the merits of Jeſus Chriſt our Lord. *Amen.*

DIALOGUE

DIALOGUE XVI.

The Duty towards our NEIGHBOUR *explained.*

INDIAN.

I AM come now to beg that you would teach me my duty towards my Neighbour?

Miſſ. Your duty to your Neighbour is,——*To love him as yourſelf, and to do unto all men as you would they ſhould do unto you. To love, honour, and ſuccour your father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit yourſelf to all your governors, teachers, ſpiritual paſtors and maſters. To order yourſelf lowly and reverently to all your betters. To hurt no body by word or deed. To be true and juſt in all your dealings. To bear no malice nor hatred in your heart. To keep your hands from picking and ſtealing, and your tongue from evil-ſpeaking, lying, and ſlandering. To keep your body in temperance, ſoberneſs, and chaſtity. Not to covet or deſire other men's goods; but to learn and labour truly to get your own living, and to do your duty in that ſtate of life unto which it ſhall pleaſe God to call you.*

Ind. Now, Sir, if it would not be too much trouble, I would beg you explain to me that love which Chriſtians owe *to themſelves* and *to their neighbour*; that is, as you told me, *all mankind*.

Ind. In the firſt place obſerve, that this is a rule to ſuch only as *firſt love and fear God. Thou ſhalt love thy neighbour, as men fearing God love themſelves*; that is, *to do to others as we think they ought to do to us in the like caſe*. Now, God being *the God and Father of mankind*, he would have every one to be ſecure in his *life* and *eſtate*, eaſy in his *mind*, good and holy while he lives, and happy when he dies. For this reaſon, he has given this command: *Thou ſhalt love thy neighbour as thyſelf*; which, if truly obſerved, would have a moſt happy and bleſſed effect; and be a direction to the moſt unlearned, how to behave himſelf to others, ſo as to pleaſe God.*

Ind. You will, I hope, explain this a little more particularly.

Miſſ. Conſult, then, your own reaſon, and you will acknowledge the *juſtice* of this command, that men ſhould live and deal with others as ſincerely as they would have others to love and deal with them. And that they ſhould do nothing which they themſelves would condemn as hard and unjuſt, if done by another perſon. For example: Your own deſire is, that all ſhould *reſpect* and *love* you;—that none ſhould *oppreſs, wrong,* or *deal deceitfully* with you;—ſhould take advantage of your *ignorance,* or *neceſſities*;—or ſhould take *tedious, ſpiteful,* or *expenſive* ways to keep you from your rights. You would have nobody to *bear malice,* or imagine *evil* in their hearts againſt you. You are concerned for your own *good name and credit*;—you grieve to be deſpiſed by thoſe above you, as well as to be diſregarded by your inferiors;

* Rom. xiii. 10.

—you earneſtly deſire your own *welfare* and *proſperity*, and *peace of mind*, and *health of body*. Now, as you and every man living are thus affected towards yourſelves, ſo will every man living be condemned by God, and his own conſcience, who does not thus deal with others, and act by this ſhort and plain rule. Men cannot live without the aſſiſtance and ſupport of one another. Their *Governors* protect them. The concern of *Parents* for their *Children*,—the care of *Maſters* for their *Servants*,—the account that *Paſtors* muſt give of their *flock*,—are great and neceſſary. And if all theſe are not *honoured* and *obeyed*, the world would every day grow more and more *wild* and *wicked*, and we ourſelves, as well as others, ſhould be ſufferers, and miſerable.

Ind. Are Chriſtians obliged to love thoſe that do not love them?

Miſſ. Yes, moſt certainly; or they are no better than unbelievers; *for theſe love thoſe that love them.* But God ſo *loved us*, when we were enemies to him by our evil deeds, as to *give his only begotten Son to die for us*; and therefore he moſt reaſonably requires, that we ſhould *love one another*.

Ind. How may we attain to ſuch a Chriſtian temper?

Miſſ. You muſt take all occaſions of wiſhing well, and doing good, to others, continually exerciſing your compaſſion by relieving the poor, helping ſuch as are in diſtreſs, comforting the afflicted, and *mourning with them that mourn*; which will ſweeten your temper, and inure you to this happy diſpoſition. You muſt beware of taking pleaſure in the calamities of other men, though your greateſt enemies;—for that would make you inhuman and hard-hearted. But, above all, conſider, that this is God's expreſs command, *That we love one another*; and it is greatly enforced by his amazing and condeſcending love to us. When you have gained theſe good diſpoſitions, you will find, that being *obedient* and *dutiful* to your *Governors*, *Maſters*, and *Betters*; *civil* to your *equals*, and *kind* to your *inferiors*; is the true way of being eaſy and happy yourſelf.

Ind. What is my duty, if my neighbour ſpeaketh ill of me?

Miſſ. If you are indeed abuſed, you ought privately to reprove him that hath done it; and if he ſhould not amend, your duty is to bear the injury patiently, to return good for evil, to forgive and to pray for him. For ſo hath Chriſt expreſsly commanded.[a]——And for your comfort, conſider, that by thus freely forgiving him, you may with the more courage and comfort plead the gracious promiſe God has made of the pardon of your own ſins, ſo that you become the greateſt gainer by the wrong that was done you.

Ind. But will not this encourage bad men to abuſe their innocent neighbours?

Miſſ. *It is probable it will not.*[b] However that be, we are not to be more concerned for our own reputation, than for the honour and commands of Jeſus Chriſt; *who hath alſo ſet us an example, that we ſhould follow his ſteps; who, when he was reviled, reviled not again, but committed his cauſe to Him that judgeth righteouſly.*[c]

[a] Matth. v. 44. [b] Rom. xii. 20. [c] 1 Pet. ii. 23.

Ind. Will

Ind. Will my Duty to my Neighbour oblige me at all times to conceal his faults?'

Miſſ. No. Sometimes it is your duty to ſpeak of them;—but then it muſt be with a good deſign of leading him to Repentance,—by bringing him before ſuch perſons as have authority to call him to an account;—otherwiſe you are a *ſlanderer* or *backbiter*, and, as ſuch, *reckoned amongſt the moſt ſcandalous offenders*[a].

Ind. May I not be true and juſt in my dealings, and yet make myſelf as good a bargain as I can?

Miſſ. Only conſider, that if the perſon you deal with makes himſelf an ill bargain, out of *ignorance*, *neceſſity*, or out of *fear*, it is a wicked thing to take advantage of him; and though you may defend it by law, you cannot anſwer it to God.

Ind. What is my duty, if I have wronged my Neighbour?'

Miſſ. You are bound to acknowledge your fault, and make him what amends you can, to aſk God's pardon, and then you may hope for forgiveneſs; for this is what you would expect from others. And this is the great Rule of the Goſpel: 'Whatſoever ye would that men ſhould do unto you, do 'ye even ſo to them[b].'

Ind. But how ſhould ſuch poor, ignorant people, as we, know how to walk at all times by this Rule?

Miſſ. One of our Saviour's Apoſtles ſaith, *He that loveth his brother, abideth in the light, and there is no occaſion of ſtumbling in him*[c]; that is, *his love* will always direct him what to do, and will not ſuffer him to do wrong to others, either in word or deed. For *Love worketh no ill to his neighbour; thinketh no evil, and therefore ſpeaks none; beareth all things, believeth all things, hopeth all things, endureth all things*[d].

Ind. Muſt I always ſpeak the truth?

Miſſ. Yes, ſure; for if you conſider what miſchief is done by falſhood, —how ill you take it to be deceived yourſelf,—you will be convinced, that *lying* is a baſe vice, and that there is great reaſon for thoſe terrible *threatenings*[e], we find in God's Word againſt ſuch as are guilty of this ſin.

Ind. What are the rules of *temperance*, *ſoberneſs*, and *chaſtity*, which a Chriſtian *is to walk by*?

Miſſ. Whether you eat or drink, do all to the Glory of God[f];—that is, Take care that the Name of God, and the holy religion you profeſs, be not evil ſpoken of by your exceſs in theſe things. *Let us walk honeſtly as in the day, not in rioting and drunkenneſs*[g]; for no man that doth ſo *habitually*, can with any true delight think of the joys of Heaven. Beſides, ſure it is, that they who give themſelves up to *intemperance*, are in great danger of dying ſuddenly in their ſins unrepented of.——What was inflicted upon man for the puniſhment of his firſt tranſgreſſion [*That in the ſweat of his face he ſhould*

[a] Rom. i. 3. [b] Matt. vii. 12. [c] 1 John ii. 10. [d] 1 Cor. xiii. [e] Rev. xxi. 8, 27. [f] 1 Cor. x. 31. [g] Rom. xiii. 13.

eat bread] is now become the moſt likely means of preſerving us from all other ſin. For our ſouls are as active and inquiſitive as ever, and muſt always be employed one way or other: And therefore, if we do not conſtantly find ſome proper buſineſs for them, *The thoughts and imaginations of our hearts will be only evil continually.*

Ind. What reaſon have we *to be contented, and not to deſire other men's goods?*

Miſſ. Becauſe our own condition is certainly the beſt for us, being the appointment of a wiſe, juſt, and good God,—who will ſupply us with every needful thing here, and give us our portion in a better world, where we ſhall not need theſe things.

Ind. But may we not endeavour to better our conditions?

Miſſ. Yes, by God's bleſſing upon your honeſt induſtry. But no man ſhould deſire to live in plenty here, and hazard his ſalvation for it; nor ſtrive to leave his family a great deal, and be miſerable for ever in another life, for his covetouſneſs, oppreſſion, and ill dealing here.

Ind. May I do what I pleaſe with what is juſtly my own?

Miſſ. No:—But you muſt do good with it. Firſt, live decently yourſelf; *provide for your own houſe*, that is, ſuch of your relations as are in want; and then relieve the poor with what you can well ſpare. And ſo you will ſhew your thankfulneſs to God, and *he will reward you for it*[a]. And this is the beſt ſecurity you can have, that you ſhall never want. *He that giveth unto the poor, lendeth unto the Lord; and that which he hath given, will he pay him again*[b].

Ind. Sure, Sir, Chriſtians do not believe theſe duties to God and man to be ſo *neceſſary* as you ſay they are; or elſe they think it *impoſſible* to obſerve them.'

Miſſ. Aſſure yourſelf they are the *duties* and *conditions* on which their *happineſs* or *miſery* everlaſting depends; and they know this; but too many will not lay it to heart. They know alſo, that God to whom all things are poſſible, will not let them want any aſſiſtance, which they ſincerely deſire, and aſk for. But they, who are not willing to forſake their ſins, are not diſpoſed to beg that help of God which is neceſſary to enable them to break their bounds; and ſuch perſons, by a juſt judgment of God, are often left to their own evil diſpoſitions;—and this is the great occaſion of ſo much wickedneſs as is ſeen among Chriſtians. Therefore, as ever you hope to do the will of God, and by him be made happy, keep theſe truths in your mind and memory;
'That ſuch is the corruption of our nature, and proneneſs to evil, that we
'cannot of ourſelves, without God's ſpecial grace and help, keep his com-
'mands, and ſerve him as we ought to do;—That when we have done our
'beſt, we are but unprofitable ſervants; and that it is only through the ſa-

[a] Matt. xxv. 34. [b] Prov. xix. 17.

'tisfaction

'tisfaction of Chriſt we can be juſtified;—and that God is ſo good and 'merciful, that he has promiſed, upon our ſincere deſires and prayers, to 'give us all the help we ſhall want to do our duty, ſo as to pleaſe him, and 'to ſecure our happineſs for ever.' PRAYER, therefore, being appointed by God himſelf, as a means of obtaining all the bleſſings we ſtand in need of, you muſt be inſtructed in that duty, how to aſk of God, ſo as to obtain his grace and help.

Ind. I cannot in reaſon expect that favour from you now; but I will wait on you as ſoon as I can hope you will have leiſure.

Miſſ. It will be a great pleaſure and bleſſing to me, to be made an inſtrument, in the hand of God, *to bring you from darkneſs to light*, and *from the power of Satan unto God*[a], that you may be made happy for ever.

THE PRAYER.——O Lord Jeſus Chriſt, who haſt loved us, and given thyſelf for us, give us grace to love, and to forgive, and to do good;—And that, running the way of thy commandments, I may live and die thy ſervant, and find mercy at the great day, when we muſt all appear before the judgment-ſeat of Chriſt. *Amen.*

DIALOGUE XVII.

Of PRAYER *and* THANKSGIVING *being the Means and Conditions of obtaining the* GRACES *and* BLESSINGS *of God.*

INDIAN.

I AM come again, good Sir, for your further inſtruction.—You have explained to me the commands of God, and convinced me of the neceſſity of obſerving them, in order to be happy. At the ſame time you told me, *that we cannot obſerve them as we ought to do, without the grace of God, which I muſt ſeek by diligent prayer.*

Miſſ. So indeed it is:—For ſuch is the diſorder and weakneſs of our nature, and the temptations to ſin ſo many, that neither our *reaſon*,—nor the *goodneſs* of God's commands,—nor the *Authority* of ſo powerful a being,—nor the *happineſs* which he propoſes,—nor the *danger* of our diſobedience,—are ſufficient to keep us within the bounds of duty, without God's eſpecial *grace*; which he is ſo good as to promiſe to all ſuch as, being ſenſible of their wants, do pray for his grace and aſſiſtance.

Ind. Pray, Sir, what do you mean by the *Grace of God?*

Miſſ. We mean every favour which God freely beſtows on us, in order to make his ordinances and commands effectual for our ſalvation. For example:——God gives us his Holy Spirit to be the author of a new and holy

[a] Acts xxvi, 18.

life.

life. This *Holy Spirit* has made known to us in the Scriptures the ways of life and of death,—the bleſſing and happineſs of ſuch as love and obey God,—and the miſerable end of the wicked and diſobedient. Theſe are the firſt graces and favours of God.——Beſides theſe; to all ſuch as are well diſpoſed, and receive theſe truths, *the Spirit of God* enlightens their underſtandings; touches their hearts with a fear of *God* and with a fear for *themſelves*, on account of their ſins, and the corruption of their nature;—he ſhews them the neceſſity of a *Saviour*, and what he has done to deliver them from miſery, and to make them happy for ever. In ſhort; whatever ſaving *truths* men know, whatever *good* they do, whatever *evils* they avoid,—*theſe*, and many, very many, more, are the effects of the *grace* and *favour* of God, and the effectual workings of his *Good Spirit* on our hearts and minds.

Ind. What do you mean by *Prayer?*

Miſſ. We mean the laying our wants and deſires before God, and begging of him to hear and help us, and particularly to give us the aſſiſtances of his Holy Spirit.

Ind. Doth not God know all our wants, before we lay them before him? And doth not he give his bleſſings to many that never pray for them?

Miſſ. God doth moſt ſurely know our wants much better than we ourſelves do;—He alſo often gives us thoſe things which we neither *deſire* nor *deſerve*;—and yet he has commanded us to pray, and hath made it a part of the duty we owe to him;—and that for our own ſake, that we may be made more worthy of the favours which He deſigns us, and that we may not forget (as too many do) our dependence upon him for *life*, and *breath*, and *all things*. For, being obliged to pray to God daily, we can hardly chuſe but think of Him often;—of his *power* to help us,—of his *goodneſs* and *promiſe* to do ſo,—of his *wiſdom* to give what is beſt for us,—and of his *juſtice* to puniſh thoſe that live without God in the world. We can hardly help thinking of our own ſinfulneſs and unworthineſs of any favour at the hand of God;—and we are led to remember the only way by which every mercy is to be obtained, even through the merit and mediation of our Lord Jeſus Chriſt. By all which we are taught to *know*, to *love*, to *honour* to *obey*, to *rely* upon, and to *praiſe* our Maker, every day more and more perfectly; in all our ways to acknowledge him, and live in an entire dependence upon him; which is the ſure way to be happy for ever.

Ind. Hath God promiſed to give Chriſtians what they pray for?

Miſſ. He hath promiſed to give them whatever they aſk agreeable to his will, and whatſoever he in his infinite wiſdom ſhall think proper for them[a]. And becauſe, through our *ignorance* and *the corruption of our nature*, were we left to ourſelves, we ſhould be tempted to pray for ſuch things as might hurt both ourſelves and others, and which would not be for the honour of God, or for his goodneſs, to grant, therefore his *Son*, and our merciful *Saviour*, hath given us a *Pattern of Prayer*, in order to direct us what to pray for,

[a] John xiv. 14. Ibid. xvi. 23. Matt. xxi. 22.

ſo

ſo as to pleaſe God. And this prayer is ſo ſhort, that the moſt unlearned Chriſtian may get it by heart, and, by a very little help and attention, may underſtand it ſo well, as never to be at a doſs what to aſk of God.

Ind. I hope you will be ſo good as to teach me that prayer, and to explain it to me.

Miſſ. I will do ſo, and endeavour to make you underſtand the reaſon and meaning of every petition:—You muſt know then, that it is called the LORD'S PRAYER, becauſe it was given by our Lord Chriſt to his Diſciples, for the uſe of them and his followers; and it is in theſe words:

THE LORD'S PRAYER.

Our Father, which art in Heaven; hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Ind. I ſhould be much to blame, indeed, if I ſhould not get ſo ſhort a prayer by heart. You will now be ſo kind as to explain it to me.

Miſſ. Before I do that, I muſt obſerve to you, that we are not taught to ſay, *My Father*, but *Our Father*; becauſe God, who is the God of all Mankind, would haveall of us to love, and to be concerned for one another; And to increaſe and confirm our love, he hath taught us, when we beg any favour for ourſelves, to pray for all *others*, that he may be glorified by *them* as well as by *us*;—and that none may be deprived of thoſe bleſſings which *Jeſus Chriſt* hath *purchaſed* for mankind. You will alſo obſerve, that God hath permitted us to *call him Our Father*, to the end that we may pray with an humble confidence of being kindly received. Being aſſured, *that as a father pitieth his own children, ſo the Lord pitieth them that fear him*[a]. But then we are to conſider, that this FATHER is the GOD OF HEAVEN, who ſees our *behaviour*, and the very *thoughts of our hearts*; which ſhould oblige us to approach him with *reverence* and *godly fear*, becauſe *He* is in Heaven, and *we* are upon earth, which is his footſtool. Laſtly; obſerve, that *in the three firſt petitions* we pray for the Glory of God; that we, and all people, may *know* him, *worſhip* and *obey* him, as we ought to do. And *in the three laſt petitions*, we pray for ourſelves, for the *neceſſaries* of life, for the *pardon* of our ſins, and *grace* to do our duty; and for God's *protection* and *deliverance* from the evils we either *ſuffer* or *fear*.

'And therefore I beſeech Thee, O Heavenly Father, not for myſelf only, 'but for all thy children, That we may all live worthy of the relation which 'we bear to Thee;—that we may not ſin, knowing that we are accounted 'thine; nor wilfully offend ſo great, ſo good, ſo tender a Father;—but 'that we may love Thee, not as *ſlaves*, but as *children*;—that we may put

[a] Pſal. ciii. 13.

'our

'our whole truſt in Thee, and depend upon thine infinite *power*, *wiſdom*, '*goodneſs*, and *promiſe*, to take care of us;—that we may leave it to Thee to 'chuſe what is beſt for us, and bear with patience and reſignation all thy 'fatherly corrections;—and that we may ſerve Thee with comfort and plea-'ſure all our days, in hopes of the everlaſting inheritance which Thou haſt 'promiſed to thine obedient children.'

HALLOWED BE THY NAME.

Now in this firſt petition we pray, That all men may have a very high regard for the Divine Majeſty of God, and for his honour: And eſpecially, that all Chriſtians, to whom he has made Himſelf and his Will known, by no leſs a perſon than his own Son, may honour him, by a firm faith in him, and by leading *juſt* and *holy* lives, as becomes the Children of God, that others, ſeeing their good works, may be converted, and glorify their Father which is in Heaven. And, for their encouragement in doing this, God hath declared, *that them who honour him he will honour*[a]; that is, he will bleſs them, and make them happy.

'Let us ever remember, O God, that Thou art our great *Creator*, our 'abſolute *Lord*, our merciful *Saviour*, and our *all-ſeeing Judge*.——May 'we ſtand in awe of thine *almighty power*, thine *all-ſeeing providence*, and 'thine *angry juſtice*, and love thy *boundleſs goodneſs*, and be always thankful 'for thine innumerable *benefits*, and truſt in thy *wiſdom* and *truth*, and *call 'upon thy name*, as long as we live!'

THY KINGDOM COME.

In order to underſtand this petition, you muſt know, that wherever the Chriſtian religion is received, *there is the Kingdom of God*, becauſe God is there obeyed, feared, and loved. We pray, therefore, in theſe words, that all the nations of the earth may come to the knowledge of the true and only God, the Creator and Preſerver of all things; and that the Goſpel of his Son, which contains the laws of his kingdom, may every-where be received to the glory of God, and the good of mankind; and that every one of us may labour to advance the kingdom of God and his honour.

'And thus, O LORD, *let thy Kingdom come*. Let it be as univerſal, as 'the PROPHETS foretold it ſhould be, and extend to every corner of the 'earth, and reach every man's heart and ſoul: And may the days come, 'when no perſecution, diviſion, or ſchiſm, no evils or troubles of any 'kind, ſhall be known in it! And may none, who are called by thy name, 'oppoſe this coming of thy kingdom by any ſcandal, or by reſiſting the 'power and efficacy of it in himſelf!'——

How meanly and baſely do thoſe act, who profeſs themſelves *members* of this kingdom, and yet have no care or concern for the conduct of it;—but

[a] 1 Sam. ii. 30.

withal

withal how inconſiſtently, while they are bidding open defiance to their Lord, to wiſh, as they do in this prayer, for his coming!

We are alſo ſuppoſed to pray in this petition, that God would be pleaſed to remove whatever hinders ſo glorious a work;—that he would reſtrain the power of the Devil, *who leads ſo many nations captive at his will*;—that all ſuch as are yet ignorant of the true God may no longer want the neceſſary means of their converſion;—and that all Chriſtians may, by their good lives, convince Unbelievers *how happy they are in being under the laws and government of their Maker.*

Ind. But pray, good Sir, how can that be called the Kingdom of God, in which there are ſo many wicked ſubjects?

Miſſ. God permits it to be ſo for the preſent, *in this ſtate of trial*, to make all men ſee what they would be without the aſſiſtance and help of his grace; to ſhew his goodneſs and patience, *by which many of the wicked are brought to repentance*; whereby alſo the power of his grace is both ſeen and glorified. By theſe alſo he tries the ſincerity of his faithful ſubjects. But a time is coming, when a ſeparation will be made of the *wheat* from the *tares*, the good ſeed from the bad; and the Juſtice of God will appear in the dreadful puniſhment of all ſuch as now give offence to his good ſubjects, and hinder the *propagating the Goſpel.*

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

This is the next petition; by which we pray, That God by his grace may diſpoſe the hearts of all his ſubjects to a chearful obedience to his laws, and an intire ſubmiſſion to his will and direction; and to a performance of their duty in that ſtate of life, in which his providence hath placed them;—and this as chearfully as his Angels do their duty, and obey his will, in Heaven;—by which God will be greatly glorified,—his Kingdom enlarged,—his Angels delighted, and all who obey him will be prepared for Eternal Happineſs.

Now we come to the three laſt petitions, which concern our own wants, and which none but God can ſupply. And theſe I ſhall explain to you the next time you come. In the mean time, addreſs yourſelf to the Throne of Grace in the following words:

THE PRAYER.——Diſpoſe me, and all thy children, O Lord and Father, to ſubmit chearfully to whatever thy Providence ſhall order for us. Hearken not to the corrupt deſires of our own hearts, but to the voice of thine own wiſdom, goodneſs, and mercy. Give us a true knowledge of our duty, and an heart diſpoſed to cloſe with thy will, whenever it ſhall be made known to us, and to obey it with pleaſure. Subdue in us whatever is contrary to thy holy will, that, through thy grace, we may at laſt become perfect as our Heavenly Pattern is, through Jeſus Chriſt, our bleſſed Saviour and Redeemer. *Amen.*

DIALOGUE XVIII.

INDIAN.

I AM now come to desire you would explain to me the remaining part of the Lord's Prayer.

Miss. The three last petitions concern our own wants, and which none but God can supply. The first of these is,

GIVE US THIS DAY OUR DAILY BREAD.

In which words we pray, That God would be pleased to give us all things which are either needful or convenient for the health and support of our bodies, and for the good of our souls. BREAD, being of most necessary and universal use, has obtained, not only in Scripture, but in common discourse all over the world, to be put very often for all the necessaries of life. —Thus *Poverty* is expressed *by want of* BREAD, and prosperity *by fulness of* BREAD.

Ind. Why do you ask for these things day by day?

Miss. Because we have by this an occasion of remembering our daily *dependance* upon God, and of giving him *thanks* for his favours to us every day of our lives; and, forasmuch as we acknowledge that we depend upon God's blessing on our honest endeavours to us for our daily bread, we should not for our lives attempt to take such ways for a livelihood as we cannot hope God will bless. And, lastly, we learn by this prayer, not to be too much concerned or anxious for ourselves for the time to come, because God ever liveth to supply our wants.

Ind. It seems then, that Christians are not to pray for *great riches, honours,* and *powers,* since they are directed only to pray for their daily bread.

Miss. It is certainly so: For these things should be left wholly to God's wisdom, since men *cannot,* and none but God *can,* know what use any one may make of such things. Not but that, if God gives men such things, they may receive them with thanks, and should use them to good purposes.

Ind. How may they do that?

Miss. By assisting, *with their riches,* those that are in want:—By defending, *with their power,* such as are oppressed, *&c.* And taking care always to remember God in the midst of their abundance, and the account they must give to him of both the *use* and *abuse* of it.

'We look up unto, and depend upon Thee, O Heavenly Father, for all 'the necessaries, conveniencies, and comforts, of this life:—And may our 'bodily wants engage us to go daily to the throne of grace, for the wants 'of our souls!—Let thy blessing go along with our honest endeavours, and 'keep us from all unjust ways of bettering our condition; and, with all 'thy other favours, give us, we beseech Thee, the blessing of a thankful and 'contented mind!'

The

The next petition which concerns ourſelves, is this following;—

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Now in theſe words we pray, That God, for Chriſt's ſake, would be merciful unto us, and forgive us our ſins, whether known or unknown, and that he would not puniſh us as we deſerve. And, to ſhew our *thankfulneſs* for this great mercy, we oblige ourſelves to *forgive*, and *love*, and *do good* to, thoſe who have any way injured us, as ſincerely as we hope for pardon from God.

Ind. And may a Chriſtian be aſſured, that God will pardon his ſins, provided he deals with others as kindly as he deſires God would deal with him?

Miſſ. We have his faithful promiſe by his Son, that, upon our true repentance, he will do ſo[a]:—By which he hath, as it were, put our pardon into our own power, and left us to conſider, that there will be no mercy for him who will not ſhew mercy.

'Forgive us thoſe ſins, O Heavenly Father, which ſeparate us from Thee: 'forgive us every day of our lives, for every day we ſtand in need of pardon. 'Give me, and all Chriſtians, a forgiving temper, that we may fulfil the 'condition of our pardon. Thou art good and merciful in forgiving us; '—grant that we may all live in the ſame charitable temper, in which we 'hope and deſire to die.'

The laſt petition of this prayer is,

LEAD US NOT INTO TEMPTATION; BUT DELIVER FROM EVIL.

That is, we pray that God would ſo order things in the courſe of his providence, that we may not be expoſed to great and dangerous trials, which may prove hazardous to our virtue. *That he would not ſuffer us to be tempted above what we are able, but would with the temptation make a way for us to eſcape, that we may be able to bear it.*

Ind. What muſt I underſtand by the word *Evil?*

Miſſ. Firſt and chiefly, the Evil Spirit; that is, the DEVIL, who is the great tempter of mankind to all evil. 2*dly*, Evil practices, and evil examples. 3*dly*, Everlaſting miſery.

Now, you will obſerve from this petition, that it is not ſufficient to beg pardon for our paſt offences, but that every good Chriſtian muſt pray God to enable him to keep out of the way of temptation, and not ſuffer him to fall again into the ſins he has repented of: And that, whenever he ſuffers us to be tempted for the trial of our faith and truſt in him, he would in mercy deliver us from the *power* and *ſnares* of the *Devil*,—from our own *corrupt inclinations*,—from the *ill examples* of a wicked world, and from *everlaſting miſery*, the moſt dreadful of all evils whatever. And the reaſon why

[a] Matt. vi. 14.

this deſire is by our Lord expreſſed in theſe words, *And lead us not into temptation, but deliver us from evil,* is this: To admoniſh us, that even the beſt of us are in danger of falling into the ſame ſins, that we have once, much more that we have often, been guilty of; and that, becauſe there are ſeveral *temptations,* which in the courſe of our lives we ſhall ſurely meet with; and therefore, that none of us are to be ſecure, but ought always to *watch* and pray and ſtand upon our guard, and to look well to ourſelves, that we be not overcome.

And you will be further convinced of the abſolute neceſſity of this petition, when you ſee ſo many, even amongſt thoſe who bear the name of Chriſtians, running headlong into everlaſting ruin, for want of God's gracious aſſiſtance, which can only be obtained by conſtant and diligent prayer.

'O God, who hateſt iniquity, and knoweſt our infirmities, leave us not to 'the *malice* and *power* of the *evil one* the *Devil* to deal with us as he plea-'ſeth;—Leave us not, O merciful Father, to ourſelves, and to our own 'corrupt hearts and luſts, leſt we raſhly run into temptations;—keep us 'always under the protection of thy Good Spirit;—ſuffer us not to be ſur-'priſed, nor off our guard, nor tempted above what we are able to bear; '—give us grace to reſiſt the world, the fleſh, and the devil, and to watch 'and pray daily, that we enter not into temptation.'

We conclude this prayer with theſe following words; which are a ſolemn form of *praiſe,* and an *acknowledgement* to Him to whom we have been praying.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

That is, in other words, We *praiſe,* and *worſhip,* and *depend* upon Thee, the *great,* and *true,* and *only* God;—whoſe *kingdom* ruleth over all the world;—whoſe *power* nothing can reſiſt;—whoſe *glory* ought to be our chief aim and deſire;—who alone can give us what we want and pray for;—who alone can forgive us our ſins, and diſpoſe us to forgive one another;—who can *help, ſecure,* and *ſave* us in the hour of temptation, and *deliver* us from the evils to which we are daily expoſed. To Thee, therefore, we give all *honour, praiſe,* and *thanks,* and wiſh that all the world would do the ſame. *Amen.*

Ind. I obſerve, that you conclude all your prayers with that word—*Amen.*

Miſſ. We do ſo. By which we expreſs our moſt earneſt deſire, that God would grant us what we have prayed for; which we firmly believe he will do, ſo far as may really promote his *glory* and our *beſt intereſt*; foraſmuch as we are aſſured, *that no man did ever truſt in the Lord, and was confounded*[a], or *diſappointed* of his hopes; and therefore we conclude all our prayers with ſaying *Amen,* or *ſo be it*; *let it be as we have prayed, and do deſire.*

[a] Ecclus. ii. 10.

Ind. Can

Ind. Can it be expected, that the *Ignorant* and *Unlearned* ſhould pray?

Miſſ. It is moſt ſurely the duty of every man, however *ignorant* and *unlearned*, to pray and give praiſe to God; whereby he owns his dependance upon him, for every thing he wants, and *returns his thanks* for all the bleſſings he receives.

Now every man, even the moſt *unlearned*, cannot but know, that he is *ſubject to be tempted to ſin*, and that God only can deliver him from it. Every one knows, that it is God only that can *bleſs* his honeſt endeavours for a livelihood;—that God therefore ought to be ſought to for theſe bleſſings, and that every one is obliged to be thankful to him when he receives them.

A very *Child* can tell his *father* what he wants; and you ſee God permits us to call him OUR FATHER, that we may lay our deſires and wants before him after the beſt manner we are able, and leave it to him to help us. He knows our wants, however imperfectly we expreſs them with our tongues: And we may be aſſured, that when we devoutly uſe this very prayer, God will hear and anſwer us, not according to our weak underſtandings, but in a manner ſuitable to our real neceſſities, *and according to the love of a father for his children.*

Ind. Do Chriſtians think, that they are bound to pray every day?

Miſſ. They ſhould do ſo; and every good Chriſtian will do ſo; becauſe he knows he wants God's *help*, and *pardon*, and *bleſſings*, every day of his life.——And it is chiefly owing to the omiſſion of this duty, that we ſee ſo much wickedneſs and miſchiefs even amongſt Chriſtians. People venture every day into a world full of temptations to ſin, and of dangers innumerable, without begging the protection of God: And they too often lie down to ſleep, without praying to be delivered from the powers of darkneſs, and the ſad accidents which may befal them, *when all eyes are ſhut, but his only who never ſleepeth.*

Ind. Is it expected, that ſuch as cannot read ſhould pray?

Miſſ. It is an unhappineſs that people cannot read; but God forbid, *that* ſhould hinder them from praying!—Whoever hath ſenſe to know, that he is a ſinner, or that he wants God's help, is bound to pray as well as he can. If ſuch a perſon wants a kindneſs from his neighbour, he will find words to aſk it in:——If he is to aſk it of his betters, he will think of doing it in a becoming manner, and will wait with patience, and receive it thankfully. Let him ſo behave himſelf towards his *Maker*; and God, who is always pleaſed with the deſires of a heart truly ſenſible of its miſery and wants, will favourably anſwer his requeſts.

Ind. I obſerve that you make *thankſgiving* alſo a duty, and a ſervice, which you owe to God.

Miſſ. God himſelf has made it ſo[a], and it is agreeable to our reaſon. We expect thanks from one another, when we have done a kindneſs. And if Chriſtians would take notice of, and give God *thanks* for, the *mercies* and

[a] 1 Theſſ. v. 18.

bleſſings

bleſſings they receive daily from his bounty, they would engage the divine Goodneſs to *multiply* his favours, which they often *hinder* by their *Ingratitude*.—'But then they muſt ſhew their thankfulneſs, not only with their 'lips, but by their lives.'

Ind. How often ſhould we pray?

Miſſ. We ſhould *pray without ceaſing* [a]; that is, we ſhould let no day paſs without begging God's bleſſing; and giving him thanks for his mercies,—for every *bleſſing* we receive,—for every *danger* we eſcape,—and for every *affliction* we meet with, and are ſupported under. Our *meals* ſhould put us in mind, *that we do not live by bread alone*; that therefore God's bleſſing muſt *make our meat to do us good* [b]. In our buſineſs we ſhould remember, that it is but loſt labour, *to riſe early, and take little reſt*, if God bleſs not our endeavours [c].—In the *Morning*, we ſhould pray God to bleſs our labours all the day; and, in the *Evening*, return our humble thanks for all the *mercies* of the foregoing day, and pray for preſervation, and the other mercies of the night.

Ind. Are there any further inſtructions that you think neceſſary to give me, concerning this duty of Prayer?

Miſſ. Only remember, That whenever you ſay this prayer, or beg any favour from God, you do it with the humility of one who is *ſenſible* of his *wants* and *miſery*,—with *ſubmiſſion* to God's will,—with great *reverence*, *attention* of mind, and *deliberation*,—that your *heart* may go along with your *lips*. And, laſtly, which you muſt never forget, you muſt aſk every bleſſing you want of God, FOR THE SAKE OF HIS SON JESUS CHRIST; it being on *his* account alone, and *for what he has done and ſuffered*, that God will own us for his children, or grant us what we pray for.

Ind. I hope I ſhall always remember *to do ſo*.

Miſſ. Indeed it is of ſo very great moment, that JESUS CHRIST himſelf has appointed an HOLY ORDINANCE to be obſerved by all Chriſtians, on purpoſe that they may always *remember* the wonderful things he has done, and the great bleſſings he hath obtained for them:—Particularly, *the ſacrifice of his Death*, and the benefits which we receive by it; *viz.* the pardon of our ſins, and the ſure and certain hope of everlaſting life. When, therefore, you come again to me, I will explan *this* to you more fully, than I can do at preſent for want of time.

Ind. You have ſaid enough, Sir, to make me return to you as ſoon as poſſibly I can.

THE PRAYER.——Bleſſed be thy name, O God, for this great privilege of laying our wants before Thee, and for the great hopes we have of being heard. Make me ever ſenſible of my wants, and of thy power and goodneſs to help me, that at all times I may call upon Thee, by diligent prayer. And hear me, O King of Heaven, when I call upon Thee, in the name of our Lord *Jeſus Chriſt*; that I may effectually obtain the relief of my neceſſities, and ever give Thee praiſe for the ſame. *Amen.*

[a] 1 Theſſ. v. 17. [b] Deut. viii. 3. [c] Pſal. cxxvii. 3.

DIALOGUE.

DIALOGUE XIX.

The SACRAMENT OF THE LORD'S SUPPER *explained.*

INDIAN.

YOUR promiſe, Sir, to explain to me an HOLY ORDINANCE, which, you told me, all Chriſtians are bound to obſerve for a continual remembrance of the Sacrifice of the death of Chriſt, ever ſince that Sacrifice was offered, this has brought me to you now, as ſoon as I could hope you would have time to inſtruct me.

Miſſ. I have now time to do it.——You remember, I hope, what I have told you before;—that there are *Two ſpecial Ordinances* of the Chriſtian religion, which we call SACRAMENTS, appointed by Chriſt himſelf as neceſſary means of ſalvation, when they may be regularly had. Theſe are, BAPTISM, and the LORD'S SUPPER. By *Baptiſm*, we are introduced into the Chriſtian Character; at which time we enter into a *Covenant with God*, wherein, on our part, we promiſe to *believe* in him, to *fear*, to *love*, and *obey* him, all our days: And God, on his part, receives us into his family, which is his Church, and promiſeth to treat us as his children,—to *protect us* while we live, and, when we die, to make us happy, if we have behaved ourſelves as his dutiful children ought to do; *and thus we give ourſelves up unto Chriſt.*

Ind. This I have not forgot.

Miſſ. But then, foraſmuch as this high favour hath been beſtowed upon Chriſtians—*to be called and treated as the Children of God, not for any thing they have done to deſerve it*, but purely *for the ſake of what his Son Jeſus Chriſt hath done and ſuffered for them*; he hath appointed ANOTHER SACRAMENT, which we call THE LORD'S SUPPER, in order to keep up the remembrance of what he hath done for us:—His laying down his life for us to *redeem* us from the wrath of *God*, to *purchaſe* us to himſelf to be a people *zealous of good works!*

Ind. Why do you call THIS SACRAMENT by the name of THE LORD'S SUPPER?

Miſſ. Becauſe our Lord Chriſt did appoint THIS ORDINANCE at *his Laſt Supper* with his Diſciples, the evening before he was crucified, to preſerve the *memory* and the *reaſons* of his death; the *knowledge* of which is the foundation of the Chriſtian Religion, and *that* on which the *happineſs* and *ſalvation* of all men doth depend.

Ind. You will not wonder, if I am very deſirous to know all that is neceſſary concerning this Ordinance.

Miſſ. That you may do ſo, you muſt carry your thoughts back to what I have already told you of—the *firſt parents of mankind*; that they *rebelled* againſt their Maker's command;—that they *loſt* his favour, and all right and title to the happineſs which he had promiſed them;—that this very *nature* became

prone

prone to evil;—and both *they* and their *poſterity* became ſubject to *ſin*, to *miſery*, and to *death*;—and laſtly, that the *Son of God*, pitying their calamity, undertook to *redeem* them,—to *ſatisfy* his Father's Juſtice, and to *ſuffer* in his own Perſon for their ſins; as alſo to impart to them a *ſpirit* and *principle* of a new life, in order to renew that nature which they had ſo ſadly ſpoiled.

In order to which he was made *Man*; and, having put himſelf in the place of ſinners, he offered himſelf to ſuffer death for their redemption; by which he reſtored them to his *Father*'s favour, and to a poſſibility of obtaining the happineſs for which they at firſt were made.

By which wonderful goodneſs, and moſt worthy *Sacrifice*, God was ſo well pleaſed, that he hath, *for his Son's Sake*, promiſed to pardon all penitent ſinners, and to make them happy for ever.

Ind. All this I now remember you explained to me; and I thank you for putting me again in mind of it; and I hope now I ſhall never forget it.

Miſſ. It will certainly be your intereſt to remember it; for indeed your happineſs depends upon it.

Ind. Is it ſufficient for me to remember, *in this ſacrament*, that there was ſuch a perſon as Jeſus Chriſt?

Miſſ. No, ſurely; much more is contained in it. We are to call to mind his wonderful love to mankind, which engaged him to take our nature upon him, and to ſubmit to the infirmities and miſeries of it; which made him content to *live* amongſt us, and to *die* for us:——It is to call to mind his unwearied *patience* and *diligence* in doing good; healing the *diſeaſes*, and inſtructing the *ignorance*, of men; and particularly his moſt grievous *ſufferings* and *death*, by which he made an *atonement* to his father for the ſins of mankind. He was made *ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*[a]. And, if we truly remember him, we ſhall endeavour to copy the example of his virtues, and eſpecially thoſe which were moſt conſpicuous in his life.

Ind. Where ſhall I learn the hiſtory of his life and actions, that I may follow his example?

Miſſ. In the FOUR GOSPELS, or in what is called the NEW TESTAMENT.

Ind. What do mean by the GOSPELS?

Miſſ. I mean FOUR SMALL TREATISES, in which the *life* and *actions* of our *Saviour* are written for the benefit of all ſucceeding Chriſtians; and, when it ſhall be your happineſs to read them, you will there find abundant matter and reaſon for the perpetual remembrance of Jeſus Chriſt.

Ind. What need was there of this Sacrament, ſince it ſeems impoſſible for men ever to forget ſo great a benefactor?

Miſſ. Jeſus Chriſt, who knew our nature better than we ourſelves do, and how very apt we are to forget the greateſt favours of God, has by this HOLY ORDINANCE provided, that ſuch as have any ſenſe or regard for his love, or even for their own happineſs, ſhall never want a proper occaſion of remembering what he hath done and ſuffered to redeem them from miſery,

[a] 2 Cor. v. 21.

and

and to put them in a way of being happy for ever:—He likewiſe intended this HOLY ORDINANCE as a ſtanding proof or evidence of this important fact of his death, thereby to ſtrengthen and renew our faith in it.

Ind. You will now, Sir, be pleaſed to let me know how he hath done this?

Miſſ. Our GREAT LORD and SAVIOUR JESUS CHRIST, the night before he was crucified, 'took bread, and bleſſed, and brake it, and 'gave it to his diſciples, and ſaid, Take, eat; this is my Body, that is given 'for you: Do this in remembrance of me. After ſupper alſo, he took a 'Cup of Wine, and gave thanks, and gave it to them, ſaying, Drink ye 'all of this; for this is my Blood of the New Covenant, which is ſhed for 'you, and for many, for the remiſſion of ſins. Do this, as oft as ye ſhall 'drink it, in remembrance of me. For as oft as ye ſhall eat this Bread, and 'drink this Cup, ye do ſhew the Lord's Death till he come.'

Ind. You will now, Sir, let me know how this Sacrament is obſerved amongſt Chriſtians.

Miſſ. They do it after this manner:—Firſt, the Miniſter of Chriſt placeth, or cauſeth to be placed, upon a table in our churches, a portion of *Bread* and *Wine*, in the ſight of all the people.—This *Bread* and *Wine*, which are to *repreſent* the ſacrifice of Chriſt's Body and Blood, are *ſanctified*, or *ſet apart*, for *this holy uſe*, by giving thanks to God for all his favours, and eſpecially for having ſent his only Son to redeem us by his death; and by begging of him, that when we receive, and eat, and drink, this Bread and Wine, we may be ſo far made partakers of the ſacrifice of his moſt bleſſed Body and Blood, as to ſhare in all the benefits which he hath obtained for us by his death. At the ſame time he breaketh the Bread into pieces, and poureth the Wine into a Cup, to repreſent unto our ſenſes, by theſe *outward* and *viſible* ſigns, the death of Chriſt, whoſe Body was *broken*, and Blood *poured out*, upon the Croſs.

Ind. Pray, Sir, how doth he, after this, diſpoſe of this read and Wine?

Miſſ. This Bread and Wine, being *ſanctified* by the Word of God and Prayer, he diſtributes among thoſe who are there preſent;—putting them in mind, that Jeſus Chriſt died for them, and for their ſalvation,—preferring their happineſs to his own life;—that therefore they ought never to forget ſo great a kindneſs, *but to keep up the remembrance of him*, after this manner, which he hath appointed, UNTIL HIS COMING AGAIN.

Ind. Is this all that is required of Chriſtians,—"To keep up the remem-"brance of Chriſt, and of his death?"

Miſſ. No, ſurely;—no ſerious Chriſtians think *that alone* ſufficient. They know, that it is an humble heart in which Chriſt delights to dwell; they therefore look upon this Sacrament as a proper occaſion of humbling themſelves before God, and of abhorring thoſe ſins which coſt Jeſus Chriſt his life and blood. They know alſo, that the bleſſings obtained for us by Chriſt's death, of which this Sacrament is a remembrance, are as much the

Food of the Soul, as *Bread* and *Wine* are of the *Body*;—that this *food* or *ſupport* we receive by a lively faith in his merits; and do therefore, at this time more eſpecially, acknowledge the efficacy of his death. *This is the true bread, which nouriſheth to eternal life*[a]. *That God, who ſpared not his own Son, but gave him up for us all, will he not with him freely give us all things?* Beſides this, every penitent Chriſtian will look upon this as a proper time to remember and comfort himſelf with the great *extent of God's mercy* declared *by his Son*, and this even with an oath,—'that all ſins ſhall be forgiven unto 'the Sons of Men[b].'——Every humble Chriſtian alſo, who feels in his ſoul the want of God's help to ſupport him againſt the temptations of the *world*, the *fleſh*, and the *Devil*, will think this a very proper time *to beg of God* his Son's promiſe,—'that he will give the Holy Spirit to them that aſk 'him.'——Laſtly; Every Chriſtian muſt be ſuppoſed to receive this ſacrament, in token that he acknowledgeth Jeſus Chriſt to be his *Lord* and *Saviour*,—to be his *Lawgiver here*, and his *Judge hereafter*.

Ind. I remark, that Chriſt commanded this ordinance to be obſerved by his Followers TILL HIS COMING AGAIN: Pray, what is meant by that?

Miſſ. Why, as I have told you before, we Chriſtians do know, and firmly believe, that Jeſus Chriſt will come again at the end of the world—TO JUDGE THE LIVING AND THE DEAD;—to call all men that ever have lived to an account for the uſe they have made of the favours which God has given them,—and to *reward* or *puniſh* them, as they have lived well or ill in this world. And this intimation he gave his followers, when he appointed this ordinance, that they may conſider, every time they go to this ſacrament, what account they will be able to give of themſelves, 'when he ſhall come 'to judge the world in righteouſneſs.'

Ind. Is there any thing elſe required of Chriſtians, before they go to this Sacrament?

Miſſ. Yes:—They ought, in the firſt place, to conſider what ſort of life they have led ſince they took on them the Chriſtian character; at which time they obliged themſelves 'to make the laws of God the rule of their faith, 'and life, and actions;'—and to examine themſelves, whether they have not led a *wicked*, at leaſt an *idle*, *uſeleſs* life;—or whether they now live in any known ſin;—becauſe they are bound, when they go to that Sacrament, ſeriouſly to acknowledge their offences and ſins before God, and to beg his pardon, with a full purpoſe of amendment of life; otherwiſe they will receive nothing there, but their own condemnation.

A Chriſtian is obliged alſo to have a grateful ſenſe of God's goodneſs, by conſidering his mercy in ſending his own Son to redeem us, whom by his death he hath reconciled to his Father, and put us in a way to be for ever happy, if it is not merely our own fault.

And laſtly, *Jeſus Chriſt*, having expreſsly commanded, 'That all his Diſ-'ciples ſhould love one another, as he hath loved them, and given his life

[a] John vi. [b] Mark iii. 28.

'for

'for them[a],'—every Chriſtian is bound, before he goeth to this Sacrament, (the chief end of which is to put him in mind of this great inſtance of Chriſt's love) every Chriſtian, I ſay, is bound to conſider, whether he hath any thing in his heart, contrary to this pattern of true love, and command of his Saviour.

Ind. Do you believe, that Chriſtians are generally careful to prepare themſelves for this Ordinance after this manner?

Miſſ. All *ſerious* Chriſtians are ſo: But too many, it is to be feared, are not. And this is the reaſon why ſo many receive no benefit from this *Sacrament*;—for otherwiſe THIS ORDINANCE would be a moſt powerful reſtraint to keep them from leading a *thoughtleſs* and an *evil* life,—by affording them ſo many bleſſed occaſions of remembering and renewing their Covenant with God, laying them under continual obligations of leading a new and Chriſtian life, and obtaining grace from God to do ſo.

Ind. What do you think of thoſe Chriſtians that never go to this Sacrament?

Miſſ. Why, they are generally to be eſteemed in the way of ruin, without ſeeing their danger. They do not conſider, that, as they are ſinners, God cannot be pleaſed with them; and that there is no pardon for ſinners, no ſalvation to be hoped for, but only through the merits of Chriſt's Death, which is *ocmmemorated* in this Sacrament.

Ind. But ſure, Sir, all Chriſtians are not ſo thoughtleſs;—they muſt have ſome reaſon for neglecting ſo neceſſary a duty, as you ſeem to repreſent it.

Miſſ. There may be *reaſons* and *ſcruples* for abſenting *for a time*;—but, generally ſpeaking, ſome of theſe following are the *true reaſons*, why men turn their backs upon the *Lord's Supper* when invited to it, let them pretend what they pleaſe. Either they live in ſome *known ſin*, which they will not at preſent reſolve to forſake;—or this *world*, its *buſineſs*, or *pleaſures*, have taken ſuch poſſeſſion of their hearts, that they have no time even to think of their ſouls, or of what muſt come hereafter;—or, laſtly, they delude themſelves with a faint purpoſe, that thus it ſhall not always be with them,—that ſome time or other they will make the care of their ſouls their great concern. But ſuch perſons ſhould conſider, that, while they thus deſpiſe one of the greateſt inſtances of God's love, they continue in a *ſin* which too nearly reſembles the *denial* of their *Lord* and *Saviour*: More particularly they ſhould reflect, that by perſiſting in ſuch a wilful diſobedience to Chriſt's poſitive command, they have no well-grounded aſſurance that any of their prayers will be granted: For as Chriſt's Death is the only ſolid foundation of favour with God, ſo his MEDIATION is the only *channel* through which it is to be conveyed to Chriſtians. Whether, therefore, thoſe who refuſe to commemorate the *one*, can lay any juſt claim to the *other*, is left to every man's ſerious meditation: And they ſhould conſider with what face they can

[a] John xiii. 34.

hereafter appear before their Saviour in judgment, whom they refuſed to remember in his ordinance *here on earth*;—it having been obſerved, *that whatever keeps a man from the Sacrament, after he has been inſtructed in the true nature of it, will, generally ſpeaking, hinder him from going to Heaven.*

Ind. Can a Chriſtian know whether he hath gone to this Sacrament as he ought to have done, ſo as to hope for the bleſſings attending it?

Miſſ. That will beſt be known by the manner of his life afterwards:—If a perſon went as a *true penitent*, he will be very careful of falling into the ſins he hath repented of. If he was indeed grieved with the remembrance of his ſins, and the burden of them was intolerable;—if he did in good earneſt *purpoſe to lead a new life*, he will be more careful to beg of God to enable him to do ſo. If he went with a *lively faith in God's Mercy through Chriſt*, that faith will appear in a better obedience to God's Laws. If *he had a thankful remembrance of Chriſt's Death*, the grateful acknowledgment of that invaluable bleſſing will conſtrain him to live ſo as to pleaſe his merciful Redeemer. Laſtly; if he went with a *truly charitable diſpoſition* to the Sacrament, he will afterwards make the Love of Chriſt the pattern of his love to all others,—he will *forgive*, and *give*, and *love*, as becomes a Diſciple of Jeſus Chriſt.

Ind. Will not the bleſſings which Chriſt hath obtained by his death, as repreſented by this Sacrament, encourage Chriſtians to hope for ſalvation without amendment of life?

Miſſ. *Ignorant* and *unthoughtful* people may delude themſelves with ſuch vain hopes; but all well-inſtructed Chriſtians ſhould know,—that though Chriſt died for the ſalvation of all, yet *thoſe only* ſhall actually enjoy the benefits of his death, who live according to the *will* and *commands* of him *who died for them*; that there will be no forgiveneſs of ſins without repentance, and a thorough reformation of life; and that the ſtricteſt adherence to this or any other poſitive ordinance of God will not avail, without an earneſt and ſincere endeavour to perform the whole will of God, as it reſpects HIM, our NEIGHBOUR, and OURSELVES.

Ind. I cannot, Sir, but be very thankful for the great pains you have taken to inſtruct me, and to make me underſtand the *Nature* and *Benefit* of the Sacrament of the Lord's Supper;—and indeed, Sir, I am very deſirous to be baptized, if you know of nothing that ought to hinder me.

Miſſ. I would not hinder you one moment; but that I have one thing more to make you ſenſible of, before I would encourage you to be baptized; and this is, 'the Deluſion, the Danger, and the Miſchief, of being a Chriſtian without Chriſtianity.'

Ind. Indeed, Sir, I do not underſtand you.

Miſſ. I will explain to you what I mean when you come to me again. In the mean time, I ſhall pray God to keep you in this good diſpoſition, and from every thing that may any way hinder your true converſion.

THE

THE PRAYER.—Almighty God, who gaveſt thine only Son *Jeſus Chriſt* to ſuffer death for our redemption, give me grace to keep up the remembrance of this great mercy. Grant that I may never be aſhamed to confeſs the Faith of Chriſt crucified;—that I may never deſpiſe the bleſſings he has purchaſed for me, nor the means of grace which he hath ordained; which I moſt humbly beg, for the ſake of the ſame *Jeſus Chriſt* our Lord. *Amen.*

DIALOGUE XX.

The DELUSION, *the* DANGER, *and the* MISCHIEF, *of being Chriſtians without Chriſtianity.*

INDIAN.

MOST kind Sir, I left you with a very earneſt deſire of being baptized; but you ſaid you had ſomething of moment to ſay to me, before I was to take upon me the character of a Chriſtian: For that reaſon, I am now come to wait on you.

Miſſ. To tell you the truth, then, notwithſtanding the pains I have taken to inſtruct you, and to ſhew you both your true *intereſt*, and your great *danger* in not following it, I cannot but be afraid, leſt, when you come to be more converſant with the world, and inſtead of finding the good fruits which you might naturally expect from ſo excellent a religion, you ſhould find, amongſt too many profeſſing that religion, little or no fear of God, nor any true concern for themſelves, or for what muſt come hereafter;—I cannot but be afraid therefore, leſt, ſeeing this, you ſhould be tempted to *ſuſpect* the Truths I have told you, and ſo either *renounce* Chriſtianity, or elſe content yourſelf, as too many do, with the *borrowed name* of a Chriſtian, and with mere ſhadows of religion, without endeavouring after *that ſubſtantial holineſs*, without which no man muſt ever hope to be happy.

Ind. I am very thankful for your concern for me, and I ſhall hear with attention the inſtructions you will be pleaſed to give, for preventing my fall.

Miſſ. You muſt know then,—that the *Chriſtian Religion* is intended by God to *cure* the corruption of our nature, and to make us *happy*, by making us *holy*, *juſt*, and *good*;—by making *Chriſtians* the beſt *Neighbours*, the trueſt *Friends*, the kindeſt *Maſters*, the moſt faithful *Servants*, the beſt *Huſbands* and *Wives*, the moſt careful and tender *Parents*, and the moſt dutiful *Children*;—the juſteſt *Magiſtrates*, and the moſt faithful and obedient *Subjects*;—and, above all, the devouteſt *Worſhippers* of the true and only God, and ſtrict *Obſervers* of his Laws. Now my fears are, that when you ſhall ſee too many Chriſtians live without any regard to theſe duties, *profeſſing to know God, but*

but in their works denying him[a];—I ſay again, I cannot but be afraid for you, leſt you ſhould forget the HOLY COVENANT you made with God, when you were baptized, and fall inſenſibly into the way of the world, which leads to deſtruction.

Ind. Pray, Sir, what do you mean by the *Way of the World?*

Miſſ. I mean, 'that ſad, but too common deluſion, of *being Chriſtians without Chriſtianity:*' That is, of *profeſſing* to *obey* the laws, and to *follow* the example of Chriſt, and at the ſame time leading *careleſs* and *unchriſtian* lives;—by which God is exceedingly diſhonoured,—the Goſpel deſpiſed,—and too, too many deceived to their everlaſting ruin;—the ill conſequences of which can never be ſufficiently lamented:—For the poor Heathens, obſerving, that theſe people call themſelves Chriſtians; and yet ſeeing them *corrupt* in their manners,—*contemners* of the God they worſhip, and his laws,—*minding* neither his promiſes nor threats,—but having their hearts wholly ſet upon their worldly *intereſts* or *pleaſures*;—they, ſeeing this, do very naturally conclude, that if ſuch people as theſe can think themſelves ſecure of happineſs in the next life, no one needs to be concerned whether he be an HEATHEN or a CHRISTIAN in this.

Ind. You remember, Sir, what I told you before, that this very thing had once made me reſolve never to think of becoming a Chriſtian, till you aſſured me that ſuch as theſe are NO TRUE CHRISTIANS;—but are either wholly ignorant of what they profeſs, or deceive themſelves with the thoughts, that there is ſomething *in the very name of a Chriſtian*, which may recommend them to the favour of God, and ſave them from his *diſpleaſure*, and their own ruin.

Miſſ. I told you the truth, and what the Son of God hath commanded all mankind to take notice of;—'That not every one, who calls himſelf a 'Chriſtian, ſhall enter into the Kingdom of Heaven, but ſuch only as do 'the Will of his Father which is in Heaven, and obſerve his laws[b].'

Ind. I ſhall be very thankful, if you will let me know who they are that thus delude and deceive them, that I may not follow them to my ruin.

Miſſ. I muſt firſt tell you, that there are thoſe amongſt us, who, *being wiſe in their own conceits*[c], will not receive the Son of God as *their Teacher*, nor his *Goſpel* as the *rule* of their *faith* and *manners:*—Now, theſe men often lead into very dangerous errors ſuch people as do not know or conſider, upon what certain proofs the truths of the Goſpel *are moſt ſurely believed amongſt us.*

Ind. I hope my belief in the Goſpel is confirmed ſufficiently, both by the many and wonderful miracles of Chriſt, and *eſpecially by his Reſurrection from the dead*[d].

Miſſ. But you muſt not forget, *that your faith, and the increaſe and continuance of it, is the gift of God*; which you muſt pray for, as ever you hope to be preſerved free from error.

[a] Rom. i. 21. [b] Matt. vii. 21. [c] Rom. xii. 16. [d] Acts ii. 22. Rom. i. 4.

Ind. Well,

Ind. Well, it is ſtrange, however, that people of underſtanding in other things, who cannot but ſee how much we are apt to be miſtaken in the common affairs of life, ſhould, in matters of the greateſt concern, wholly depend upon their own *wiſdom* and *power*, even where God hath undertaken to direct and aſſiſt us.

Miſſ. You will not wonder at this, if you remember, what hath been ſo often repeated and proved;—that ſuch is the *corruption* of our nature, that when any man, through a proud *conceit* of his own *wiſdom* and *ſtrength*, ſhall provoke God to forſake and leave him to himſelf, that man will be capable of believing and doing the moſt unreaſonable things, to which an *evil ſpirit*, or his own *corrupt heart*, can tempt him.

Ind. Pray, Sir, what other miſtakes are there amongſt Chriſtians, which endanger their ſalvation?

Miſſ. There are too many, who, for want of attention to the good inſtructions which are given them, conſider not how they *live*, nor what will become of them when they *die*;—who know not the evil of ſin, nor the miſchiefs it has brought into the world;—how hateful it is to an holy God,—how ſtrict his commands are to avoid it,—and what the portion of ſinners in the *next* life is to be;—and therefore propoſe no other end to themſelves, in this life, but only to *live* and *die* as eaſy as they can. *Beſide thoſe who walk in darkneſs, and know not whither they go*[a], and are ſecure, becauſe ignorant, there are others, that are even afraid of being inſtructed.

Ind. That is ſtrange indeed.

Miſſ. But it is true: And the reaſon is, becauſe, if we deal faithfully with ſinners, we muſt *teſtify againſt them, that their deeds are evil*[b], and that they are in very great danger, if they do not forſake their beloved ſins; *and then they will hate both us*, and thoſe unwelcome *truths*, which condemn them, and their way of life:—No wonder, therefore, that both theſe ſorts of Chriſtians, by their unrighteous lives, furniſh Unbelievers with arguments for perſiſting in their obſtinacy,—and hazard their own ſalvation. There are others alſo, who have been better informed, and perhaps well inclined; but, ſuffering their hearts to be poſſeſſed with the *Love* of the World[c], its *buſineſs*, *riches*, or *pleaſures*, they loſe thereby the knowledge and remembrance of the truth, and forget their good purpoſes, and fall into the way of living which the Chriſtian Religion condemns, and which will be puniſhed with the loſs of *Heaven* and *Happineſs*. And there are too many, who, having not caſt off all fear of God, and concern for their ſouls, do yet content themſelves with a punctual performance of the *external* part of religion, vainly thinking, that an *outward* ſhew of religious worſhip will atone for the want of that *inward* purity of heart, which is indiſpenſibly required from every Chriſtian.

Ind. I would be glad to know who this ſort of miſtaken Chriſtians are.

[a] John xii. 35. [b] John vii. 7. [c] Matt. xiii. 22.

Miſſ. Beſides

Miſſ. Beſides thoſe already mentioned, there are many, who, though they know themſelves not to be in the way of ſalvation, make their minds eaſy, by purpoſing to repent, and be converted; fooliſhly ſuppoſing, *that Repentance is abſolutely in their own power*;—at the ſame time provoking God, who alone can give them the grace of converſion, to leave them to their own choice and deſtruction. Others flatter themſelves, that *repentance*, and a *change* of life, are only required, where people have been guilty of *great* and *ſcandalous* ſins, ſuch as *murder*, *adultery*, and the like;—not conſidering, that a man, who is innocent of great crimes, may be far from being a true Chriſtian, and in the way of ſalvation,—the beſt of men ſtanding in need of repentance and pardon, and of the mercy of God.

Ind. I have heard, that Chriſtians do depend very much upon the Goodneſs and Mercy of God.

Miſſ. And ſo they may, and ought to do, provided they do not deceive themſelves, by abuſing his mercy, *which is intended to lead men to repentance and amendment of life*.

Ind. Pray, how do men abuſe this mercy of God?

Miſſ. When they continue to live in any *known* ſin, or wilfully neglect any duty; and yet hope, that God of his great mercy will forgive them.

Ind. You have often mentioned the *corruption* and *weakneſs* of human nature. Will not this plead our excuſe, and prevail with ſo good and merciful a Being to pardon ſuch as have not done what he hath commanded?

Miſſ. Yes: And he hath faithfully promiſed, that upon condition of their *repentance and amendment of life*, (according to the terms and conditions in the Goſpel) he will pardon the greateſt ſinners.

Ind. Perhaps they will ſay, that they are not able to perform theſe conditions.

Miſſ. What would you think of one who ſhould make that an excuſe, and yet would be ſorry to be made *able*, only becauſe he is *unwilling*, to part with his ſins?

Ind. Such an one, to be ſure, complains without reaſon, and his ruin will be from himſelf.

Miſſ. And yet this is the caſe of all *careleſs* and *wicked* Chriſtians. God would have all his creatures happy;—he knows that man can never be happy, till his corrupt nature be mended;—he has therefore, as I told you before, appointed the *Chriſtian Religion*, as the moſt effectual means of our recovery from ſin unto Holineſs. By which we are taught to depend upon the Almighty Power of God, *even that Almighty Power which raiſed Jeſus Chriſt from the dead*[a],—to raiſe us from the Death of Sin unto the Life of Righteouſneſs, by enabling us to *ſee*, to *reſiſt*, to *overcome*, and to *root* out, whatever is evil in us, and to reſtore us to the image of God, in which man was at firſt created. Chriſtians, therefore, do but delude themſelves, and

[a] Rom. vi. 4.

blaſpheme

blaſpheme God, when they pretend they cannot do what he requires of them, in order to their happineſs.

And to name no more ways at preſent, by which men deceive themſelves to their ruin:—Very great is the number of ſuch as depend upon a *Death-bed Repentance*, for the making their peace with God, and fitting themſelves for Heaven;—living in the mean time *without God in the World*, neither fearing his *anger*, nor regarding his *promiſes*.

Ind. Indeed, Sir, theſe are all ſad miſtakes; and I hope I ſhall not fall into any of them.

Miſſ. I hope ſo too;—but then you muſt be very *humble*, and always *fear* for yourſelf, and beg of God to keep you from ſuch miſtakes, which are the ruin of ſo many, who yet call and think themſelves to be Chriſtians;—otherwiſe your being made a Chriſtian will not ſecure you from danger.

Ind. Pray, Sir, what are the things which are moſt likely to offend the good Spirit of God, and force him to forſake ſuch as are dedicated to him, and put under his protection?

Miſſ. In the firſt place, Chriſtians do grieve that good Spirit,—by neglecting to improve the graces beſtowed upon them;—for, as I told you before, this is a Rule of the Goſpel, *That to him who makes good uſe of the favours which God hath given him, God will give more; and he that will not do ſo, ſhall loſe what he had*[a].

Ind. I hope I ſhall not forget this rule of truth.

Miſſ. In the next place, a Chriſtian runs the hazard of loſing the help and comfort of the Spirit of God, by *returning* into that way of life, and to thoſe ſins, which he *renounced* at his Baptiſm; eſpecially when he falls into, and continues in, any known and wilful ſin;—for then he will naturally hate God, and God will forſake him.

Ind. Hate the God that made us?

Miſſ. Why, as monſtrous a ſin as you think that is, it is certainly true: For any man, whoſe conſcience tells him, that he is always doing that which muſt offend an *holy*, *juſt*, and *powerful* God, cannot but wiſh there were no ſuch Being to call him to an account, and to puniſh him; nor can he poſſibly love ſuch a Being.

Thirdly;—Another way of grieving the Holy Spirit is by neglecting, which in truth is deſpiſing, thoſe Means of Grace, which Jeſus Chriſt hath appointed to bring men *into*, and to keep them *in*, the way of ſalvation.

Ind. I have not forgot what you have formerly told me,—That the hearing and ſeriouſly thinking of the Word of God, in which a Chriſtian's duty is contained, as well as the promiſes to *encourage*, and the puniſhments to *deter* us, is one of thoſe means you ſpeak of moſt proper to convert men, and to keep them in the favour of God.

Miſſ. And the others are, the *Holy Ordinances* which Chriſt himſelf hath appointed; the one to receive men into his Church, and the other to enable them to grow in grace.

[a] Matth. xv. 12.

Now, as the uſe of theſe means, joined with earneſt prayer to God, for light to diſcover what is evil in us, and for power to root it out, is the ſure way of preſerving the *Fellowſhip of the Holy Spirit*;—ſo, when any Chriſtian, depending upon his own *reaſon*, *wiſdom*, or *power*, and forgetting that all *our ſufficiency to do any good is of God*[a], does neglect theſe means, the good Spirit will forſake ſuch a perſon, and leave him to himſelf, and to the deluſion and government of evil Spirits, which, without a ſincere repentance, will be his ruin. And moſt of all, when he truſts to any thing he has done as meritorious in the ſight of God, inſtead of that which Chriſt has done and ſuffered for him.

Ind. This, I hope, will be a warning to me, never to neglect theſe means of grace and ſafety.

Miſſ. And I hope too, that you will never forget *to give God the Glory of all the good you do*; for be aſſured of this, *That neither the reaſonableneſs of any duty*, nor *the baſeneſs of any ſin*, nor any other conſideration, *can enable you to do what is good, and well pleaſing to God*, or *to avoid what is evil*, but only his Grace, and that good Spirit to which you are dedicated at your baptiſm.—To Him you muſt apply for light to ſee your duty, and for ſtrength to perform it;—*and to Him you muſt give all the Glory.*

Ind. Since there are ſo many bad Chriſtians to be met with, I ſhould be glad to know who they are whoſe example I may ſafely follow.

Miſſ. I would not adviſe you to make the lives and actions of other people *altogether* a pattern for you to follow; but always rather have an eye to what you believe will pleaſe or diſpleaſe God, and what you know he has *commanded* or forbidden:—Although good and bad Chriſtians may, for the moſt part, be known by the lives they lead, *as a tree is known by its fruit.*

When, therefore, you ſee men pay a great regard to *God* and his *Laws*, honouring his holy *Name*, and his *Word*, and every thing belonging to him;—when you ſee them *juſt*, and *kind*, and *merciful*, and *not given to Revenge*, but ready to *forgive*, and *give*, and *love*, as becomes the Followers of Chriſt;—when you ſee them *temperate* and *chaſte*, *modeſt* and *humble*, and *dealing with others as they themſelves would be dealt with*;—you will have reaſon to take theſe for good Chriſtians, if you are convinced, that they do theſe things out of *love* and *obedience* to God, and as the fruit of faith in the Lord Jeſus Chriſt. On the other hand; if you ſee among thoſe who call themſelves Chriſtians, ſuch as make no conſcience of their ways, but lead *careleſs*, *idle*, *uſeleſs*, or *diſorderly lives*,—exceeding *fond of the world*, and its *vanities*,—and ſtriving to be *rich* and *great*, at any rate;—if you ſee any that live in *adultery*, or *fornication*, or that are *drunkards*, *ſpendthrifts*, *covetous*, or *oppreſſors*,—if you ſee *Parents* unconcerned for their children's eternal welfare,—*Huſbands* and *Wives* forgetting or breaking their marriage vows,—*Maſters* and *Servants* acting in the courſe of their behaviour, as if they were

[a] 2 Cor. iii. 5.

inſenſible

inſenſible that *they* have a *Maſter in Heaven*;—if you ſee *Men in Power*, regardleſs of the honour of that God, whoſe *repreſentative* they are;—you may be ſure, that *theſe*, and *ſuch as theſe*, ARE CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a ſevere judgment, for their oppoſing the gracious deſigns of God, and of his *Son Jeſus Chriſt*.

Ind. Pray, Sir, what do you mean by that?

Miſſ. Why, God is ſo good and merciful, *that he would have all men to be ſaved, and to come to the knowledge of the truth*[a]. Now all ſuch as, *uſurping* the name of Chriſtians, do lead unchriſtian lives, theſe *oppoſe* their Maker in his moſt gracious deſigns, bringing an evil report upon Chriſtianity, as if nothing good were to be got by it,—making the ignorant heathens to take that for Chriſtianity, which is *far* from it,——by which they hinder ſuch as might otherwiſe deſire to become Chriſtians;—they *confirm* Unbelievers in their infidelity, and *ſerve* all the deſigns of *Satan* in oppoſing the kingdom of Chriſt;—and therefore muſt of neceſſity be *more hateful* to God, and their puniſhment be greater, than that of the Heathens; as much as they now deſpiſe thoſe poor people.

Ind. You have convinced me, Sir, of 'the danger of being a Chriſtian without Chriſtianity.'—Will you be ſo kind as to ſhew me how I may avoid falling into ſuch a way of life, as, it ſeems, too many do?

Miſſ. In the firſt place, conſider what a bleſſing it is, that you are not ſtill in darkneſs, but that you are come to the knowledge of your Maker, and of the way to pleaſe him; whereby you will be happy when you die, whatever your lot may have been in this world. And, in the next place, keep it always in your mind, that THIS GOD, whom you have choſen to ſerve, *is every where preſent*; ſo that if at any time you offend him, you offend in his very preſence a Being, who hath power *to puniſh you for ever*. Be careful to keep yourſelf always ſober: DRUNKENNESS and INTEMPERANCE diſorder our reaſon, and make us forget our beſt reſolutions, and the dangers which encompaſs us.—Do not ſet your heart upon this *world*, its HONOURS, RICHES, or PLEASURES; for, beſides that you muſt ſoon leave them, they will be apt to make you *forget* what you will *gain* or *loſe* by being a *good* or *bad* Chriſtian.——Never fancy that any ſin is ſmall; 'for the leaſt known ſin continued in, will lead to a greater;' and, if you ſhould provoke the Spirit of God to forſake you, you will be capable of committing the very greateſt crimes. *Human Nature*, as it is now corrupt, is the *ſame* in all men;—we are all ſubject to temptations;—and if ever, by our *repeated* crimes, we ſhould force the *Spirit of God* to leave us to ourſelves, no man can tell, no man can foreſee, what barbarous wickedneſs he ſhall be tempted to commit;—nor what *unwelcome, unlooked-for* calamities he may bring upon himſelf, while he goes from ſin to ſin, till he meets with deſtruction.——For no man continues long at one certain pitch of wickedneſs; for not only one *evil*

[a] 1 Tim. ii. 4.

habit *begets* another, but the *more* a man ſins, the *leſs capable* he makes himſelf of judging *what ſin is*, and the dreadful conſequences of continuing in it. And the influences of God's *Holy Spirit*, and the gracious interpoſitions of Providence, have ſtill leſs effect upon his mind and ſoul, till he has quite forgotten his Maker,—till he has filled up the meaſure of his iniquities,—and till he meets with deſtruction, generally in *this world*, as well as the *next*.——Whenever, therefore, you are ſenſible you have done amiſs, delay not one moment to beg of God to pardon you for Chriſt's ſake, and to give you grace to do ſo no more. And forget not an excellent rule, which I have formerly mentioned, to direct you in moſt actions of moment:—'Do 'not, at your peril, undertake any thing, which you cannot with confidence 'beg of God to bleſs and proſper you in.'——Laſtly, and above all, remember, what cannot too often be repeated, *that without Faith,—a faith which depends on the Merits of Jeſus Chriſt for Salvation,—a faith which worketh by love, which purifies the heart, overcomes the world, and keeps the commandments of God*; you cannot poſſibly live as becomes a true Chriſtian.

Ind. I beg you will explain what you mean by this.

Miſſ. By this Faith we mean—a *deep, real ſenſe*, and *firm belief*, of the Mercy and Love of God, for his poor *fallen* and *loſt* creatures, and his kind propoſal by his own Son to make them happy for ever. This is that *ſaving Faith*, which will lead a Chriſtian moſt powerfully to love God, and obey his Son Jeſus Chriſt, *to whom he hath given all power in Heaven and Earth*: This is that faith which *will purify your heart*, will lead you to repentance, and keep you in the way to eternal life; and this is what you muſt beg of God, *for this faith is his gift*; and that he may *increaſe* it in you unto your life's end.

Ind. I hope I ſhall never forget to pray for ſo neceſſary a grace.

Miſſ. I have only a few queſtions to aſk you, in order to your being baptized, which you muſt anſwer (to God) when you are called upon to make a public profeſſion of Chriſtianity. And firſt; Conſider whether there are any *ways of life*, or *cuſtoms*, which at preſent you are fond of, which you will not utterly *forſake*, when you ſhall be convinced that they are forbidden by God, or diſpleaſing to him.

Ind. I know of none which I will not forſake, in order to pleaſe God.

Miſſ. Will you ſincerely devote yourſelf *to* God, *the Father* and *Maker* of all things, that 'you may become his faithful ſervant unto your life's end?'

Ind. I purpoſe, by his help, to do ſo, and become ſuch.

Miſſ. Will you, with the ſame ſincerity, devote yourſelf to *his Son our Lord Jeſus Chriſt*, for whoſe ſake God has promiſed to pardon all your ſins, to receive you into favour, and to make you happy, if you continue to obey him all your days?

Ind. This I fully purpoſe to do.

Miſſ. Laſtly; Will you dedicate and devote yourſelf to the *Holy Ghoſt*, that good Spirit, that he may, by his all-powerful grace and help, keep you from

from ſin and wickedneſs, and aſſiſt you in the way of holineſs and happineſs, that you may never be a reproach to that religion which you are going to profeſs?

Ind. I will moſt thankfully dedicate myſelf to him, that, by his aſſiſtance, I may be able to pleaſe God, and perform what I have promiſed.

Miſſ. You will not fail to do ſo, if you often conſider, that your everlaſting *Happineſs* or *Miſery* will depend upon your *obſerving* or *neglecting* the *vows* and *promiſes* you make at your *Baptiſm*. And if, to this, you add your ſincere *prayers* to God, to *direct* and *bleſs* you in the work you are deſirous to undertake, he will moſt ſurely *hear* your prayers, and *grant* your petitions, which you may make in ſome ſuch words as theſe following:—

Select SCRIPTURES and PRAYERS.

Matt. vi. 10. *Thy Kingdom come.*

MAY the Kingdoms of the World become the Kingdoms of the Lord and of his Chriſt!

O Thou, who art the Maker and Redeemer of All, have Mercy upon All whom Thou haſt made and redeemed; and grant that none may make themſelves incapable of that happineſs which Jeſus Chriſt hath purchaſed with his moſt precious blood. To this end, we beſeech Thee to bleſs the pious endeavours of all Perſons and Societies which ſtrive to propagate the Goſpel;—that its Divine Truths may be received in all the world;—that thy ways may be known throughout the earth, thy ſaving health among all nations;—that thy Name may be great among the Heathen, and reverenced and adored by all thoſe that are yet ſtrangers to thy moſt glorious perfections. Have pity upon all thoſe miſerable people, who ſtill ſit in darkneſs, and want the neceſſary means of inſtruction: And grant that, by the preaching of the Goſpel, they may, in thy good time, be delivered from their *ignorance*, *idolatry*, and the *bondage of Satan*, in which they have been ſo long enſlaved. And may thy good Providence reveal the means by which thy kingdom may be enlarged, and the whole earth filled with the knowledge of the Lord!

Grant this, O moſt merciful God, for Jeſus Chriſt's ſake: To whom, with Thee and the Holy Ghoſt, be all Honour, Glory, Dominion, and Power, for ever and ever. *Amen.*

A SUPPLICATION in Behalf of the HEATHEN WORLD.

Matt. ix. 36. *Jeſus, ſeeing the Multitude, was moved with Compaſſion, becauſe they were as Sheep having no Shepherd.—Pray ye the Lord of the Harveſt, that he would ſend Labourers into his Harveſt.*

HOW many, O Jeſus, of thy ſheep have no ſhepherd!—None to ſhew them their danger;—none to keep them out of danger;—none to lead them where they may find paſture!

May thine infinite Wiſdom and Goodneſs, O Lord, reveal to us the means, by which thy Goſpel may be preached unto them: And prepare their hearts to receive the

the truth, that they may be delivered from the bondage of corruption, into the glorious liberty of the Children of God! Send them Paſtors after thine own heart, full of knowledge, compaſſion, and zeal; that, pitying their ſad condition, they may inſtruct them in the ways of truth, and of eternal life. Increaſe the number and the graces of thy Meſſengers and Miniſters; and touch the hearts of all Chriſtians with a true compaſſion, like thine, O Lord, for all ſuch as are ſtrangers to Thee, and to the merits of thy death, by which they have been redeemed, that they may chearfully contribute to a work ſo acceptable to the Divine Majeſty. And may thy Holy Spirit, by the preaching of the Goſpel, add daily to the Church ſuch as ſhall be ſaved, through thy merits and mediation, O Lord, and Lover of Souls! *Amen.*

A Missionary's Prayer.

John xvii. 20. *Neither pray I for theſe alone, but for all thoſe that ſhall believe through their word.*

ON this thy efficacious prayer, O Jeſus, I depend for ſucceſs in this my undertaking and Miniſtry. To this prayer we all owe our Faith and Converſion. In a grateful ſenſe of which, I beſeech Thee, O Lord, to make me an inſtrument of propagating thy Goſpel, and of converting others, and of fulfilling thy Father's Will, who would have all men to be ſaved, and to come to the knowledge of the truth.

Teach me, O Lord, by thy Spirit, thy Word, and thy Example, how I ought to teach others:—And, by thy preventing grace, prepare them for inſtruction;—give them a great concern and fear for themſelves, that, feeling their own miſery, they may ſeek for help, and thankfully accept it, when offered to them.

On thy Almighty Grace, O God, I rely for ſucceſs in all my labours and miniſtry, and for a zeal both prudent and fervent to promote thy *glory*, the *intereſts* of thy kingdom, and the *good* of ſouls, for Jeſus Chriſt's ſake. *Amen.*

A Prayer proper for ſuch as deſire to be inſtructed in the Christian Religion.

Acts xvi. 30. *Sirs, what muſt I do to be ſaved? And they ſaid, Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved:—And they ſpake unto him the Word of the Lord,* &c. *and he was baptized.*

GREAT God, have pity on me; for I am in diſtreſs, and fear for myſelf. I have been convinced, that I ſhall live for ever, after I leave this world, in either happineſs or miſery. This gives me great uneaſineſs, when I conſider what muſt become of me when I die. My own conſcience accuſeth me of having done many things, which I know muſt greatly diſpleaſe Thee. I find myſelf inclined to do evil continually, and I know not how to help it; ſo that my fears increaſe upon me daily. Thy people aſſure me, that Thou art good and merciful to ſuch as call upon Thee in their diſtreſs; and that for the ſake of Jeſus Chriſt, thy beloved Son, Thou wilt pardon ſinners, and receive them into favour. In confidence of this, I beſeech Thee to pity my diſtreſſed condition, and deliver me from the ignorance and fears I labour under. Cauſe me to know Thee, and thy Son Chriſt, more perfectly; and to teach me how I muſt live ſo as to pleaſe Thee. Reward the endeavours of ſuch as are ſo kind as to inſtruct me. Give me an underſtanding heart, a teachable temper,

temper, and an obedient will, that I may thankfully uſe the means which Thou haſt ordained for my ſalvation. Defend me from the power and malice of evil Spirits, which may ſtrive to hinder my Converſion.—Theſe bleſſings I beg, for the ſake of thy beloved Son the Lord Jeſus.

Dan. xii. 3. *They that turn many to Righteouſneſs ſhall ſhine as the Stars, for ever and ever.*

O Merciful God, increaſe the number and the graces of ſuch as are zealous for thy Glory, and for the converſion of ſinners:—Impart to them the true way of inſtruction; and may thy bleſſing go along with their pious endeavours!

Tit. iii. 3. *For we ourſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another.*

THIS, O Jeſus, had ſtill been our ſad condition, hadſt not Thou redeemed us by thy death, and bleſſed us with the light of thy Goſpel. May this, O Lord, be the fruit of our faith in Thee, and of our gratitude for thy mercies to us, that we pity the miſeries of the Heathen World, and endeavour to make them partakers of the ſame bleſſings we ourſelves enjoy!

Acts xviii. 26. *When Aquila and Priſcilla had heard Apollos ſpeak, who knew only the Baptiſm of John, they took him unto them, and expounded unto him the Way of God more perfectly.*

LET it here be obſerved,—That theſe two perſons, both of the Laity, a man and his wife, were, by the Spirit of God, made inſtruments of perfecting the faith of *Apollos*, a man of otherwiſe great abilities:—To ſhew Chriſtians the importance of what St. *Paul* tells us, (1 *Cor.* xii. 21.) *The eye cannot ſay of the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.*

Grant, O Lord, that the exemplary zeal and piety of theſe two perſons may encourage all good Chriſtians to put their helping hand to promote thy glory in the converſion of Heathens;—and to awaken ſuch Chriſtians, amongſt ourſelves, as are aſleep, into a ſenſe of their danger. Grant this, O Lord, for Jeſus Chriſt's ſake.

Tit. iii. 8. *Theſe things I will that thou affirm conſtantly, That they which have believed in God, may be careful to maintain good Works.*

GOD grant that all Chriſtians may, by their good lives, ſhew the goodneſs and power of the religion which they profeſs, and would have others to embrace! That they may add to their faith virtue!—And that, by their examples, the lives and manners of men may be reformed, this being the great deſign of the Goſpel, and the neceſſary condition of the future happineſs of Believers!

EVERY private and well-diſpoſed Chriſtian would do well to conſider what a great deal of good he may do, by ſuch hints as theſe following, to his Children, his Servants, or his Slaves.

The great corruption of human nature;—the Miſery of Man, and his danger through ſin;—the utter impoſſibility of ſaving ourſelves;—the Neceſſity and Bleſſing of a Redeemer;—the great Love of God for his poor creatures, in ſending his Son to redeem them;—that all our hopes of Pardon

and

and Happineſs are from God's Mercy through Chriſt our Saviour;—that, as ever we hope for happineſs, we muſt live according to his Doctrine and Example; endeavouring to grow every day better, without aſcribing any thing to ourſelves, but all to the Grace of God: Which Grace is ſufficient to enable us to overcome all the difficulties we meet with.

If we add to theſe the certainty of a future Life, and a future judgment; —and the Rewards and Puniſhments of another World, *&c.*—ſuch hints as theſe, ſeriouſly and often repeated, will, through the grace of God, awaken the moſt careleſs and ignorant, and force them to aſk, *What muſt I do to be ſaved?* And they may be directed to ſuch as are ſent and ordained to inſtruct them in the Way of Salvation:—And the merciful God give them good ſucceſs!

SACRA PRIVATA;

OR,

PRIVATE MEDITATIONS,

DEVOTIONS, AND PRAYERS.

DEVOTIONS AND PRAYERS

PRIVATE MEDITATIONS

OF

JACK PRIVATE

SACRA PRIVATA.

On DEVOTION *and* PRAYER.

TRUE DEVOTION conſiſts in having our hearts always *devoted* to God, as the ſole Fountain of all Happineſs; and who is ready to hear and help his otherwiſe helpleſs, miſerable creatures. IT IS TO BE ATTAINED, *firſt*, By earneſt prayer: HE THAT HUNGERS AFTER RIGHTEOUSNESS, WILL CERTAINLY BE FILLED. *Secondly*; by poſſeſſing our hearts with a deep ſenſe of our own *miſery*, our *wants*, and *danger*: This is the grace of *humility*. *Thirdly*; By conſidering God's *goodneſs*, *power*, and *readineſs* to help us: This is called *faith in God*. *Laſtly*; By convincing our hearts of the vanity of every thing elſe to afford us any real help or comfort: This is to be effected by *ſelf-denial*.

Dying perſons are generally more devout than others, becauſe they then ſee their own miſery, that nothing in this world can help them, and that God is their only refuge.

We muſt change our lives, if we deſire to change our hearts. God will have no regard to the prayers of thoſe who have none to his commands.

The Spirit of God will not dwell in a *divided heart*. We cannot feel the pleaſures of devotion, while the world is our delight. Not that all pleaſures are criminal, but the cloſer union we have with the world, the leſs is our union with God. A Chriſtian, therefore, who ſtrives after devotion, ſhould taſte ſenſual pleaſures very ſparingly,—ſhould make neceſſity, not bodily delight, his rule.

In order to diſpoſe our hearts to devotion, THE ACTIVE LIFE to be preferred to the CONTEMPLATIVE. To be doing good to mankind, diſpoſes the ſoul moſt powerfully to devotion. And indeed, we are ſurrounded with motives to piety and devotion, if we would but mind them. The *poor* are deſigned to excite our *liberality*;—the *miſerable*, our *pity*;—the *ſick*, our *aſſiſtance*;—the *ignorant*, our *inſtruction*;—thoſe that are *fallen*, our *helping hand*. In thoſe that are *vain*, we ſee the vanity of this world. In thoſe that are *wicked*, our *own frailty*. When we ſee *good* men rewarded, it confirms our hope; and when *evil men* are puniſhed, it excites us to *fear*.

He that would be *devout*, muſt beware of indulging an habit of *wandering in prayer*. It is a crime that will grow upon us, and will deprive us of the bleſſings we pray for. Avoid, as much as may be, *multiplicity of buſineſs*: Neither the innocency, nor the goodneſs of the employment, will excuſe us, if it poſſeſs our hearts when we are praying to God.

When our Lord bids us TO TAKE NO THOUGHT FOR THE MORROW, he intended to hinder thoſe *cares* and *fears* which are apt to diſtract our devotions,—which are the more unreaſonable, becauſe they never can change the ſtate of things. Never be curious to know what paſſes in the world, any further than duty obliges you; it will only diſtract the mind when it ſhould be better employed. Never intermit

devotion, if you can help it; you will return to your duty, like Sampſon when his locks were cut, weak and indifferent as other people of the world.

The oftener we renew our intercourſe with God, the greater will be our devotion. Frequent prayer, as it is an exerciſe of holy thoughts, is a moſt natural remedy againſt the power of ſin. Importunity makes no change in God, but it creates in us ſuch diſpoſitions as God thinks fit to reward.

Make it a law to yourſelf to meditate before you pray; as alſo to make certain pauſes, to ſee whether your heart goes along with your lips. They whoſe hearts *deſire nothing*, *pray for nothing*.

Give me, O God, the Spirit of true Devotion, ſuch as may give life to all my prayers, ſo that they may find acceptance in thy ſight, for Jeſus Chriſt's ſake. *Amen*.

Matth. vi. 6. *Thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly.*

HOW good is God! who will not only give us what we pray for, but will reward us for going to him, and laying our wants before him.

May I always preſent myſelf before God—with a firm faith and hope in his promiſes, and mercy;—with great reverence to his infinite Majeſty;—with the humility of an offender;—and with a full purpoſe of keeping all God's commands.

May the thoughts of eternity quicken my devotions;—my wants make me earneſt;—my backſlidings make me perſevere;—and may I never wilfully give way to any diſtracting thoughts.

May I wait with patience, and leave it to Thee, my God and Father, *how* and *when* to grant my petitions.

He that has learned to pray as he ought, has got the *ſecret* of an holy life.

It is of greater advantage to us than we imagine, that God does not grant our petitions immediately. We learn by *that*, that whereunto we have already attained, *it was the gift of God*.

The beſt way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole courſe of our lives. The end of prayer is not to inform God, but to give man a ſight of his own miſery; to raiſe his ſoul towards Heaven, and to put him in mind, that there is his Father and his inheritance.

Matth. vii. 7. *Aſk, and it ſhall be given you.* Grant me, Lord, a faith which ſhall make me know my wants, that I may aſk them with earneſtneſs and humility, and depend upon thy gracious promiſe.

The DUTIES *of a* CHRISTIAN.

That man leads a ſincere Chriſtian life, *firſt*, Who endeavours to ſerve and obey God to the beſt of his underſtanding and power. *Secondly*, Who ſtrives to pleaſe his neighbour to edification. *Thirdly*, Who endeavours to do his duty in that ſtate of life unto which it has pleaſed God to call him.

Whoever would continue in the practice of theſe things unto his life's end, it is neceſſary that he ſhould—call himſelf often to an account, whether he does or not?—conſtantly pray for grace to know, and to do his duty;—and preſerve himſelf in ſuch a teachable temper as to be always ready to receive the truth, when it is fairly propoſed to him.

The DUTIES *of a* BISHOP,

(The ſtate of life unto which it has pleaſed God to call me) by the Laws of God, and the Church, are,

Sunday. To inſtruct the people committed to his charge, out of the Holy Scriptures;—and to teach, or maintain, no doctrine but what may be proved from thence.

Monday. To

Monday. To exercise himself in those Holy Scriptures;—to call upon God for the true understanding of the same!

Tuesday. To use all faithful diligence in driving away all doctrines contrary to God's Word, and to encourage others to do so.

Wednesday. To deny all ungodliness and worldly lusts, and to live a sober, righteous, and godly life, so as to be an example unto others.

Thursday. To maintain and set forward, as much as may be, quietness, love, and peace, among all men; and to correct and punish the unruly, criminous, and disobedient, as far as God's Word, and the laws of the land, do require and will warrant.

Friday. To be faithful in ordaining, sending, or laying hands upon others.

Saturday. To be gentle and merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help.

The Prayer.—Almighty God, give me grace and power faithfully to perform these duties of my high calling; that I may be found perfect and irreprehensible at the last day, through Jesus Christ. Amen.

Prevent, O Lord, the wants of an heart which knows not even how to lay them open before Thee;—which does not so much as think of doing it;—and which does too often shut out the light and consolation in which it stands in need.

It is a rudeness amongst men to ask a favour, and not stay for an answer. And do we count it no fault to pray for blessings, and never to think of them afterwards,—never to wait for them,—never to give God thanks for them?

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as *particular as may be*, against the sins of your particular state, and for the graces which you in particular do most stand in need of.—This is the best preservative against sin;—makes us best acquainted with our condition;—puts us continually in mind of mending what is amiss;—lets you see what particular graces you most want,—what are most needful for the cure of your own particular corruption and disorder,—and is the best trial of our hearts. For example; if I pray for *charity*, and for every instance which is necessary to render me truly charitable, I pray for grace—to avoid evil-speaking,—to pray for my enemies,—to do them good, &c. and so of all other sins, and graces.

God grant that I may never seek his face in vain!

James v. 16. *The effectual fervent prayer of a righteous man availeth much.*

This ought to make me aspire after every possible degree of holiness, that God may hear my prayers for my flock, and for such as have desired my prayers.

Tobit xii. 12. *When thou didst pray, I did bring the remembrance of your prayers before the Holy One;—and when thou didst bury the dead, I was with thee.*

May the good Spirit of God assist me in the performance of my duty. Fix my attention, excite my affections, and inflame my devotions, that I may attend upon the Lord with pleasure and without distraction.

Let us make prayer familiar to us; for without the help of God, we are every hour in danger.

Exod. xxviii. 29. *And Aaron shall bear the names of the Children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.*

Let thy merciful ears, O God, be open unto the prayers of thy servant for himself and for the flock over which the Holy Ghost hath made him overseer, for the Lord Jesus' sake. Amen.

O Lord, say *Amen* to our prayers, and grant that my whole flock may be partakers of the blessings we have now prayed

prayed for; and may thy bleſſing be upon them for ever. Amen.

The Devil knows, that when we have a reliſh for prayer, and apply ourſelves in good earneſt to it, that we are in the way of life, he therefore ſtrives by all ways poſſible, to divert us.

Luke xi. 1. *Lord, teach us to pray.*

Pour upon us the ſpirit of ſupplication and prayer.

God will deny us nothing that we aſk in the name of his Son.

PRAYERS *through Jeſus Chriſt.*

When we offer our prayers thro' his mediation, it is then *he* that prays, *his* love that intercedes, *his* blood that pleads, it is *he* who obtains all from his Father.

PREPARATORY PRAYER.

O Holy Spirit of grace! give us a true ſight of our miſeries, and a ſincere ſhame and ſorrow, when we make confeſſion of our ſins;—a feeling ſenſe of our need of mercy, and an hope of obtaining pardon, when we beg it for thy Son's ſake. May we reſign our wills to Thee and to thy goodneſs, when we pray for temporal things;—and when we pray for ſpiritual graces, may we hunger and thirſt after righteouſneſs. Give us a real love for thy Holy Word, and grace to hear it with attention. May we thankfully cloſe with all the means of grace and ſalvation. When we praiſe thee for thy works of nature and of grace, and give thee thanks for thy mercies, let us do it with high eſteem and gratitude. Cauſe us to hear thy Holy Word with faith and attention, and to profit by what we hear, that we may return from thy church with a bleſſing.

MORNING PRAYER.

Joſh. xxiv. 15. *Chooſe you this day whom you will ſerve.*

WHOM have I in Heaven but Thee, O Lord? and there is none on earth that I deſire beſides Thee. Thou art my God, and I will thank thee; thou art my God, and I will ſerve thee. Be thou my only Ruler and Governor.

They that have a convenient place to ſleep in, and they that have the comfort of ſleep, have both great reaſon to be thankful. And even they that want theſe mercies, ought to bleſs God, if in the midſt of their afflictions he is pleaſed to refreſh them with the comforts of grace.

Gracious God, continue to me theſe favours ſo long, and in ſuch a meaſure, as ſhall moſt contribute to thy honour, and my ſalvation. And in great mercy ſupport and relieve all that want theſe bleſſings.

What ſhall I offer unto the Lord for his mercies renewed unto me every morning?

Pſ. li. *The ſacrifice of God is a troubled ſpirit: a broken and contrite heart God will not deſpiſe.*

But moſt unfit is mine to be to God preſented until I have obtained his pardon, through the merits of the Lord Jeſus, for the many ſins by which it hath been defiled.

Jer. iii. 12. *I am merciful, ſaith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.*

Pſ. xxxii. *I acknowledge my ſin unto thee, O God, and mine iniquities will I not hide.*

I do therefore implore thy pardon, and plead thy gracious promiſes, *with full purpoſe of heart*, by the aſſiſtance of thy grace, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful above all things, and deſperately wicked; who can know it?*

I cannot anſwer for my own heart,—but there is no word, O Lord, impoſſible with thee; in *thee* I do put my truſt; let me never be put to confuſion.

Keep it ever in the heart of thy ſervant, that *it is indeed an evil thing and bitter to offend the Lord.*

Keep me from preſumptuous ſins; that I may never grieve thy Holy Spirit, nor provoke thee to leave me to myſelf.

Matth.

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Lord make me ever mindful of my infirmities and backſlidings, that I may be more watchful, and more importunate for grace, for the time to come.

1 Pet. v. 8. *Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring lion, walketh about, ſeeking whom he may devour.*

O LORD, grant that this adverſary of our ſouls may never find me off my guard, or from under thy protection.

Matth. xvi. 24. *If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.*

O my Saviour! how long have I profeſſed to follow thee, without following the bleſſed ſteps of thy moſt holy life,—thy *patience* and *humility*,—thy great diſregard for the world, its pleaſures, profits, honours, and all its idols.

O Lord, obtain for me the ſpirit of mortification and ſelf-denial, that I may follow Thee, as I hope to live with Thee for ever. *Amen.*

Matth. vi. 24. *No man can ſerve two maſters. Ye cannot ſerve God and Mammon.*

May my fear and love never be divided between Thee and the world. May I never ſet up any thing, O God, in competition with Thee in the poſſeſſion of my heart. May I never attempt to reconcile thy ſervice with that world which is at enmity with Thee, my God and Father.

Mark x. 17. *What ſhall I do that I may inherit eternal Life?*

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and thou ſhalt love thy neighbour as thyſelf.

O that this love of God may be the commanding principle of my ſoul. May I always have this comfortable proof of his love abiding in me, that I ſtudy to pleaſe him, and to keep his commandments.—And may my love to my neighbour be ſuch as he has commanded, that I may forgive, and give, and love, as becomes a diſciple of Jeſus Chriſt. *Amen.*

Eccleſ. xii. 13. *Fear God, and keep his commandments, for this is the whole duty of man:* that is, the happineſs of man.

May I, Great God, continue in thy fear all the day long. May I keep thy Statutes, and obſerve thy Laws.

Heb. iv. 13. *All things are naked and open unto the eyes of him with whom we have to do.*

Grant that I may always live and act as having Thee, O God, the conſtant witneſs of my conduct, for Jeſus Chriſt's ſake.

Acts xx. 28. *Take heed unto yourſelves, and unto all the flock over which the Holy Ghoſt hath made you Overſeers.*

Make me, O Lord, a faithful OVERSEER, and all thoſe that labour with me in the work of the miniſtry, every day more worthy of our calling. And grant unto the people of our flock, that they may profit by us daily, for Jeſus Chriſt's ſake, the Supreme Biſhop and Paſtor. *Amen.*

John x. 11. *The good Shepherd giveth his life for the ſheep.*

O Sovereign Paſtor! who gaveſt thy life for thy ſheep, grant that I may never ſacrifice thy flock to my own eaſe, convenience, profit, or pleaſure. But that I may employ my time, my ſubſtance, my care, my labours, my prayers, for their welfare continually, and thus, at leaſt, GIVE MY LIFE FOR MY SHEEP.

Matth. x. 16. *I ſend you forth as ſheep among wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves.*

Give me, O Jeſus, this wiſdom and ſimplicity, that the cauſe of God may never ſuffer by my ignorance or perverſeneſs. Take me and my flock under thy protection; and abandon us not to the rage of wolves. Let me never oppoſe any thing to the violence of man but meekneſs of ſpirit.

1 Tim.

1 Tim. iii. 5. *If a man know not how to rule his own house, how shall he take care of the Church of God?*

Grant, O Lord, that my care and conduct in the Church of God, may appear in the order and piety of my own family. O Heavenly Lord and Master, bless us, and take us under thy gracious protection: make us an household fearing God, and examples to others of order, diligence, faithfulness, and piety.

Eccles. ix. 10. *Whatsoever thy hand findeth to do, do it with all thy might; — for the night cometh when no man can work.*

Make me, O Lord, ever sensible of the great evil of delaying the work in its season, which thou hast appointed, lest the night surprize me unawares.

1 John v. *This is the confidence we have in God, that if we ask any thing according to his will, he heareth us.*

That it may be unto thy servant according to this Word, I beseech Thee to hear me in the full importance of that Holy Prayer which thy blessed Son hath taught us:

OUR FATHER, WHICH ART IN HEAVEN,

In whom we live, and move, and have our being; grant that I, and all Christians, may live worthy of this glorious relation, and *that we may not sin, knowing that we are accounted thine.*

We are thine by adoption, O make us thine by the choice of our will.

HALLOWED BE THY NAME.

O God, whose name is great, wonderful, and holy, grant that I and all thy children, may glorify thee, not only with our lips, but in our lives; that others, seeing our good works, may glorify our Father which is in Heaven.

THY KINGDOM COME.

May the kingdoms of the world become the kingdoms of the Lord and of his Christ. And may all that own Thee for their King, become thy faithful subjects, and obey thy Laws. Dethrone, O God, and destroy Satan and his kingdom; — and enlarge the kingdom of grace.

THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.

We adore thy goodness, O God, in making thy will known to us in thy Holy Word. May this thy Word be the rule of our will, of our desires, of our lives, and actions. May we ever sacrifice our will to thine; be pleased with all thy choices for ourselves and others, and adore thy providence in the government of the world.

GIVE US THIS DAY OUR DAILY BREAD.

O Heavenly Father, who knowest what we have need of, give us the necessaries and comforts of this life with thy blessing; but above all, give us the bread that nourisheth to eternal life.

Acts xvii. *O God, who giveth to all life, and breath, and all things,* give us grace to impart, to such as are in want, of what Thou hast given more than our daily bread.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Make us truly sensible of thy goodness, and mercy, and patience, towards us, that we may from our hearts forgive every one his brother their trespasses.

May my enemies ever have a place in my prayers, and in thy mercy.

AND LEAD US NOT INTO TEMPTATION.

Support us, O Heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness.

BUT DELIVER US FROM EVIL.

From all sin and wickedness, from our ghostly enemy, and from everlasting death, good Lord deliver us.

Deliver us from the evil of *sin*, and from the evil of *punishment*.

Deliver us, O Heavenly Father, from our evil and corrupt nature, — from the temptations and snares of an evil world, — and

—and from falling again into the ſins we have repented of.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

By thy Almighty power, O King of Heaven, for the glory of thy Name, and for the love of a Father, grant us all theſe bleſſings which thy Son hath taught us to pray for.

Unto Him that is able to do for us abundantly more than we can aſk or think, unto Him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen. *Ep.* iii. 20.

To God the Creator, the Preſerver, and Diſpoſer of all things, be the glory of all the good wrought in us, by us, and upon us.

Bleſſing, and *Glory*, and *Wiſdom*, and *Thankſgiving*, and *Honour*, and *Power*, and *Might*, be unto our God for ever and ever. Amen.

Thine *infinite Power*, *Wiſdom*, *Goodneſs*, *Faithfulneſs*, and *Truth*, are the only ſure foundation on which we may ſurely depend. O give us a firm faith in theſe thy glorious perfections.

With Angels and Archangels, and all the company of Heaven, we laud and magnify thy glorious name, evermore praiſing Thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy glory. Glory be to Thee, O God moſt High. Amen.

Jude 24, 25. Now unto Him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy. To the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and ever. Amen.

Rom. xi. 36. For of Him, and thro' Him, and to Him, are all things, to whom be glory for ever. Amen.

Rom. xvi. 27. To God only wiſe be glory thro' Jeſus Chriſt for ever. Amen.

Matth. v. 16. *Let your Light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven.*

O my great Maſter! may I edify others by my example; diſpenſe the Light which thy grace ſhall vouchſafe me, and in all humility direct all the glory to God.

Matth. v. 48. *Be ye perfect, even as your Father which is in Heaven is perfect.*

All my endeavours without thy aſſiſtance, O Jeſus, will be ineffectual.

Mark. ix. 23. *All things are poſſible to him that believeth.*

Yes, Lord, and therefore I beg that faith of him to whom all things are poſſible, that I may be able to *diſcover*, to *avoid*, to *reſiſt*, and to *root out*, whatever is evil in me.

O Jeſus, obtain this grace for thy otherwiſe helpleſs creature.

Grant, that I may this day eſcape all the ſnares laid for me, by the *Devil*, the *World*, or mine own corrupt heart.

Grant that I may this day omit no part of my duty.

1 Tim. iv. 15. *Give thyſelf wholly to theſe things, that thy profiting may appear to all.*

God grant that I may do ſo; and I pray God, preſerve me from eaſe, idleneſs, and trifling away my precious time.

Philemon ver. 4. *I thank my God, making mention of thee always in my prayers.*

Exod. xxviii. 9. *Aaron ſhall bear the names of the children of Iſrael, in the breaſtplate of judgment upon his heart, for a memorial before the Lord continually.*

O GOD, the God of the Spirits of all fleſh, have reſpect unto the prayer of thy ſervant on behalf of himſelf and of his people. Lord, give us true repentance for our great and crying ſins;—root out all growing vices, and avert the judgments which we have juſtly deſerved.

Put thy fear into our hearts, and preſerve *this Church* in the midſt of this uncertain

certain world. Keep us from all wild and dangerous errors, and prepare us for what thy providence ſhall bring forth.

Bleſs the *Lord of this Iſle*, with a ſpirit of *wiſdom*, *juſtice*, and *the fear of God:* Provide his Offices and Council with *able men*, *ſuch as fear God*, *men of truth*, *hating covetouſneſs*.

Endue the *Clergy* with all thoſe graces and abilities, that are neceſſary to fit them for their high calling.

Extend, and ſuit thy graces to all conditions of men amongſt us, that we may all be *upright in our dealings*, obedient to our governors, peaceable in our lives, ſober, honeſt, temperate, and chaſte in our converſation, and charitable to the poor, and one towards another.

Increaſe the number and the graces of all ſuch as love and fear thee. Enlighten the minds of the *ignorant*, awaken the conſciences of the careleſs, *ſilence the gainſayers*, *convert* the profane, and all that hold the truth in unrighteouſneſs.

Rebuke the ſpirit of antichriſt, idolatry, and libertiniſm,—the ſins of drunkenneſs, whoredom, litigiouſneſs, defrauding the public, and ſacrilege, which are broken in amongſt us.

In tender mercy, remember, O God, all *ſick* and *dying perſons*, that they may omit nothing that is neceſſary to make their peace with Thee. Be gracious unto all that are in *affliction* of mind or body, or under any preſſing calamity, —all *deſolate widows* and *fatherleſs children*,—all that call upon Thee in their diſtreſs, and have none elſe to help them.

May this Memorial be before the Lord continually!

Prov. xxi. *The King's heart is in the hands of the Lord; as the rivers of waters, he turneth it whither-ſoever he will.*

Let this thy power, O Lord, be magnified on his Majeſty, and on the Lord of this Iſle, and on all that are put in authority under them,—That we may be governed with truth and juſtice, by men fearing and honouring God, protecting the Chriſtian Religion, and puniſhing evil-doers. To this end vouchſafe them, I beſeech thee, all the graces neceſſary for their high ſtation, and for their eternal happineſs.

Col. iv. 1. *Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.*

O Heavenly Lord and Maſter, direct me to, and bleſs me with, good and faithful ſervants. Let thy bleſſing be upon them and upon my affairs committed to their care; and may I never be wanting in any part of my duty to them, for Jeſus Chriſt's ſake. Amen.

Relations, Benefactors, &c.

Be gracious, O Lord, unto my relations, benefactors, enemies, and all that have deſired my prayers;—all who, by their own labours, do miniſter to our neceſſities;—together with all the known and unknown benefactors of this dioceſe. Render, O God, a good reward, and a plentiful return, to all thoſe who have been our benefactors. Grant that we may all ſo live here, as that we may meet hereafter in the Paradiſe of God.

For Myſelf and Labours.

Bleſs all my labours for thy glory, O Lord, and for the good of thy Church, and eſpecially thoſe inſtructions which, through thy bleſſing, I have publiſhed; and all the glory be to Thee.

John xvi. 23. *Verily I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you.*

Theſe are what I aſk, O God and Father, above all things, for myſelf, and for all that have deſired my prayers:—That we may be reſtored to thy image, and never deface it by our ſins;—that the image of Satan may be deſtroyed in us,—that all carnal affections may die in us,—and that all things belonging to the Spirit may dwell in our hearts by faith;—that thy Name, and the Name of our Lord Jeſus Chriſt,

may

may be glorified in us, and we in him; —that our hearts may be entirely thine; —that we may never grieve Thy Holy Spirit: but that we may continue thine for ever, for Jeſus Chriſt's ſake. Amen.

Epheſ. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.*

Grant, O God, that I may delight in thy Law;—that my converſation may be truly Chriſtian. Enable me to ſpeak of thy Divine Perfections as becomes a Chriſtian Biſhop, that I may miniſter grace unto the hearers.

May I never hear with pleaſure, nor ever repeat ſuch things, as may diſhonour God, or injure my neighbour, or my own character and miniſtry.

James iv. *Speak not evil one of another.*

Epheſ. v. *Fooliſh talking or jeſting are not convenient, but rather giving of thanks.*

Pſ. cxxxiii. 3. *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

Matth. xii. 34. *Out of the abundance of the heart, the mouth ſpeaketh. How can ye, being evil, ſpeak good things?*

O Holy Spirit of Grace, enable me to overcome the ſhame of a degenerate age, which will hear nothing with delight, but what concerns this world.—O touch my heart with the true love of God,—the excellencies of his laws,—the pleaſantneſs of his ſervice,—the wonders of his providences, &c.—that I may edify thoſe that hear me. This I beg for Jeſus Chriſt's ſake.

John xv. 7. *Aſk what ye will, and it ſhall be done unto you.*

Theſe, O Jeſus, are the things that I aſk. *Intercede for me!* That I may be truly ſenſible of the diſeaſes I labour under, and thankfully embrace the means which thy goodneſs hath ordained for my recovery.

Grant that the end of all my actions, and deſigns, may be the glory of God.

Enable me to reſiſt all the ſinful appetites of my corrupt nature.

Grant that I may hunger and thirſt after Righteouſneſs.

Vouchſafe me the Spirit of adoption, —of ſupplication and prayer,—of praiſe and thankſgiving.

Obtain for me, O Jeſus, the graces of *mortification* and *ſelf-denial*; the graces of a true *humility*, and the fear of God.

Grant, O God, that I may never knowingly live one moment under thy diſpleaſure, or in any known ſin.

Grant, O God, that as I have been regenerate, and made thy child by adoption and grace, I may daily be renewed by thy Holy Spirit, for Jeſus Chriſt's ſake.

Enable me, gracious God, to eſcape the corruption that is in the world thro' luſt, that I may be partaker of the Divine Nature.

Lord, grant me grace to withſtand the temptations of the world, the fleſh, and the Devil; and with a pure heart and mind to follow Thee, the only God, through Jeſus Chriſt our Lord. Amen.

Let thy love, O God, be ſhed abroad in my heart, by the power of the Holy Ghoſt, and grant that it may appear in my *life*, my *converſation*, my *words*, and actions, for Jeſus Chriſt's ſake.

Bleſſed be God that I was admitted into the fellowſhip of Chriſt's Religion. Grant, O God, that I may eſchew all thoſe things that are contrary to my profeſſion, and follow all ſuch things that are agreeable to the ſame, for Jeſus Chriſt's ſake.

Keep me, I beſeech Thee, O Heavenly Father, under the protection of thy good providence, and make me to have a perpetual fear and love of thy Holy Name; through Jeſus Chriſt our Lord.

Grant that I may ſo paſs through things temporal, that I finally loſe not the things eternal, for Jeſus Chriſt's ſake.

Pour into my heart, ſuch love towards Thee, that I, loving Thee above all things, may obtain thy promiſes, which

exceed all that we can desire, through Jesus Christ our Lord.

Graft in my heart the *love* of thy Name;—increase in me true religion;—nourish me with all goodness;—and of thy great mercy keep me in the same.

Put away from me all hurtful things, and give me those things that be profitable for me, through Jesus Christ.

Mercifully grant unto me, O God, such a measure of thy grace, that running the way of thy commandments, I may obtain thy gracious promises, and be made partaker of thy heavenly treasure, thro' Jesus Christ our Lord. Amen.

Forgive me those things whereof my conscience is afraid, and give me those good things which we are not worthy to ask, but through the merits and mediation of thy Son Jesus Christ.

That I may obtain that which thou dost promise, make me to love that which thou dost command, through Jesus Christ.

Keep me from all things hurtful, and lead me to all things necessary to my salvation, through Jesus Christ.

May thy grace, O God, always prevent and follow me, and make me continually to be given to all good works, through Jesus Christ.

The Lord deliver me from every evil work, and preserve me to his heavenly Kingdom; to whom be glory for ever and ever. Amen. 2 Tim. iv. 18.

O that thy Holy Spirit may direct and rule my heart, O God, through Jesus Christ.

Of thy bountiful goodness, O Lord, keep me, I beseech Thee, from all things that may hurt me, that I may chearfully accomplish those things which Thou would'st have done, through Jesus Christ our Lord.

Grant, O God, that I may be cleansed from all my sin, and serve Thee with a quiet mind, through Jesus Christ.

Deliver me, O Lord, from the bonds of those sins, which, through my frailty, I have committed, for Jesus Christ's sake.

Faith.

O that I may believe in Thee, O God, and put my whole confidence and trust in Thee alone, and not in any thing that I myself can do.

Grant, O God, that I may so perfectly, and without all doubt, believe in thy Son Jesus Christ, that my faith in thy sight may never be reproved, for the sake of the same Jesus Christ.

Against Wavering.

Grant, O God, that we may not be carried about with every blast of vain doctrine, but that we may be firmly established in the truth of thy Holy Gospel, through Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ to be the *Way*, the *Truth*, and the *Life*. The *Author* of the *Way*, the *Teather* of the *Truth*, and the *Giver* of Life,—that I may stedfastly walk in the way that leadeth to eternal life, through the same Jesus Christ.

Covetousness.

Give me grace to forsake all covetous desires, and inordinate love of riches and pleasures, through Jesus Christ.

Grant that I may both perceive, and know, what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

Grant me, O God, the true circumcision of the Spirit, that my heart, and all my members, being mortified from all carnal lusts, I may in all things obey thy Blessed Will.

O that we, who know Thee now by faith, may, after this life, have the fruition of thy glorious Godhead.

In all our dangers and necessities, stretch forth thy right hand to save and defend us.

Charity.

O, send thy Holy Ghost, and pour into my heart that most excellent gift of charity, that very bond of peace and of all virtue, without which, whosoever liveth is counted dead before Thee.

Grant,

Grant, I do moſt humbly beſeech Thee, O God, that as by thy ſpecial grace preventing me, thou doſt put into my mind good deſires, ſo by thy continual help, I may bring the ſame to good effect, through Jeſus Chriſt.

O everlaſting God, grant, that as thy Holy Angels always do thee ſervice in Heaven, ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt.

Grant me grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that I may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee.

I pray God my whole *Spirit*, (my underſtanding, will, and conſcience,) my *Soul*, (my appetites, affections, and paſſions,) my *Body*, (the tabernacle of my ſoul,) be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.—1 Theſſ. v. 15.

May I take pleaſure in abiding in thy preſence, O God; in depending upon thee; in leaving myſelf entirely to thy diſpoſal, as a continual ſacrifice to thy Will.

Give me a victory over all my ſins and imperfections,—increaſe in me the graces of *Faith*, *Hope*, and *Charity*,—of *Humility*, *Meekneſs*, *Patience*, and *Reſignation*,—and all other Chriſtian virtues; for Jeſus Chriſt's ſake. Amen.

Preſerve me, gracious God, from *ſpiritual pride*, from aſcribing any thing I have done, or can do, to myſelf, and robbing Thee of the glory of ſaving me from eternal ruin.

Take poſſeſſion, O Jeſus, of thy right in my ſoul, which thou haſt redeemed with thy moſt precious blood, and root out all ſelf-righteouſneſs, ſelf-intereſt, and ſelf-will;—that thou mayeſt be my righteouſneſs, and all in me.

Repentance.

Give me, O God, ſuch a true ſorrow for my ſins, as ſhall enable me to embrace all the neceſſary means, how bitter ſoever, for rooting ſin out of my ſoul.

Humility.

1 Pet. v. 5. *God reſiſteth the proud, and giveth grace to the humble.*

I have all the reaſon in the world to be humble.—Without God I am nothing.—Without his help and grace I can do nothing that is good.—Without his Word, I know nothing.—Of myſelf, I deſerve nothing but puniſhment.—Of my own, I have nothing but faults, imperfections, and ſins,—an inclination to evil,—an averſion to good,—unruly ſenſes,—ungovernable paſſions,—unreaſonable affections.

1 *Cor.* i. 30. O Lord Jeſus Chriſt, who art made unto us of God, our *wiſdom*, by revealing him, and his glorious perfections;—our *righteouſneſs*, by ſatisfying the juſtice of God in our nature;—our *ſanctification*, by procuring for us the Holy Ghoſt, and by reſtoring us, being ſinners, to God's favour;—our *redemption*, by redeeming us from death eternal.—O Jeſus, for theſe mighty favours, all love and glory be to Thee, with the Father and the Holy Ghoſt, for ever. Amen.

The way of an HAPPY LIFE.

Lay nothing too much to heart;—deſire nothing too eagerly;—rejoice not exceſſively, nor grieve too much for diſaſters;—be not violently bent on any deſign;—nor let any worldly cares hinder you from taking care of your ſoul;—and remember, that it is neceſſary to be a Chriſtian (that is, to govern one's-ſelf by motives of Chriſtianity) in the moſt common actions of civil life.

Col. iii. 17. *Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.*

He that would not fall into temptation, muſt have a preſence of mind,—a watchful eye over himſelf; he muſt have great things in view,—diſtinguiſh betwixt Time and Eternity; or elſe he will follow what paſſion, not what reaſon and religion, ſuggeſt.

Chriſtian

Chriſtian Perfection.

Whoever aſpires after it, (that is, in being ſo united to God, as to be one ſpirit with him) muſt reſolve to do all things with this ſole view,—TO PLEASE GOD. This I purpoſe,—this I forbear,—this I undertake,—this I do,—this I ſuffer,—in obedience to the Will of God; and becauſe I believe it will be for his glory. This ſhould be our expreſs purpoſe, at all times, when we have time to make it; and ſhould be often renewed, leſt our own will come to be the motive of our actions. If I am careful to do this, I ſhall always have my end, whether I ſucceed, or be diſappointed, being convinced it is God's Will.

Rom. xvi. 14. *Put ye on the Lord Jeſus, and make not proviſion for the fleſh, to fulfil the luſts thereof.*

Grant, O Lord, that "I may keep under my body, and bring it into ſubjection, leſt by any means, when I have preached to others, I myſelf ſhould be a caſt-away." 1 Cor. ix. 27.

"Be ye all of one mind, having compaſſion one of another. Be pitiful, be courteous: not rendering evil for evil, nor railing for railing, but contrarywiſe bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace and enſue it." 1 Pet. iii. 8, 9, 10, 11.

Give me, O Lord, a wiſe, a ſober, a ſerious, a religious, heart, that I may do thee honour in a faithful diſcharge of the duties of my calling.

Give me true Chriſtian courage, that I may never faint in the way of my duty.

Preſerve me from evil councils, and raſh enterpriſes. O make thy way plain before my face.

Support me this day under all the difficulties I ſhall meet with.

I offer myſelf to Thee, O God, this day, to do in me, and with me, as to Thee ſeems moſt meet.

O Lord, ſanctify me wholly, and grant that my whole ſpirit, and ſoul, and body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. Amen.

Vouchſafe me, gracious God, the ſpirit of adoption, whereby I may cry, *Abba, Father*, and apply to Thee, thro' Jeſus Chriſt, not as an angry Judge, but as to a merciful and loving Father.

Remember, that the life of man is only to be valued for its uſefulneſs.

Matth. vii. 13, 14. *Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat: Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Grant, O Jeſus, that I may never flatter myſelf or others on this ſubject.

John xv. 12. *This is my commandment, that ye love one another.*

O Thou, who haſt given me this command and pattern, give me a ſincere deſire of following, and grace and power to do it.

James v. 15. *And the prayer of faith ſhall ſave the ſick; and the Lord ſhall raiſe him up; and if he have committed ſins,* (αφεθησεται αυτῳ) *he ſhall be abſolved,* that is, upon his confeſſion.

O Lord of life and death! have mercy upon all thoſe of my flock, who are now viſited with ſickneſs; ſanctify this thy Fatherly correction to us all, that we may ſearch our ways, and ſee whence this viſitation cometh. Have mercy upon all that are appointed to die, and grant that they may omit nothing that is neceſſary to make their peace with Thee, and that they may be delivered from death eternal. And God grant that we may all apply our hearts to that Holy and Heavenly Wiſdom, while we live here, which may in the end bring us to life everlaſting, through Jeſus Chriſt our Lord. Amen.

NOON PRAYERS.

1 Tim. ii. 1. *I exhort, that first of all, ſupplications, prayers, interceſſion, and giving of thanks, be made for all men.*

Acts xvii. 26. *For we are all of one blood.*

And charity, that more excellent way, is a tender affection for the whole creation of God.

To promote the kingdom of God, is, to increaſe and haſten one's own happineſs.

That "man is born to trouble," I ſee wherever I turn my eyes. I know what pain is by experience; and, though I was never in want, yet, from the complaints of others, I ſee it is grievous, and fit are thoſe things to be laid before the Throne of Grace.

And, ſince many have deſired my prayers, and others have been my benefactors, and do conſtantly pray for me, I ſhould not neglect to pray for them.

There are alſo many who cannot, and many who forget to pray for themſelves, for whom charity ſhould oblige one to pray.

And I ſhould by no means forget the place of my birth, education, and preferment, that I may be ſome way uſeful to them, at leaſt deſire that God will accept my prayers for them.

Oh God, almighty and merciful, let thy Fatherly kindneſs be upon all whom thou haſt made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themſelves; pity the ſighs of ſuch as are in miſery; deal mercifully with them that are in darkneſs, and increaſe the number of the graces of ſuch as fear and ſerve thee daily. Preſerve this land from the misfortunes of war;—this church from all dangerous errors;—this people from forgetting Thee, their Lord and Benefactor. Be gracious to all thoſe countries that are made deſolate by the ſword, famine, peſtilence, or perſecution. Bleſs all perſons and places to which thy providence has made me a debtor; all who have been inſtrumental to my good by their aſſiſtance, advice, example, or writings. And make me in my turn uſeful to others. Let none of thoſe that deſire my prayers want thy mercy, but defend, and comfort, and conduct them through to their lives' end.

In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you. 1 Theſ. v. 18.

Special Favours.

That I was born of honeſt and religious parents, and in a Chriſtian and Proteſtant country.

That I had an early right to the Covenant of Grace.

That I had an education and preferment beyond the abilities of my father's houſe.

That I had the advantage of honourable and worthy friends; an excellent wife, and four lovely children.

Extraordinary Deliverances.

From dangerous wounds I received in my head and thigh, when a child;

From gun-powder;

From fire;

From the dangers of the ſea.

Merciful Viſitations and Chaſtiſements

A fever in 1693.

A long indiſpoſition, of which I recvered in 1698.

The loſs of three children, at ſuch time as evidently ſhewed the reaſon of the viſitation.

The loſs of my deareſt wife, with a very peculiar circumſtance at the funeral, which ſhewed at once the love and the juſtice of God.

Cauſe us, O God, to profit by all the viſitations of thy grace and mercy.

It becometh well the juſt to be thankful.

O Lord and Father, I am not worthy of the leaſt of all thy mercies, which Thou haſt ſhewed thy ſervant, neither can I render

render due thanks and praiſe for them; but, O Lord, accept of this my ſacrifice of praiſe and thankſgiving.

For all the known, and for all the unobſerved favours, deliverances, viſitations, opportunities of doing good, chaſtiſements, and graces of thy Holy Spirit, vouchſafed to me, to my dioceſe, and family, I bleſs thy holy providence; beſeeching Thee to pardon my ingratitude, that I have paſſed ſo many days and years without obſerving, and without acknowledging, thy great goodneſs to thy unworthy ſervant.

For, when I ſoberly conſider my dependance upon Thee, for my life, welfare, health of body, peace of mind, grace, comfort, and ſalvation, I ought to be very thankful.

Glory be to God, my Creator; glory be to Jeſus, my Redeemer; glory be to the Holy Ghoſt, my Sanctifier, my Guide, my Comforter: All love, all glory, be to God moſt high. Amen.

Let us never aſcribe any thing to ourſelves, but all to the grace of God, and render to Him all the glory of his works.

Preſerve me, O God, from the inſenſibility of thoſe who receive thy favours without being affected with them, and from the ingratitude of thoſe who look upon them as a debt.

Pſ. xcii. 1, 2. It is a good thing to give thanks unto the Lord; and to ſing praiſes unto thy name, O Moſt High! To ſhew forth thy loving kindneſs in the morning; and thy faithfulneſs every night.

Many and great have been the favours and bleſſings which Thou haſt beſtowed upon this place, and upon particular families. If they have forgot to praiſe Thee for them, I bleſs and praiſe Thee for them in their ſtead.

Bleſs the Lord, O my ſoul, and forget not all thy benefits.

OUR FATHER WHICH ART IN HEAVEN.

Acts xvii. 28. *In Thee we live, and move, and have our being.*

Grant, O Father, that all Chriſtians may live worthy of this glorious relation.

O that we may not ſin, knowing that we are accounted thy children. Wiſ. 15.

Grant that we may love Thee with all our heart, and mind, and ſoul, and ſtrength.

Bleſſed be God, who dealeth with us with the tenderneſs of a Father.

O that we may remember that our Father and our inheritance is in Heaven.

I commit myſelf and all that belongs to me to thy Fatherly care and love.

Verily, whatever ye aſk the Father in my name, he will give it you. John xvi. —This is the great ſupport and comfort of ſinners.——Hear us, for Thy Son's ſake, for, as ſinners, we have no right to aſk any favour.

What manner of love is it, that we ſhould be called the ſons of God. 1 John.

HALLOWED BE THY NAME.

Thou art worthy, O Lord, to receive honour, and glory, and power; for Thou haſt created all things.

In this is my Father glorified, that ye bring forth much fruit.

May Thy children have a great regard for every thing that belongs to Thee.

May I never diſhonour Thee, O Heavenly Father, by word or deed.

May I glorify Thee daily by a good life. Fill my heart with a great concern and zeal for thy glory.

Let every thing that hath breath praiſe the Lord.

They that honour me, I will alſo honour.

How little have I done to promote thy glory! God be merciful unto me.

THY KINGDOM COME.

May all the kingdoms of the world obey Thy Laws, and ſubmit to Thy providence, and become the kingdoms of the Lord, and of his Chriſt.

May all that own Thee for their King, become thy faithful ſubjects.

Bleſs the pious endeavours of all thoſe that ſtrive to propagate the goſpel of Thy kingdom.

Vouchſafe

Vouchſafe to reign in my heart; and let not Satan ever have dominion over me.

Grant that by my miniſtry thy kingdom may be enlarged.

Fit us, O God, for the coming of thy kingdom. May I ſubmit and rejoice to be governed by Thee.

O that thy Holy Spirit may direct and rule my heart.—Subdue in me all pride and covetouſneſs, hatred, malice, envy, luſt, and all uncleanneſs, and whatever ſhall offend Thee.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

1 Theſſ. iv. 3. *This is the Will of God, even your Sanctification.*

Thou ſent us into the world, not to do our own will, but thine.

O ſubject my will to thine.

May thy Name be honoured by the good lives of Chriſtians.

O that I may have reſpect unto all thy commands.

May thy Will, revealed unto us in thy Holy Word, be the rule of my will, of my deſires, of my words, life, and actions.

GIVE US THIS DAY OUR DAILY BREAD.

John vi. 27. *Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life.*

Give us the bread which came down from Heaven, and giveth life unto the world.

Lord, give us evermore this bread. May we never deprive ourſelves of this food, which will preſerve our ſouls from death, and reſtore life unto our bodies.

Give us the neceſſaries of life; but, above all, the bread that nouriſheth to eternal life.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Luke vi. 37. *Forgive, and ye ſhall be forgiven.*

Grant, O Heavenly Father, that I may cloſe with this merciful condition of pardon.

Thou haſt been all mercy to me, O God, grant that I may be ſo to all others.

Bleſſed be the Lord, who has put our ſalvation into our own hands. May thy grace, O Father, give me an heart ever ready to forgive.

AND LEAD US NOT INTO TEMPTATION.

1 Cor. x. 13. *Let him that thinketh he ſtandeth* (firm) *take heed leſt he fall.*

Let not any confidence in ourſelves provoke Thee, O God, to leave us to ourſelves.

2 Pet. ii. 9. *The Lord knoweth how to deliver the godly out of temptation.*

Thou, O Father, knoweſt my infirmities, and the power of my enemies; be not wanting to me in the hour of temptation.

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Make me mindful of my weakneſs, that I may be more watchful and importunate for grace.

Fortify my ſoul againſt the temptations of the world, the fleſh, and the Devil, for Jeſus Chriſt his ſake.

BUT DELIVER US FROM EVIL.

1 Pet. v. 8. *Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring lion, walketh about, ſeeking whom he may devour.*

Grant, O Heavenly Father, that this adverſary may never find me off my guard, or from under thy protection.

In all my ſaving trials, give me grace and power to overcome, to thy glory.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

To Thee, to Thee alone, and to Thy Son, and Holy Spirit, be glory for ever and ever. Amen.

EVENING.

Pſ. cxli. 2. *Let my prayer be ſet forth in thy ſight, as the incenſe; and let the lifting up of my hands be an evening ſacrifice.*

THAT it is hath pleaſed God to add another day to the years of my life;—that none of his judgments, to which for my ſins I am juſtly liable, have fallen upon me;—that by his grace he hath kept me from all ſcandalous ſins, and from the dangers of an evil world;—that he has given me occaſions of doing good, and grace to make uſe of them;—that he hath ſupplied me and my family with the neceſſaries of this life, and with means of attaining a better:——

Accept, O God, of my unfeigned thanks for theſe, and for all thy mercies from day to day beſtowed upon me.—Add this to all thy favours, I beſeech Thee, that I may never forget to be thankful.

Poſſeſs my heart with ſuch a deep ſenſe of my obligations to, and dependence upon Thee, for life, and health, and grace, and ſalvation, that religion may be my delight, as well as my duty.

But that I may ſerve Thee with a quiet mind, forgive me the things whereof my conſcience is afraid, and avert the judgments which I have juſtly deſerved.—Remember not the offences of my youth; and in mercy blot out thoſe of my riper years. Pardon my ſins of the day paſt, and of my life paſt, and grant that they may never riſe up in judgment againſt me. Amen.

1 John ii. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the Propitiation for our ſins.*

O moſt powerful Advocate, I put my cauſe into thy hands, let thy blood and merits plead for me; and, by thy mighty interceſſion, procure for me a full diſcharge of all my ſins.

John v. 14. *Sin no more, leſt a worſe thing come unto thee.*

Lord, the frailty of man without Thee cannot but fall. In all temptations, therefore, I beſeech Thee to ſuccour me, that no ſin may ever get the dominion over me.

1 Pet. i. 7. *Paſs the time of your ſojourning here in fear.*

May God give me a ſalutary dread of the unfaithfulneſs of my own heart; and while my duty obliges me to promote the ſalvation of others, make me always conſider my own frailty, and fear for myſelf.

John xx. 21. *As my Father hath ſent me, even ſo ſend I you.*

O my Saviour! I acknowledge thy goodneſs in appointing unworthy me a ſucceſſor of Thy Apoſtles. Cauſe me throughly to weigh the ſanctity of my calling; and to diſcharge it faithfully.

I have given you an example.

Yes, my Lord and Maſter; but I am aſhamed when I conſider, how far I come ſhort of this example; how poor my pains have been; how little of my time, my labour, my care, my thoughts, have been ſpent in thy ſervice.

O Lord, pardon what is paſt; and O, that I may ſtudy thy ſpirit and conduct, and follow them more faithfully for the time to come.

John x. 27. *My ſheep hear my voice; and I know them, and they follow me.*

And may I, O Sovereign Paſtor, always ſo ſpeak, as that my flock may hear and underſtand me;—ſo converſe with them, as that I may know *them*; and lead ſuch a life, as that *they* may ſafely follow me.

1 Tim. iv. 16. *Take heed unto thyſelf, and to thy doctrine;—in ſo doing, thou ſhalt both ſave thyſelf, and them that hear thee.*

Amen.—The good Lord grant that I may edify the Church both by my life and doctrine;—that I may faithfully teach the Myſteries, defend the Faith, and maintain the Truths of the Goſpel.

2 Tim. ii. 25. *In meekneſs inſtructing thoſe that oppoſe themſelves.*

O Jeſu,

O Jeſu, impart to me a portion of that Spirit which prevailed with Thee to preach to a people who regarded Thee not, who rejected, who crucified Thee. Make me always ſenſible of my own infirmities, that I may treat others with compaſſion.

Acts vi. 4. *We will give ourſelves continually unto the miniſtry of the Word and to Prayer.*

O God, engrave this truth upon my heart, that every moment of my life belongs to Thee.—That I may preach the Word; and may my prayers be evermore acceptable in thy ſight, O Lord, my ſtrength and my Redeemer.

Luke xxii. 35. *When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing?*

O bountiful Lord and Maſter! who haſt prevented all my wants and neceſſities to this day; grant that no anxious thoughts and fears for the future, no ſpirit of infidelity, may ever tempt me to diſtruſt thy providence, or to better or ſecure my condition by any unworthy means.

John xv. 20. *Remember the Word that I ſaid unto you; the Servant is not greater than his Lord.*

My Lord and Maſter; may I never forget this truth, and then I ſhall never fear, never complain of injuries, evil treatment, or afflictions.

Heb. xiii. 17. *They watch for your ſouls as they that muſt give account.*

We cannot anſwer for ourſelves; and yet we ſtand charged and are accountable for others. Who can think of this without trembling? In mercy, O God, communicate to me a degree of grace, and a zeal anſwerable to the work I have undertaken, and the account I am to give.

Luke xii. 3. *Bleſſed are thoſe ſervants whom the Lord, when he cometh, ſhall find watching.*

The good Lord grant that I may be ever watchful in the way of my duty, and faithful in performing it.—That I may live in the daily expectation of my Lord's coming; and that when I die, I may be made partaker of that bleſſedneſs which God hath promiſed his faithful ſervants.

Pſ. xci. 1. *Whoſo dwelleth under the defence of the Moſt High, ſhall abide under the ſhadow of the Almighty.*

May the Almighty God take me, my family, my children, and dioceſe; my friends, my relations, my benefactors, and my enemies, under his gracious protection. Give his Holy Angels charge concerning us. Preſerve us from the prince and powers of darkneſs, and from the dangers of the night; and keep us in perpetual peace and ſafety; through Jeſus Chriſt our Lord. Amen.

Hear me, O God, not according to my weak underſtanding, but according to the full importance of that Holy Prayer, which Jeſus Chriſt has taught us, and which I preſume to offer.

Our Father, which art in Heaven.—Hallowed be Thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.—Give us this day our daily bread.—And forgive us our treſpaſſes, as we forgive them that treſſpaſs againſt us.—And lead us not into temptation; but deliver us from evil.—For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

OUR FATHER, WHICH ART IN HEAVEN: HALLOWED BE THY NAME.

God will be glorified in the ſalvation of ſouls.

If the Almighty God were not my Father, I might expect vengeance inſtead of mercy.

May I glorify Thee in a faithful diſcharge of the duties of my calling.

May I ſhew by my life that God is my father.

This earth is not the inheritance of the children of God.

Bleſſed be God, who dealeth not with us with the authority of a Lord over his ſervants,

ſervants, but with the tenderneſs of a Father over his children.

THY KINGDOM COME.

Eſtabliſh thy Kingdom in my heart, O God. I own Thee for my King; do Thou make and own me for thy faithful ſubject. Inflame my heart with an hearty deſire of enlarging thy kingdom. Increaſe thy flock, O great Shepherd, for the honour of thy great Name. May I preſerve thy Kingdom within me, the government of thy Spirit. Bring me into ſubjection to thyſelf, by thy grace.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

That Thou may'ſt have a Church on earth as obedient to Thy Will as that is in Heaven.

O Heavenly Father, ſubdue in me whatever is contrary to thy Holy Will. Grant I may ever ſtudy to know thy Will, that I may know how to pleaſe Thee.

Thy Will, O God, is the perfection of juſtice; let me never preſcribe to Thee what Thou oughteſt to give me. What Thou doſt will, we may be ſure, will be beſt for us, we cannot be ſure of what we will for ourſelves. Hearken not to the corrupt deſires of my heart, but to the voice of thy own mercy.

GIVE US THIS DAY OUR DAILY BREAD.

Yes, my God, I will have recourſe to Thee daily; for on Thee I depend for life, and breath, and grace, and all things.

A Chriſtian prayer is always anſwered, becauſe nothing is aſked but that *God's Will be done.*

Give me a true underſtanding of, and love for Thy Word, the bread which nouriſheth to eternal life.

For Thou, O Lord, haſt taught us, (John vi.) not to ſeek that bread which periſheth, but that which endureth to eternal life.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

May I ever ſhew mercy to men, that I may receive it from Thee, my God.

Do I value my ſoul, and think this too hard a condition?

May I never pray with a ſpirit of malice or revenge, leſt I obtain nothing but mine own condemnaion.

Thou art all mercy to me; grant that I may be all mercy to my brethren, for thy ſake, O Father.

AND LEAD US NOT INTO TEMTATION, BUT DELIVER US FROM EVIL.

For Thou knoweſt our infirmities, and the power and malice of our enemies.

Thou knoweſt how to deliver the godly out of temptation. 2 Pet. ii. 9.

Grant, O God, that I may never run into thoſe temptations, which, in my prayers, I deſire to avoid!

Vouchſafe me the gift of perſeverance, on which my eternal happineſs depends.

Lord, never permit my trials to be above my ſtrength.

O Holy Spirit of Grace, be not wanting to me in the hour of temptation. And in all temptations, give us power to reſiſt and overcome. Leave us not in the power of evil ſpirits to ruin us. Support us under all our ſaving trials and troubles.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

Let Thy Fatherly compaſſion grant what the Son of thy love has encouraged us to pray for.

By Thy Almighty power make good whatever is defective in me.

EXAMINATION.

Eccluſ. xviii. 20. *Before judgment, examine thyſelf; and in the day of viſitation, thou ſhalt find mercy.*

Diſcover to me, O Thou Searcher of hearts, whatever is amiſs in me, whether in life or principle.

1 John iii. 20. *If our heart condemn us not, then have we confidence towards God.*

1 John

1 John iii. 9, 10. *Whoſoever is born of God, doth not commit ſin*, (ſo as to be a ſervant of ſin. John viii.) *In this the children of God are manifeſt, and the children of the Devil.*

Hab. ii. 1. *I will hear what the Lord God will ſay concerning me.*

Gen. iv. 7. *If thou doſt well, ſhalt thou not be accepted? If thou doſt not well, ſin lieth at thy door.*

Acts vi. 4. *We will give ourſelves over continually unto the miniſtry of the Word, and to prayer.*

Have I done ſo this day?

Have I been mindful of the duties of my proper calling?

Do I make it the great concern of my life to promote the eternal intereſt of my flock?

Have I read the Holy Scriptures in order to inſtruct my people, and to preſerve them from error?

Do I call upon God for the true underſtanding of the Holy Scriptures?

Do I deny all ungodlineſs and worldly luſts, ſo as to be an example unto others?

Have I endeavoured to keep up the diſcipline of this church, by correcting the criminous?

Have I an eye to ſuch as are in Holy Orders, and to ſuch as are deſigned for them?

Have I been charitable and kind to poor and needy people?

Do I make the Goſpel the rule of my private life, and Jeſus Chriſt my pattern?

Do I endeavour after Holineſs?—Live as in God's preſence?—Is my converſation unblameable?

Do I give the praiſe of this to God, through Jeſus Chriſt?

DEATH.

From ſudden death good Lord deliver me, my children, and family, and all that have deſired my prayers. May we never be ſurpriſed in ſin; and may thy mercy ſupply whatever ſhall be wanting in our preparation for death.

Reſignation. Perfect reſignation the ſureſt way to Heaven.

For myſelf, with the ſubmiſſion of a penitent ſinner, under the righteous ſentence of death paſſed upon all mankind, I beg that I may ſo live, as that I may with joy reſign my life a ſacrifice of obedience, in union with that of my Saviour's, to Thee, O Father, truſting in thy mercy, and goodneſs, and promiſes in Jeſus Chriſt, at the hour of death, and in the day of judgment. Amen.

Eph. iv. 6. *Let not the ſun go down upon your wrath.*

Lord, grant that I may lie down to ſleep with the ſame charitable diſpoſitions with which I deſire and hope to die.

I beſeech Thee for all that are my enemies, not for judgment and vengeance, but for mercy, for the remiſſion of their ſins, and for eternal happineſs.

Pſ. xiii. 3. *Lighten mine eyes, O Lord, that I ſleep not in death.*

Pſ. xci. *Deliver me from the terrors of the night, and from the peſtilence that walketh in darkneſs.*

Let my ſleep be free from ſin; preſerve me, O Lord, from evil dreams, and evil dæmons.

Into thy hands I commend myſelf, my ſpirit, ſoul, and body, O Lord, thou God of truth.

Grant that I may remember Thee upon my bed.

Pſ. iv. 9. *I will lay me down in peace, and take my reſt; for it is Thou, Lord, only that makeſt me dwell in ſafety.*

May the Saviour and Guardian of my ſoul, take me under his protection this night and evermore.

SUNDAY MEDITATIONS.

EPISCOPACY.

Queſt. from the Office of Conſecration.

Are you perſuaded that you be truly called to this miniſtration, according to the Will of our Lord Jeſus Chriſt, and the Order of this Realm.

A. *I am ſo perſuaded.*

ALMIGHTY GOD, who, by thy providence haſt brought me into thine immediate ſervice, accept of my deſire of ſerving Thee; and grant that in the ſincerity of my ſoul, I may perform the ſeveral duties of my calling, and the vows that are upon me.

Bleſſed be Thy good Spirit, that ever it came into my heart to become Thy Miniſter.

May the ſame good Spirit make me truly ſenſible of the honour and danger of ſo great a truſt, and of the account I am to give.

And give me grace to make amends, by my future diligence, for the many days and years that I have ſpent unprofitably.——And this I beg for Jeſus Chriſt his ſake.

He that doth not find himſelf endued with a ſpirit of his calling, hath reaſon to fear that God never called him.

ST. JOHN X. 1. He that entereth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. The ſheep hear his voice; he calleth his own ſheep by name. He goeth before them, and the ſheep follow him: For they know his voice. A ſtranger will they not follow. I am the door of the ſheep. By me, if any man enter, he ſhall be ſaved. The good Shepherd giveth his life for the ſheep. The hireling ſeeth the wolf coming, and leaveth the ſheep; for he careth not for them.

MARKS OF A TRUE PASTOR.

A lawful entrance upon motives which aim at the glory of God, and the good of ſouls. *An external call* and miſſion, from the Apoſtolic authority of Biſhops.

The ſheep hear his voice, that is, when he ſpeaks to their hearts, and to their capacities.

He calleth his ſheep by name, that is, he knows them ſo well as to know all their wants.

He goeth before them, and they follow him. He leads ſuch a life, as they may ſafely follow.

A ſtranger will they not follow; that is, they ought not to follow ſuch as break catholic unity.

I am the Door. It is by Jeſus Chriſt, not by us, that the flock is kept in ſafety; without him, we can do nothing; neither by our learning, our eloquence, or our labours.

This is to *rob* Chriſt of the glory of ſaving his ſheep. And to enter into the miniſtry, only to plunder the church of her revenues.

The good Shepherd giveth his life for the ſheep. Either by ſpending it in the miniſtry, or ſuffering, if there be occaſion; never ſacrificing the flock to his own eaſe, avarice, or humours.

The hireling careth not for the ſheep. He lords it over them, makes what advantage he can of them, and counts them his own no longer than they are profitable

able to him. *He leaves them*; that is, when dangers threaten. Then the good ſhepherd and the hireling are diſcovered.

Heb. v. 4. *No man taketh this honour unto himſelf, but he that is called of God, as was Aaron.*

Heb. v. 2. *High Prieſt: who can have compaſſion on the ignorant, and on them that are out of the way.*

A Paſtor, who is ſenſible of his own infirmities, will not fail to treat ſinners with meekneſs and compaſſion.

Heb. xiii. 17. *They watch for your ſouls as they that muſt give account.*

A moſt dreadful conſideration this; inſomuch, as that St. Chryſoſtom ſaid, upon reflecting upon it, *It is a wonder if any ruler in the Church be ſaved.*

It will be work enough for every man to give an account for himſelf; but to ſtand charged, and to be accountable for many others, who can think of it without trembling? O God! how preſumptuous was I, to be perſuaded to take upon me this charge?

Who will value himſelf upon eccleſiaſtical dignities, who conſiders that Judas was choſen to be an Apoſtle?

O good Shepherd! I beſeech Thee, for myſelf and for my flock, to ſeek us, to find us, to lead us, to defend us, and to preſerve us to life eternal.

If God be ſatisfied with a Paſtor, it is of little importance whether he pleaſe or diſpleaſe men.

Tit. ii. 15. *Theſe things ſpeak, and exhort, and rebuke with all authority. Let no man deſpiſe Thee*; that is, for want of exerciſing eccleſiaſtical diſcipline.

The foregoing are truths which cannot be preached too often; viz. the bondage of man by ſin,—the neceſſity of a deliverer,—the manner of our redemption,—the danger of not cloſing with it,—the power of grace to deliver us, &c.

A Paſtor ſhould do all this, and act with the dignity of a man who acts by the authority of God.

BISHOPS, &c.

We are willing enough to deſire to imitate Jeſus Chriſt and his Apoſtles in their authority, without thinking of following them in their humility, their labours, ſelf-denial, &c.

A Biſhop is a Paſtor ſet over other Paſtors. They were to ordain Elders. They might receive an accuſation againſt an Elder. They were to charge them to preach ſuch and ſuch doctrines;—to ſtop the mouths of deceivers,—to ſet in order the things that were wanting;—and laſtly, this was the form of church government in all ages. So that to reject this, is to reject an Ordinance of God.

Matth. v. 19. *Whoſoever ſhall do, and teach, the commandments, the ſame ſhall be called great in the Kingdom of God.*

It is in this the true greatneſs of a Biſhop does conſiſt, not in eminence of his ſee, multitude of attendants, favour of princes, &c.

Biſhops were called to ſit in parliament, to give their council according to God's Law, as the Civil Judges were to give their advice according to the temporal laws in matters of difficulty.

Mark x. 44. *Whoſoever of you will be the chiefeſt, ſhall be ſervant of all.*

The greateſt prelate in the Church is he who is moſt conformable to the example of Chriſt, by humility, charity, and care of his flock; and who, for Chriſt's ſake, will be a ſervant to the ſervants of God.

O Sovereign Paſtor of ſouls! renew in thy Church, and eſpecially in me, *this Spirit* of humility; that I may ſerve Thee in the meaneſt of thy ſervants. If I lie under the neceſſity of being ſerved by others, let it be with regret, and let me exact no more ſervice than is neceſſary.

Luke x. 3. *Behold, I ſend you forth as lambs among wolves.*

It belongs to Thee, O Lamb of God, to guard both me, and my flock, from wolves

wolves who aſſault us, either openly or in ſheep's cloathing. I depend entirely upon Thee, in whatever relates to my own preſervation, or that of the people committed to my care.

Luke xix. 20. *Lord, behold, here is thy pound, which I have kept laid up in a napkin.*

O my Saviour! I tremble to think how I have followed the example of this ſlothful ſervant; and what reaſon I have to dread his doom. Reſt is a crime in one who has promiſed to labour all the days of his life. And in me, therefore, it is a great evil, not to be always doing good. Pardon me, my God, for what is paſt; and let me not imagine, that becauſe I am free from groſs and ſcandalous crimes, that therefore I lead a good life.

O Lord, give me grace proportionable to the talents I have received, and to the account I am to give; that I may faithfully perform all the duties belonging to my ſtate. Amen.

Whoever is aſſociated to the Prieſthood of Chriſt, ought, in imitation of Him, to ſacrifice himſelf for the advantage of his Church, and for all the deſigns of God.

Luke xxii. 26. *But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.*

A Biſhop does not know his office in the church, if he pretends to diſtinguiſh himſelf by power, imperiouſneſs, and grandeur; or by any other way than by humility, and by a great concern for ſouls. Marks of diſtinction are rather a burthen which he bears, out of neceſſity, but complains of them ſecretly to God. He conſiders himſelf as the *ſervant*, not as the *Lord* of ſouls. Even Jeſus Chriſt made himſelf our pattern in this.

Tranſlation of BISHOPS *and* PASTORS.

Self-love is too often at the bottom, and not the glory of God, or the good of ſouls.

When men's labours are attended with tolerable ſucceſs, yet, becauſe either they can better their temporal condition, or think that a more public ſtation would be more ſuitable to their great capacities, they leave their ſtation for one more full of dangers, without any proſpect of being more ſerviceable to God, or to his church, and the ſouls of men; not conſidering, that this is the voice of pride, ſelf-love, and covetouſneſs, and an evil example to others, to whom we do, or ſhould preach humility, as the very foundation of Chriſtianity.

The greater ſhare we have in the authority of Jeſus Chriſt, the greater muſt we expect to have in his ſufferings;—the croſs being the reward of faithful Paſtors.

To leave a Clergy and a people to whom one is perfectly well known, to go to another, to whom one is a ſtranger; and this for the ſake of riches, which are ſuppoſed to have been renounced; this was unknown to the firſt ages of Chriſtianity.

He is but the vain image of a Paſtor, an idol ſhepherd, [Zech. xi. 17.] who chuſes to abandon his flock, and leave them to the conduct of thoſe who have no concern for them, and intruſt the ſalvation of thoſe ſouls to others, for whom he himſelf is reſponſible to God. He may be learned, he may be employed, &c. but he cannot be a good ſhepherd.

John ix. 34. *Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.*

This is the character of a wicked Paſtor;—to treat their flock with imperiouſneſs, and ill language;—to be impatient to be told their duty, and to be over-haſty in turning men out of communion, and breaking unity.

From the time a Paſtor is mercenary, he has an indifferency for the intereſts of Chriſt and his Church, and is ready to give all up upon the proſpect of worldly honour and advantage.

On

On the other hand, nothing renders a Paſtor more amiable in the ſight of God, or draws down more graces and bleſſings, than a contempt of earthly things, and of the conveniencies of life, that he may approve himſelf a faithful Miniſter of Chriſt.

He lays down his life, who lays down the love thereof, for his flock.

John x. 37. *If I do not the works of my Father, believe me not.*

Since Jeſus Chriſt put his doctrine upon this iſſue, let not me expect to be his Miniſter, if I do not ſhew forth, in my life, the works becoming ſuch a perſon.

A Miniſter of State talks of nothing but of the intereſts of his Prince, &c. So ſhould we, if this were moſt at our hearts.

John xiii. 20. *He that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.*

Acts vi. 2. *It is not reaſon that we ſhould leave the Word of God, and ſerve tables.*

That is, ſpiritual affairs muſt not be left for the ſake of temporal.

They who are the firſt in authority, ought to be the firſt in diſcharging their duty, and in ſetting a good example to others.

2 Cor. iv. 5. *Ourſelves your ſervants for Jeſus' ſake.*

An air of imperiouſneſs does not become a ſervant.

2 Cor. viii. 23. *They are the meſſengers of the Churches, and the glory of Chriſt.*

A faithful Paſtor is the glory of Chriſt, becauſe his whole life is a continual ſacrifice to the glory of him who has ſent him. And becauſe Chriſt himſelf has made him faithful, &c.

A true Paſtor has but one thing at heart, which is the performance of his duty; and this is that which ſecures his peace, his confidence, his hope, &c.

1 Tim. i. 3. *That thou mayeſt charge ſome that they teach no other doctrine.*

This is one of the chief duties of a Biſhop, to be watchful concerning the purity of the doctrine, that none corrupt it, but that they confine themſelves to the truths taught by the Apoſtles, [v. 4.] that they avoid ſuch as only miniſter to queſtions, [diſputes] rather than to godly edifying.

1 Tim. iii. 2. *A Biſhop muſt be blameleſs, the huſband of one wife, vigilant, ſober, (modeſt) of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre:—but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; not a novice, leſt, being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the Devil.*

My God! What qualifications are theſe? And how raſh was I to undertake ſuch a work, without ſitting down and counting the coſt, whether I was able to finiſh it? Thou only canſt ſupply all my defects, which I beſeech Thee to do.

Enable me, I beſeech Thee, to come as near as poſſible to this character;—that I may teach the myſteries,—defend the faith,—maintain the truths of the Goſpel;—that I may be a pattern to my flock,—edify the Church, both by my diſcourſes and example, an hearty zeal for the ſalvation of ſouls, and a care to ſecure my flock from the corruptions of the age. Amen.

CHURCH GOVERNMENT.

Col. iv. 5. *Walk in wiſdom toward them that are without, redeeming the time.*

Prudence is very neceſſary in dangerous times; it being no ſmall fault to give occaſion to the raiſing of ſtorms againſt the Church and her Miniſters, for want of having a due regard to the times, and to the paſſions of carnal men.

1 Tim. iv. 16. *Take heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee.*

That is, endeavour firſt to eſtabliſh the kingdom of God in yourſelf, and then you will be able to do it in your flock, and ſo both ſhall be ſaved.

Matth. xx. 26, 27. *Whoſoever will be great among you, let him be your Miniſter; and whoſoever will be chief among you, let him be your ſervant; even as the Son of Man came not to be miniſtered unto, but to miniſter.*

God give me a true and prudent humility; to have nothing of the air of ſecular governors,—to attend the flock of Chriſt as a ſervant,—to look on him as my pattern,—to ſtudy his conduct and ſpirit,—to ſpend, and be ſpent for my flock,—that I may never deſire to increaſe my burden,—that I may be better qualified to be *miniſtered unto*;—and that I may never ſtrive to live at eaſe, in plenty, in luxury, repoſe, and independence. Amen.

The name of a *ſervant* ought to be eſteemed honourable to the eye of faith, and a real privilege,—ſince Jeſus Chriſt took upon him the nature of a ſervant.

Biſhops and Prieſts (ſaith St. Ambroſe) are honourable, on account of the ſacrifice they offer.

A man may be ruined by thoſe very means which were deſigned to enable him to diſcharge his duty with more convenience. And Biſhops have too often been put into ſuch eaſy circumſtances, as to forget that they were Biſhops.

A Biſhop, who has more regard to his temporalities, than to the ſouls of his flock, is fallen into that ſad condition.

Matth. xii. 18, 19, &c. *Behold, my ſervant, whom I have choſen; he ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets. A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench,* &c.

How lovely is this meekneſs of Chriſt; how worthy to be imitated by his Miniſters! their miniſtry not being a miniſtry of pride, contention, imperiouſneſs, and violence; but of humility, peace, mildneſs, and moderation.

Rev. i. 16. *And he had in his right hand ſeven ſtars.*

Make me, O Jeſus, a ſhining ſtar in thy Church;—ſupport me by thy right hand;—guide and direct me by thy light;—let me never become a wandering ſtar.

A primitive Biſhop will be careful to avoid, as much as poſſible, worldly equipage and retinue, exceſs, pomp, and oſtentation. To do otherwiſe would be to eſtabliſh the kingdom of Satan, which we would deſtroy; and to deſtroy the kingdom of Jeſus, which we would eſtabliſh.

May I, gracious Lord, take all opportunities of ſhewing my miſſion, by edifying my neighbour, and ſhewing him the Saviour on which his ſalvation depends.

Biſhops are called Angels in the Revelations, intimating that they ſhould have no intereſt on earth at heart ſo much as that of the good of the Church, and the honour of God.

Interceſſion for my Flock.

He who bewails not the ſins of his people, and does not, by his own tears, make, as it were, ſome amends for their impenitency, is not worthy to be their mediator with God.

For a Criminal under Sentence of Death.

O merciful God, our only help in time of need, hear me, I beſeech Thee, for this miſerable ſinner.

Touch his heart moſt powerfully from above,—that he may give glory to Thee in a full and free confeſſion of his crimes, and of thy juſtice and mercy in bringing them to light.

Give him a true ſenſe and knowledge

of

of all his ſins, and true repentance for them, that they may be done away by thy mercy, and his pardon ſealed in Heaven before he go hence, and be no more ſeen.

Grant that with a firm faith and truſt in thy mercy, he may lay hold of thy promiſes, for Jeſus Chriſt's ſake, to all that repent and believe.

Look upon the work of thine own hands. Let not his ſins obſtruct thy mercy. Suffer him not to overlook this day of viſitation, nor to die in his ſins.

O Bleſſed Jeſus, O powerful Advocate; undertake for this ſinner by thy croſs and paſſion, deliver him from the bitter pains of eternal death, as Thou didſt the penitent thief, even at the laſt hour.

God often grants, to the faith and prayers of others, the converſion of a ſinner, who himſelf doth not think of God.

Gracious God, look down in mercy upon the miſerable caſe of theſe whom I now preſent before Thee. Touch their hearts moſt powerfully from above, that they may ſee, before it be too late, the danger of living without God in the world, for Jeſus Chriſt's ſake. Amen.

Briefs.

Conſider the uncertainty of human affairs. Who knows whoſe turn it may be next, to ſuffer by fire, by loſs of friends, ſickneſs, &c. ſo as to want the charity of others?

Before Service begins.

MAY it pleaſe Thee, O God, who haſt called us to this miniſtry, to make us worthy to offer unto Thee *this ſacrifice* for our own ſins, and for the ſins of thy people.

Accept our ſervice and our perſons, through our Lord Jeſus Chriſt, who liveth and reigneth, with Thee and the Holy Ghoſt, one God, world without end. Amen.

O, reject not this people for me, and for my ſins.

LORD's SUPPER.

Upon placing the Elements upon the Altar.

Vouchſafe to receive theſe thy creatures from the hands of us ſinners, O Thou ſelf-ſufficient God!

Immediately after the Conſecration.

We offer unto Thee, our King and our God, this Bread and this Cup.

We give Thee thanks for theſe, and for all thy mercies; beſeeching Thee to ſend down thy Holy Spirit upon this ſacrifice, that He may make this bread the Body of thy Chriſt, and this cup the Blood of thy Chriſt. And that all we, who are partakers thereof, may thereby obtain remiſſion of our ſins, and all other benefits of his paſſion.

And, together with us, remember, O God, for good, the whole myſtical body of thy Son; that ſuch as are yet alive may finiſh their courſe with joy; and that we, with all ſuch as are dead in the Lord, may reſt in hope, and riſe in glory, for thy Son's ſake, whoſe death we now commemorate. Amen.

May I atone unto Thee, O God, by offering to Thee the pure and unbloody ſacrifice, which Thou haſt ordained by Jeſus Chriſt. Amen.

But how ſhould I dare to offer Thee this ſacrifice, if I had not firſt offered myſelf a ſacrifice to Thee, my God?

May I never offer the prayers of the faithful with polluted lips, nor diſtribute the bread of life with unclean hands.

I acknowledge and receive Thee, O Jeſus, as ſent of God, a *Prophet*, to make his will known to us, and his merciful purpoſe to ſave us;—as our *Prieſt*, who offered himſelf an acceptable ſacrifice for us, to ſatisfy the Divine juſtice, and to make interceſſion for us;—and as our *King*, to rule and defend us againſt all our enemies.

May I always receive the Holy Sacrament with the ſame meaning, intention, and bleſſed effect, with which Jeſus Chriſt adminiſtered it to his Apoſtles in the laſt ſupper.

CON-

CONFIRMATION.

By Faith we receive the Spirit, which is of God. "I will put my Spirit "within you," ſaith God.

We are truly Chriſtians, by receiving the Spirit of Chriſt.

This is the great bleſſing of the Goſpel, the fellowſhip of the Holy Ghoſt, with the deſire of which we conclude our daily prayers, with the grace of our Lord Jeſus Chriſt.

The love of God will be ſhed abroad in your hearts, by the Holy Ghoſt, which is given you, if you do not reſiſt nor grieve him, but follow the good thoughts he puts in your hearts.

This love of God for you will lead you to the love of your neighbour. By the ſame Spirit you will be lead to every good work,—to be juſt to all,—charitable, &c. &c. The fruits of the Spirit are theſe: *Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.*

By the ſame Holy Spirit, you will be kept from pride, luſt, malice, and every evil temper which makes God our enemy. It is by this good Spirit that you will be taught to pray,—and to do every thing which you believe will pleaſe God, and avoid what you know will offend him.

The Effect and Bleſſing of Confirmation.

It is to convey the ineſtimable bleſſing of the Holy Spirit of God by prayer, and the impoſition of the hands of God's Miniſter, that he may dwell in you, and keep you from the temptations of the world, the fleſh, and the Devil.

Confirmation is the perfection of baptiſm. The Holy Ghoſt deſcends inviſibly upon ſuch as are rightly prepared to receive ſuch a bleſſing, as, at the firſt, he came viſibly upon thoſe that had been baptiſed.

Acts viii. 7. *Then laid they* (that is, Peter and John) *their hands on them,* (namely, whom Philip had baptiſed) *and they received the Holy Ghoſt.*

O God, who haſt called me to this high office, to confirm and bleſs the people in thy name, let thy bleſſing be diſpenſed; not according to my unworthineſs, but according to thine own goodneſs, and the appointments of thy Church.

O Lord, graciouſly behold thy ſervants, on whom I am now going to lay my hands.

Poſſeſs their hearts with a lively ſenſe of thy great mercy,—in bringing them from the power of Satan,—in giving them an early right to the Covenant of Grace;—that, with the full conſent of their will, they may devote themſelves to Thee, and to thy ſervice;—that they may receive the fullneſs of thy grace, and be able to withſtand the temptations of the world, the fleſh, and the Devil.

Keep them, O Lord, in the unity of the church; and grant that they may improve all the means of grace vouchſafed them in this Church, of which they are now to be made complete members.

Increaſe their knowledge, confirm their faith, and ſtrengthen them in all goodneſs. Preſerve in their minds a conſtant remembrance of that vow which they are going to renew before Thee and thy Church;—That knowing that they are the ſervants of the living God, they may walk as in thy ſight, avoid all ſuch things as are contrary to their profeſſion, and follow all ſuch things as are agreeable unto the ſame.

O Lord, who haſt made them thy children by adoption, bring them in thy good time to thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

The Jews' cuſtom was, when children were thirteen years old, and had learnt the law, &c. and their prayers, to bring them before the congregation, upon which they were declared *Sons of the Pre-*

cept,

cept, and were now to anſwer for their own ſins, &c.

This uſage was ſo reaſonable and neceſſary, that it is probable it had its origin from God himſelf.

Biſhops ſhall confirm in their viſitation. Can. 61.

Miniſters to prepare children for confirmation.

Miniſters ſhall give the names of ſuch as are to be confirmed to the Biſhop, and if the Biſhop approve of them, he ſhall confirm them. *See* Rubrick after the Catechiſm.

If you aſk, where this is ordered, I refer you to the Acts of the Apoſtles. But if the Sacred Scriptures were ſilent, the conſent of all the world in this particular is inſtead of a command.

Acts viii. 14. It appears from hence, that even in the Apoſtles' times, confirmation was neceſſary, as well as baptiſm, that perſons might become complete members of the Church, and partakers of the grace of Chriſt; and that theſe graces were conferred by peculiar hands; for, though Philip had the power of miracles, yet he could not do that which belonged to an higher Order:—So great a regard had the Spirit of God to order and diſcipline.

As the Holy Spirit is preſent in our baptiſm, to ſeal the remiſſion of ſins, and to infuſe the ſeeds of Chriſtian life; ſo is he preſent in confirmation, to ſhed further influences on thoſe that receive it, for ſtirring up the gift of God beſtowed in baptiſm, &c.

Prayer *after* Confirmation.

Matth. xix. 15. *And he laid his hands on them.*

O Holy Spirit of Grace! I make my humble ſupplication to Thee, in behalf of thoſe thy ſervants on whom I have this day laid my hands. Be Thou their *Wiſdom*, to give them the knowledge of Religion;—their *Underſtanding*, to know their duty;—their *Council*, in all their doubts;—their *Strength*, againſt all temptations;—their *Knowledge*, in what belongs to the ſtate of life in which thy providence ſhall place them;—their *Piety* and *Godlineſs*, in all their actions;—and be Thou their *Fear*, all their life long, for Jeſus Chriſt's ſake. Amen.

Exhortation after impoſition of hands.

You have this day publickly acknowledged and declared, the Lord to be your God, and that you will walk in his ways,—and keep his commands,—and hearken unto his voice. And the Lord hath owned and received you to be his ſervants, and to reward you with eternal life and happineſs, if you continue to ſerve him faithfully unto your life's end.

To enable you to do ſo, he hath given you his Holy Spirit,—who will aſſiſt and govern you all your days, that you may be holy unto the Lord, and be for ever happy when you die.

Take heed, therefore, that you do not grieve that Holy Spirit, nor force him to forſake you and leave you to yourſelves, which will be the greateſt judgment that can befall you; for then the evil ſpirits will get power over you, and without a ſpeedy repentance, and return to God, they will at laſt bring you to deſtruction, both of ſoul and body.

The only way to prevent this ſad judgment is, to beg of God every day to keep you from all wilful and known ſin. For he that liveth in any known ſin, the good Spirit of God will at laſt forſake him moſt certainly.

When the Holy Ghoſt puts into your heart any good thought, or good purpoſes, or your conſcience tells you that you have done, or are going to do, any thing that will diſpleaſe an Holy God, be aſſured it is the voice of God, and have a care of neglecting to hear, as you value your ſalvation.

Laſtly;

Laſtly; Remember to beg of God to direct and bleſs you in all your ways. And forget not this ſafe direction and rule:—That if you cannot have the confidence to pray for God's bleſſing upon any work you are about, or going to undertake, *that* work is unlawful, and will be unproſperous, and a curſe, and not a bleſſing to you.

Another Exhortation.

THE Church, dear children, takes this way to convince you, that the ſervice which we owe to God ſhould be free and voluntary.

You have promiſed, with your own mouths, to ſerve God faithfully all your days.

It behoves you, therefore, to have theſe promiſes always before your eyes, that you may remember and perform them; otherwiſe it would have been better for you that you had never been baptiſed—never been born.

Your everlaſting ſalvation or damnation depends upon your keeping or forgetting the promiſe you have made this day.

Your duty, therefore, it is, to pray daily to God for grace and ſtrength to fulfil the ſame unto your lives' end, that you may be happy for ever; which God grant, for Jeſus' ſake. Amen.

You are come into a very corrupt world;—you will meet with very many temptations;—you are naturally weak, and prone to evil continually; ſo that, without God's aſſiſtance, you are ſure to be undone.

Luke xiv. 28. *Which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?*

You are much likelier to become apoſtates than good Chriſtians, if you have not well conſidered, and underſtand the faith and duties of Chriſtianity.

God ſtands in need of nobody's ſervice in this world; it is for *our* ſake alone, that he calls us to his ſervice; but then he would have none but ſuch as engage themſelves in his ſervice freely, and of their own choice.

MONDAY MEDITATIONS.

HOLY SCRIPTURES. PREACHER. SERMONS.

Queſt. from the Office of Conſecration.

Are you perſuaded that the Holy Scriptures contain ſufficiently all doctrine required of neceſſity to eternal ſalvation through faith in Jeſus Chriſt? And are you determined, out of the ſame Holy Scriptures, to inſtruct the people committed to your charge, and to teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which you ſhall be perſuaded may be concluded and proved by the ſame?

A. *I am ſo perſuaded and determined by God's grace.*

Q. *Will you then faithfully exerciſe yourſelf in the ſame Holy Scriptures, and call upon God by prayer for the true underſtanding of the ſame; ſo as you may be able by them to teach and exhort with wholſome doctrine, and to withſtand and convince gainſayers?*

A. *I will ſo do by the help of God.*

O GOD, the fountain of all wiſdom, enlighten my mind, that I myſelf may ſee, and be able to teach others, the wonders of thy Law;—that I may learn from Thee, what I ought to think and ſpeak concerning Thee;—and that whatever in thy Holy Word I ſhall profitably learn, I may indeed fulfil the ſame.

Direct and bleſs all my labours. Give me a diſcerning ſpirit, a ſound judgment, and an honeſt and a religious heart, that in all my ſtudies, my firſt aim may be, to ſet forth thy glory, by ſetting forward the ſalvation of men.

And if, by my miniſtry, thy kingdom ſhall be enlarged, let me, in all humility, aſcribe the ſucceſs, not unto myſelf, but unto thy good Spirit, which enables us both to will and to do what is acceptable to Thee, through Jeſus Chriſt our Lord. Amen.

Acts vi. 4. *But we will give ourſelves continually unto prayer, and to the miniſtry of the Word.*

2 Tim. iv. 2. *Preach the Word; be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.*

N. B. We deceive ourſelves, if we fancy that we have done our duty when we have given our people a ſermon one day in ſeven: We muſt try all ways to gain a ſoul.

Luke vi. 39. *Can the blind lead the blind? Shall they not both fall into the ditch?*

1 Tim. iv. 13. *Give attendance to reading, to exhortation, to doctrine.*

Queſnelle ſays, Not to read, is to tempt God; to do nothing but ſtudy, is to forget the miniſtry. To read, in order to appear more learned, is a ſinful vanity. But to read, in order to exhort, and to inſtruct with wholſome doctrine, this is according to God's Will and Word.

James i. 5. *If any of you lack wiſdom, let him aſk of God, who giveth to every man liberally, and upbraideth not, and it ſhall be given him.*

Wiſdom being the gift of God, and this gift the fruit of prayer,—a prayer that is humble, earneſt, and perſevering, will aſſuredly be bleſſed with this excellent gift.

Luke xxiv. 45. *Then opened he their underſtanding, that they might underſtand the Scriptures.*

O Jeſus, cauſe *me* to read, to underſtand, to love, to practiſe, and to preach thy Word.

John

John vii. 17. *If any man will do* (that is, is disposed, desires to do) *his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

Light and truth discover themselves to such as desire to follow them.

Ps. xxv. 13. *The secret of the Lord is among them that fear him, and he will shew them his covenant.*

It was the saying of a learned man, saith Dr. Lightfoot, that he got more knowledge by his prayers than by all his studies.

Matth. xi. 25. *I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

My God and Saviour, imprint on my heart the amiable characters of simplicity and humility, which are the marks of thy elect, of such to whom Thou wilt reveal Thyself.

It is a dangerous mistake to think that any man can have a right understanding of divine things, without being illuminated by divine grace, and without leading an holy life.

Ps. cxix. 19. *I have more understanding than my teachers, because I keep thy commandments.*

There is a light arising from a sincere good life, which dispelleth all darkness, and is the best defence against error and sophistry.

Ps. xxv. 10. *All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*

That is, to such as do so, all the ways of God, and whatever he hath revealed, will appear to be the effect of infinite wisdom, goodness, justice, and truth.

He giveth light and understanding unto the simple.

Matth. v. 8. *Blessed are the pure in heart, for they shall see God.*

Luke xxii. 32. *When thou art converted, strengthen thy brethren.*

God grant that we may all of us consider the *absurdity* of going about to *convert others*, without being *converted ourselves.*

To understand the Holy Scriptures aright, is to understand them as the Primitive Church did.

Speak, Lord, for thy servant heareth. Speak to my *heart*, that I may obey thy Word. *Teach me to do thy Will, for thou art my God.*

It belongs to God to give the true understanding of his own Word.

Matth. vii. 5. *Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

That is, purify your own heart from all worldly aims;—mortify your own passions, which are the cause of your blindness;—study that Word which alone can enlighten you;—and lay aside all prejudices which are contrary to piety.

A Pastor should never undertake to teach a virtue which he has never practised himself.

Luke v. 5. *We have toiled all the night and taken nothing.*

So does every preacher who does not beg God's blessing upon his labours.

It is impossible for any man to *teach* well, who does not *live* well.

My people perish for want of knowledge.

The design of Religion being to lead men to God,—how He is to be *served, appeased, attained*,—the business of a preacher should be, to shew how all the parts of religion contribute to these ends.

He that reads the Sacred Scriptures, and understands the things concerning the Kingdom of God, and the way of conducting men thither, need not complain for want of learning.

In preaching, we must speak to *the heart*, as well as to *the understanding* and to *the ear*.

The

The end of preaching is, to turn men from ſin unto God, that they may be ſaved. He that has not this in his view, will do little good.

A preacher ſhould accuſtom himſelf to give a practical turn to every thing.

He that leaves it to his hearers to apply what he has ſaid, leaves to them the greateſt part of his own duty.

To be heartily in love with the truth one recommends, is the great ſecret of becoming a good preacher.

John vii. 16. *My doctrine is not mine, but his that ſent me.*

To preach *our own thoughts*, forſaking *God's Word*, is like an ambaſſador, who neglects his *Prince*'s inſtructions, and follows his *own fancy*.

With what truth can it be ſaid, that the *ſheep hear his voice*, when the ſhepherd ſpeaks of things, or in ſuch a manner, as is above their capacity?

Learning does not always lead men to God; it often carries them from him. Indeed, when they ſtudy to *find out*, and *correct* their own *weakneſſes*, their *folly*, and the *corruption of their nature*; to be convinced of the *evil of ſin*, of the *vanity* of the world; to fill their ſouls with *Heavenly wiſdom* and *devout affections* towards God;—and all this, that they may be better able to *convince* and *edify* their neighbours;—ſuch learning leads men indeed to God,—the reſt is folly.

Have mercy upon all that ſit in darkneſs; and may theſe ſaving truths be received in all the world.

He that ſets his heart upon the world, is not in a capacity of underſtanding the Goſpel.

Give me that true wiſdom which conſiſts in knowing how to ſave myſelf and them that hear me.

Remember, that a man may have the knowledge of the Word, without the Spirit.

Obſcurity of the Scriptures

Serves to ſubdue the pride of man;—to convince us, that to underſtand them, we have need of a light ſuperior to reaſon, and that we may apply to God for help.

May I ever underſtand the true language of thy Word, O Lord, and profit by it!

Vouchſafe, O God, to give me a love for thy Sacred Scriptures, and a true underſtanding of them, that I may ſee therein the wonders of thy conduct, and thy love for us, thy miſerable creatures.

Sermons

Should be inſtructions, not declamations, or diſplaying curious thoughts, which may amuſe, but not edify Chriſtians.

If God ſuffers even an holy paſtor not preſently to ſee the fruits of his labours, it is to convince him, that the ſucceſs of his labours belongs to God;—that he ought to humble himſelf, and pray much, and fear leſt the fault ſhould be in himſelf.

Pride and irreligion meet with darkneſs in the midſt of light,—raiſe vain diſputes, unprofitable reflections and enquiries,—while humility attains to light, in the midſt of darkneſs and difficulties.

Whenever God vouchſafes to open the heart, be the underſtanding and parts never ſo ſmall, we ſee the reaſonableneſs and beauty of his Word, we taſte the ſweetneſs, and feel the power thereof.

John xii. 16. *Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and that they had done theſe things unto him.*

We often read the Scripture, without comprehending its full meaning; however, let us not be diſcouraged; the light, in God's good time, will break out, and diſperſe the darkneſs, and we ſhall ſee the myſteries of the Goſpel.

Grant me, O Lord, a perſevering love of thy Word, and ſo much light, as is

neceſſary for myſelf, and thoſe that hear me.

John xii. 30. *Jeſus ſaid, this voice came not for me, but for your ſakes.*

The way to profit by reading the Sacred Scripture is, to apply to ourſelves that which is ſpoken in general to all;—this truth, this command, this threat, this promiſe, this intimation, is to me.

John xii. 49. *I have not ſpoken of myſelf, but the Father which ſent me gave me a command, what I ſhould ſay, and how I ſhould ſpeak.*

He preaches with a well-grounded confidence, who advances nothing merely of his own head, but what he has received from God. He may then expect a bleſſing. But then, let him take care not to diſguiſe it, by a language foreign from God's Word.

O Holy Spirit of grace, cauſe me both to underſtand and love thy Word.

Acts i. 1. *The former treatiſe have I made of all that Jeſus began both to do and teach.*

This is the whole of a Paſtor's life. For a man to preach the Goſpel before he has practiſed it, is to be a very bad imitator of the Prince of Paſtors.

Lord, grant that I may imitate Thee, by a life conformable to thine;—by all ways becoming my ſtation in the church; and lay hold of all the opportunities which Thou ſhalt put into my hands.

It is God who does all good by the labours of his Miniſters. To him, therefore, muſt be all the praiſe.

More ſinners are converted by holy, than by learned men.

Inflame my heart, O God, with an ardent love for thy Word, an ardent zeal for thy Glory, with a pure and diſintereſted love for thy Church, and with an hearty deſire of eſtabliſhing thy kingdom.

Who can ſay, it is not owing to himſelf, that his flock are ignorant of their duty?

Rom. ii. 21. *Thou, therefore, which teacheſt another, teacheſt thou not thyſelf?*

Unhappy that perſon who has in his hands the rule of knowledge and of the truth, and makes no other uſe thereof, but to ſet up for a teacher of others, without applying to himſelf thoſe truths with which his mind is filled. A mind full of light, and a heart full of darkneſs, how dreadful is that man's condition!

1 Tim. iv. 13. *Give attendance to reading, to exhortation, to doctrine.*
Without holineſs no man ſhall ſee the Lord.

In all our ſtudies, we ſhould take care to beg of God to preſerve us from error, and to lead us to, and keep us in, all truths neceſſary to ſalvation, by his Holy Spirit.

Col. iv. 4. *That I may make it manifeſt,* (that is, the myſtery of the Goſpel) *as I ought to ſpeak.*

All preachers do not ſpeak as they ought. A man may have the ſkill to give Chriſtian truths a turn agreeable to the hearers, without affecting their hearts. Human learning will enable him to do this. It is prayer only that can enable him ſo to ſpeak as to convert the heart.

May I ever ſpeak to the hearts, and to the capacities of my flock.

2 Tim. iv. 1, 2, 3, &c. *I charge thee, before God and the Lord Jeſus Chriſt, preach the Word. Be inſtant in ſeaſon, out of ſeaſon;—reprove, rebuke, exhort, with all long-ſuffering and gravity. For the time will come, when they will not endure ſound doctrine;—and they ſhall turn away their ears from the truth. But watch thou in all things, endure afflictions, make full proof of* (or fulfil) *thy myſtery.*

N. B. Preaching is a duty, but not the only duty of a Paſtor. He is to take all occaſions to *inſtruct* thoſe that ſeek the truth;—refute ſuch as oppoſe it;—reprove thoſe that do not practiſe it;—and confirm ſuch as have embraced it. And the more we perceive the times of apoſtacy approaching, the more zealous ought we to be to defend ſound doctrine.

It will be no comfort to a Paſtor, that the world praiſes him for ſome one part of his duty, while God condemns him for the neglect of another.

1 Pet. iv. 11. *If any man ſpeak, let him ſpeak as the Oracles of God.*

That is, worthy of God, not weakening it by ſoftening interpretations, nor altering it by human inventions, nor degrading it by a profane eloquence.

If we find that people do not attend to the Sacred Scripture, as the Word of God, with eagerneſs and attention, we ought to fear that the fault is in thoſe that preach it after ſuch a manner as is not proper or likely to make them believe it to be the Word of God.

Let us always remember, that to underſtand the language of God, we ſtand in need of a light ſuperior to reaſon.

It is good to know what God has revealed, and to be ignorant of what he has not thought fit to make known to us.

Ejaculations before reading the Holy Scriptures.

Give me, O God, a love for thy Scriptures, and a true underſtanding of them.

O Jeſus, open my underſtanding,—cauſe me to love thy Word, and to order my faith and life according to it.

May I, O Jeſus, love thy Word, make thy Goſpel my delight, and continue in the practice of thy law unto my life's end.

John xvi. 13. *The Holy Spirit ſhall guide you into all truth.*

O Holy Spirit, make me to underſtand, embrace, and love the truths of the Goſpel.

Give, O God, thy bleſſing unto thy Word, that it may become effectual to my converſion and ſalvation, and to the ſalvation of all that read or hear it.

Give me grace to read thy Holy Word with reverence and reſpect becoming the gracious manifeſtation of thy Will to men; ſubmitting my underſtanding and will to thine.

Let thy gracious promiſes, O God, contained in thy Word, quicken my obedience. Let thy dreadful threatenings and judgments upon ſinners, fright me from ſin, and oblige me to a ſpeedy repentance, for Jeſus Chriſt his ſake.

Cauſe me, O God, to believe thy Word,—to obey thy Commands,—to fear thy judgments,—and to hope in, and depend upon, thy gracious promiſes contained in thy Holy Word, for Jeſus Chriſt's ſake.

Grant, O Lord, that in reading thy Holy Word, I may never prefer my private ſentiments before thoſe of the Church in the purely antient times of Chriſtianity.

Give me a full perſuaſion of thoſe great truths, which Thou haſt revealed in thy Holy Word.

The Goſpel will not be a means of ſalvation to him who reads or hears it only, but to him who reads, loves, remembers, and practiſes it by a lively faith.

Cauſe me, O God, rightly to underſtand, and conſtantly to walk in, the way of thy commandments.

Grant us, in this world, knowledge of thy truth, and in the world to come life everlaſting, for Jeſus Chriſt his ſake. Amen.

From hardneſs of heart, and contempt of thy Word, good Lord, deliver us.

Give us all grace to hear meekly thy Word, to receive it with pure affection, and to bring forth the fruits of the Spirit, to amend our lives according to thy Holy Word.

Luke xxiv. 45. *Then opened he their underſtanding, that they might underſtand the Scriptures.*

Unleſs Thou, O Jeſus, openeſt our underſtanding, all our pains, all our learning, will ſignify little.

Matth. xiii. 36. *Declare unto us this parable.*

This ſhould inſtruct us, that the knowledge of God's Word, and the myſteries of the Goſpel, are favours which we muſt always beg of God.

TUESDAY MEDITATIONS.

FALSE DOCTRINE.

Queſtion from the Office of Ordination.

Are you ready, with all faithful diligence, to baniſh and drive away all erroneous and ſtrange doctrine, contrary to God's Word; and both privately and openly to call upon, and encourage others to do the ſame?

A. *I am ready, the Lord being my helper.*

BLESSED be the good providence of God, who, in great compaſſion for this Church and Nation, has hitherto preſerved us from hereſies and ſciſms.

O Lord, continue to us this great mercy, and grant that we, who are appointed to watch over thy flock, may employ our learning and our time in promoting of true piety; that we may never grow ſecure and careleſs, but that we may endeavour to ſecure the *power*, as well as the *form* of godlineſs.

Have pity upon all Chriſtian churches, that are diſtracted by contending parties, and reduce all that wander out of the way.

Enable us to preſerve this Church in peace and unity, by all means becoming the ſpirit of the Goſpel.

Keep us ſtedfaſt in the faith, that we may never be toſſed about with any wind of doctrine, or the craft of men.

Let the zeal and induſtry of thoſe that are in error provoke us to be zealouſly affected in a righteous cauſe; in labouring to make men good, and in converting ſinners from the error of their ways; which God grant for Jeſus Chriſt's ſake. Amen.

Sed it ipſum Epiſcopum (quantum per arduas occupationes licuerit) ſummo ſtudio contendere, ut docendo, perſuadendo, modiſq; blandis et benignis omnibus, tum dictos recuſantes, tum omnes infra ſuam dioceſin ſic affectos, a ſuis erroribus deducat. *Can.* 66. *Eccles. Angl.*

2 Tim. iv. 3. *The time will come when they will not endure ſound doctrine, but after their own luſts, ſhall they heap to themſelves teachers, having itching ears.*

N. B. We are now in theſe ſad times, and it behoves all faithful Paſtors to know it. It is not the doctrine of the Goſpel, if it favours men's luſts. They that will not receive, or who reject, the truth, are often judicially puniſhed with a greedineſs to receive errors, falſhoods, and fables.

Ver. 5. *Watch thou in all things, endure afflictions, make full proof of* (or fulfil) *thy miniſtry.*

He that is wanting in any eſſential part, is wanting to his own ſalvation.

Lord, Thou art juſt in all the troubles which Thou haſt brought upon this Church and Nation: Yet, O Lord, have mercy upon us, and reſtore to us that peace and unity which we once enjoyed.

Matth. vii. 20. *By their fruits ye ſhall know them.*

This rule, though given by Chriſt himſelf, is ſeldom obſerved. The beſt fruits are counted as nothing, are overlooked, and often condemned, by thoſe who have none good to ſhew. Hence, all the evils the Church ſuffers.

Matth. xiii. 25. *But while men ſlept, his enemy came and ſowed tares among the wheat.*

O Jeſu, awaken the Paſtors of thy flock, and open their eyes, that they may

may perceive the tares which choak the ſeed,—the wolves which deſtroy thy ſheep.

A mixture of good and bad in the Church is neceſſary to inſtruct, exerciſe, purify, ſanctify, and keep the righteous in humility.

Matth. xiii. 29. *Nay, leſt, while ye gather up the tares, ye root up alſo the wheat with them.*

A zeal not regulated by this prohibition, allows no time to the good to grow ſtrong in goodneſs, or to the wicked to forſake their evil ways; but chooſes rather to deſtroy the good, provided they can but deſtroy the bad.

Rev. ii. 14, 20. *I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.—Thou ſuffereſt that woman Jezebel, to teach and to ſeduce my ſervants to commit fornication.*

How dreadful is the government of the Church, wherein a man muſt anſwer for thoſe ſins which he does not hinder!

To tolerate by ſilence thoſe who favour and promote ſin, Jeſus Chriſt rebukes in the perſons of theſe Biſhops.

O my Saviour! Thou who giveſt me this warning, enable me to profit by it. Aſſiſt me, in this day of trial, effectually to oppoſe and ſuppreſs that ſpirit of impurity, idolatry, profaneneſs, and irreligion, which is broken in upon us.

If for fear of offending men, or from a falſe love of peace, we forbear to defend the truth, we betray and abandon it.

Acts xxviii. 29. *And when he had ſaid theſe things,—the Jews had great reaſonings among themſelves.*

A preacher of the truth is not to be blamed for the conteſts which it gives occaſion to carnal men to raiſe. Even Chriſt himſelf could not preach without diſturbing ſinners;—and if he came not to bring peace on earth, but a ſword of diviſion, his Miniſters ought to expect to do the ſame.

It is not by the heat of diſputation, but by the gentleneſs of charity, that ſouls are gained over to God.

And when controverſy is neceſſary, as ſometimes it is, let it never be managed with harſhneſs, bitterneſs, or ſeverity, leſt it exaſperate and harden, more than convert and edify.

A prudent condeſcenſion has often prevailed upon the weak, and rendered them capable of hearkening to reaſon, when the contrary conduct would have removed them farther from the light.

We ought to avoid evil men and ſeducers, in order to ſhame them;—to deprive them of that credit, whereby they may do hurt;—to make them to return to a right mind;—and that we may avoid the ſnare ourſelves.

Diſputes.

The primitive Fathers were ever modeſt upon religious queſtions. They contented themſelves with reſolving ſuch queſtions, as were propoſed to them, without ſtarting new ones; and carefully ſuppreſſed the curious, reſtleſs temper.

May I receive from Thee, O God, at all times, the rules of my behaviour on theſe occaſions.

God judges otherwiſe than we do of theſe things. He knows the good he intends to bring out of evil,—either for the ſanctification of the righteous,—converſion of the wicked, by his goodneſs in bearing with them, or leaving them without excuſe.

One ſingle ſoul is worth the utmoſt pains of the greateſt miniſter of Chriſt. But then let us take care, when it is brought into the fold, that he be a better Chriſtian than before,—that he be not two-fold more the child of Hell than before.

The Lord's Prayer *paraphraſed.*

OUR FATHER, WHICH ART IN HEAVEN.

May we ever love, and ſerve, and fear Thee, not as ſlaves, but as children.

We depend upon thy fatherly *goodneſs*, to do ever what is beſt for us,—upon thy *wiſdom* to chooſe for us,—and upon thy *power* to help us.

My Father, I have ſinned againſt Heaven, and in thy ſight, and am not worthy to be called thy ſon.

Look upon us, O Father, as poor, weak, ignorant, froward, and helpleſs children, and pity us according to thy goodneſs, for Jeſus Chriſt's, ſake the Son of thy love.

As a father pitieth his own children, ſo the Lord pitieth them that fear him.

Be ye followers of God as dear children. Eph. v. 1.

In this the children of God are manifeſt, and the children of the Devil.—Whoever doth not righteouſneſs, is not of God. 1 John iii.

As he that hath called you is holy, ſo be ye holy in all manner of converſation. 1 Pet. i.

Blameleſs as the Sons of God in the midſt of a crowded and perverſe nation, Philip. ii. 15.

What love, O God, is due from us to Thee, for ſo much to us?

HALLOWED BE THY NAME.

O that I, and all his children, may give the Lord the honour due unto his Name, which is great, wonderful, and holy.—

Increaſe the number and the graces of all ſuch as love, and fear, and honour thy Holy Name.

May Thou, O Heavenly Father, have the glory of ſaving a miſerable ſinner ſuch as I have been.

O that we may glorify thy Name, by walking before Thee in righteouſneſs and holineſs all our days.

Give unto the Lord the glory due unto his Name. 1 Chron. xvi. 29.

That men may ſee your good works, and glorify your Father which is in Heaven,—do all to the praiſe and glory of God. A ſon honoureth his father, and a ſervant his maſter. If I be a Father, where is my honour,—if I be a Maſter, where is my fear? Mal. i. 6.

In this my Father is glorified, that ye bring forth much fruit.

May we thus glorify Thee, O Heavenly Father; not only with our lips, but in our lives, walking before Thee in righteouſneſs and holineſs all our days.

Holy, Holy, Holy, Lord God Almighty, which *was*, and *is*, and is to come.

May the end of all our deſigns and actions be to the glory of God.

THY KINGDOM COME.

O that the ſaving laws of thy kingdom may be received in all the world.

Take poſſeſſion of my heart, O King of Heaven, and ſubdue whatever is amiſs in me.

Make me inſtrumental in promoting the intereſts of thy kingdom,—zealous in advancing thy honour, and the welfare of all thy ſubjects.

Do Thou, O King of Saints, eſtabliſh thy kingdom of grace in all our hearts, that we may be thy ſubjects out of choice, and ever yield Thee willing obedience.

Rebuke all the enemies of thy kingdom,—all ſuch as would not have Thee to reign over them.

May the Heathen fear thy Name, O God, and all the Kings of the earth thy majeſty.

May all that own Thee for their King, become thy faithful ſubjects.

Bleſs the pious endeavours of all ſuch as ſtrive to propagate the Goſpel of Chriſt,—and may its ſaving truth be received in all the world.

Deliver the world, O Jeſus, in thy good time, from the tyranny of Satan, that all nations may obey and glorify thy Holy Name.

O that

O that Satan may never ſet up his kingdom in this place.

O God, recover thy whole right and dominion over my ſoul, and rule in me by thy Holy, all-powerful Spirit.

Set up O God, thy throne in our hearts, and reign for ever and ever.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

O Heavenly Father, give us *light*, to to ſee, an *heart* to cloſe with, and a *power* to do thy will at all times.

Grant that we may chearfully accompliſh thoſe things which Thou wouldſt have done, through Jeſus Chriſt.

Subdue in us that natural averſion which we have to do thy Holy Will, O God.

May *thy Will*, made known in thy threatenings and promiſes, have its ſaving effects upon our hearts.

Keep our minds in ſuch a temper, that we may cloſe with thy Will whenever it is made known to us.

Luke xxii. 42. *Not my will, but thine be done.*

It is the Lord, let him do what ſeemeth him good. 1 Sam. iii. 18.

I was dumb and opened not my mouth, becauſe it was thy doing. Pſ. xxxix. 10.

Thou art righteous in all thy ways, and holy in all thy works.

Keep us, O Lord, from having our own wills, whenever they are not agreeable to thine.

Grant that we may be filled with the knowledge of thy Will in all wiſdom and ſpiritual underſtanding. Col. i. 9.

We adore thy goodneſs in making thy Will known to us, and the way to attain everlaſting life.

May we never queſtion the goodneſs of thy will and choices, but ever cloſe with thy will, as the beſt that can be ordered for ourſelves or others.

What are we that we ſhould make exceptions againſt the will of a God infinitely *wiſe*, and *juſt*, and *good*?

GIVE US THIS DAY OUR DAILY BREAD.

Give us grace, that we may never uſe any unlawful ways to get our daily bread.

That we may be content and thankful for our preſent condition, to which, as ſinners, we have no right.

O that we may ſeek thy kingdom, and the righteouſneſs thereof, and then we are ſure we ſhall want nothing that is neceſſary for this life. We will caſt all our care upon Thee, for Thou careſt for us.

Having food and raiment, let us be therewith content.

We beſeech Thee, O Father, not for ourſelves only, but for all our brethren.

Thou, O Heavenly Father, knoweſt what we have need of.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

O that we may be kindly affectioned one towards another,—tender-hearted, forgiving one another, even as God, for Chriſt's ſake, hath forgiven us. Eph. iv. 3.

May we ever remember thy *goodneſs*, thy *mercy*, thy *patience* towards us, and the multitude of our offences againſt Thee, that we may, from our hearts, forgive all that have offended us.

Grant, O God, that I make all my prayers in the ſpirit of love and charity.

O, that that mercy and pardon, which we hope for from Thee, may lead us to forgive all that have injured or offended us.

Give us grace to imitate thy goodneſs, that we may *forgive*, and *give*, and *love*, as becomes the diſciples of Jeſus Chriſt.

Even the power to perform this muſt be from thy grace.

Col. iii. 13. *As Chriſt forgave you, ſo alſo do ye.*

Luke vi. *Judge not, and ye ſhall not be judged.—Condemn not, and ſhe ſhall not be condemned.—Forgive, and ye ſhall be forgiven.—Give, and it ſhall be given unto you.*

you. For with the same measure that ye mete withal, it shall be measured to you again.

Thou, O God, art all mercy towards us, O make us all so to one another, for thy sake, and for our own.

We beseech Thee for all that are our enemies, not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

May we never provoke Thee to withdraw thy grace, and permit us to be tempted above what we are able to bear.

Give us, O Heavenly Father, grace to flee from all occasions of sin, and be not wanting to us in the hour of temptation. Leave us not to ourselves, and to our own choices.

Enable us to make the right use of all thy trials, and to profit by them.

Restrain the power of Satan, and the many temptations we are liable to, and grant that we may never be found from under thy protection.

In all temptations, we beseech Thee, O Heavenly Father, to succour us, that no sin may ever get the dominion over us.

Let not our faith fail us in the day of temptation and trial.

Thou, O Lord, only knowest how to deliver the godly out of temptation.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN.

May all that own Thee for their *King*, become thy faithful subjects.

By thine almighty *power*, subdue whatever is amiss in us.

To the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Tim. i. 17.

Holy, Holy, Holy, is the Lord of Hosts: The whole earth is full of his glory. Is. vi. 3.

Let my whole dependence be upon Thee, and thy grace, O Heavenly Father.

To Thee, O King of Heaven, we pray,—on Thee we depend,—for Thou only hast power to help and defend us. To Thee, therefore, we give the glory of all the blessings we enjoy or hope for, in this world, or in the world to come, through Jesus Christ our Saviour, Amen.

WEDNESDAY MEDITATIONS.

SOBER LIFE.

Queſt. from the Office of Conſecration.

Will you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly, in this preſent world, that you may ſhew yourſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

A. *I will ſo do, the Lord being my helper.*

ALMIGHTY GOD, who haſt made me a guide to others, ſuffer me not to go aſtray myſelf; give me grace that I may never follow the inclinations of corrupted nature, nor govern myſelf according to the maxims of an evil world; but give me the ſpirit, as well as the character, of a Miniſter of Jeſus Chriſt.

O Holy Spirit of Grace, ſanctify my *heart*, that no baſe or impure thoughts, no mean and covetous affections, may lodge there. Govern my *tongue*, that no corrupt communication may proceed out of my mouth. Guard my *eyes*,—purify my *hands*,—guide my *feet*. Conduct my whole life, that by all inſtances of a good example, I may lead the people committed to my care in the ways of truth, and of eternal life; and that no irregularity in my converſation may ever make my inſtructions ineffectual, or the ways of religion to be evil ſpoken of.

O Lord Jeſus Chriſt, without whom we can do nothing, be Thou my Advocate with God, as well as my example, that I may *live* and *be* as Thou wouldſt have me. Amen.

1 Cor. ix. 27. *I keep under my body, and bring it into ſubjection, leſt, by any means, when I have preached to others, I myſelf ſhould be a caſt-away.*

Εἰ δὲ Παῦλος, τί ἂν εἴποιμεν ἡμεῖς.

When a man has given himſelf to the immediate ſervice of God, he is no longer at liberty to follow his own inclinations, whether in *ſtudy, profit, recreation, &c.*

They that are Chriſt's have crucified the fleſh with the affections and luſts. Gal. v. 24.

Nature is content with a little,—grace with leſs.

Jam. iii. 13. *Who is a wiſe man, let him ſhew out of a good converſation his works with meekneſs of wiſdom*; that is, let him ſhew his wiſdom in his life.

Temperance conſiſts in neither eating nor drinking more than is neceſſary, and in not ſeeking for exquiſite dainties and liquors.—*Julian Pomerius.*

Ecclus. xix. 30. *A man's attire, exceſſive laughter, and gait, ſhew what he is.*

Mal. ii. 8, 9. *But ye are departed out of the way; ye have cauſed many to ſtumble at the law; ye have corrupted the Covenant of Levi, ſaith the Lord of Hoſts; therefore have I made you contemptible and baſe before all the people; according as ye have not kept my ways, but have been partial in the law,* &c.

The good Lord keep his ſervant from bringing *contempt upon the Clergy*, by any irregularity or fault of mine.

Tit. ii. 15. *Let no man deſpiſe thee.*

That is, demean thyſelf agreeable to the authority which thou haſt received from Jeſus Chriſt, not making thy office contemptible by any mean action, but act with the dignity of one who ſtands in the place of God.

They that recommend eternal poſſeſſions and happineſs to others, ought to

ſhew, that they are verily perſuaded themſelves of the vanity of all earthly enjoyments,—avoiding ſuperfluities,—and not being over-concerned for neceſſaries. Jeſus Chriſt thus preached the contempt of the world, by contemning it himſelf.

John viii. 46. *Which of you convinceth me of ſin?*

O Jeſus, the only Prieſt free from all ſin, make me, thy ſervant, as blameleſs and holy as the frailty of my nature will ſuffer me to be.

The reputation of a Miniſter is not his own but the Church's, as the reputation of an Ambaſſador is his Prince's.

Lev. iv. 3. *If the Prieſt that is anointed do ſin according to the ſin of the people; then let him bring a ſin-offering.*

N. B. That the ſame ſin, in a ſingle Prieſt, is to have as great a ſacrifice as a ſin of the whole people of Iſrael.

The fleſh never thrives but at the coſt of the ſoul.

Let us ever remember, that *mortification* muſt go further than the body.

Self-love, pride, envy, jealouſy, hatred, malice, avarice, ambition, muſt all be *mortified*, by avoiding and ceaſing from the occaſions of them.

The ſobriety of the ſoul conſiſts in humility, and in being content with neceſſaries.

O Thou, who haſt made me a ſervant in thy houſe, give me grace that I may never diſhonour thy ſervice.

Failings of good men.

God permits theſe, that we may plainly ſee that there is no perſon in whom nature is not corrupted.

A man may hide from the world ſome of his good works; but a *Chriſtian life* ought to be ſeen; it is a public teſtimony which we owe to our faith, and an example which Chriſtianity requires of us. *Let your Light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven.* Mat. v. 16.

It is not only in the Church that a Miniſter of Chriſt ſhould be mindful of his character, but in his converſe with the world.

Eccluſ. xviii. 31. *If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.*

Eccluſ. xix. 5. *He that reſiſteth pleaſures, crowneth his life.*

Self-Denial.

Vouchſafe me, gracious God, the graces of mortification and ſelf-denial, that my affections and fleſh being ſubdued unto the Spirit, and my heart and all my members being mortified from all carnal and worldly luſts, I may ever obey thy bleſſed Will, through Jeſus Chriſt our Lord. Amen.

Matth. xvi. 24. *If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.*

O my Saviour! let me not profeſs to follow Thee, without complying with the terms which Thou requireſt of them that deſire do ſo ſincerely.

Matth. vii. 14. *Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.*

But, if the difficulties of an holy life affright us, let us conſider, *who can dwell with everlaſting burnings?*

All mankind being under the ſentence of death, certain to be executed, and at an hour we know not of; a ſtate of penance and ſelf-denial, of being dead and crucified to the world, is certainly the moſt ſuitable, the moſt becoming temper that we can be found in, when that ſentence comes to be executed; that is, when we come to die.

Eſpecially when we conſider, that this ſhort and uncertain time, allowed us betwixt the ſentence and execution, will determine our condition for eternity.

If this be the caſe of fallen man, as moſt certainly it is, then thoughtleſs pleaſure is the greateſt indecency;—a fondneſs

neſs for the world, the greateſt folly;—and ſelf-indulgence, downright madneſs.

And, conſequently, the contrary to theſe, viz. a conſtant ſerioufneſs of temper,—an univerſal care and exactneſs of life,—an indifference for the world,—ſelf-denial,—ſobriety, and watchfulneſs, muſt be our greateſt wiſdom.

And this diſcovers to us the reaſon and the neceſſity of all the duties of Chriſtianity, and of God's dealings with fallen man in this ſtate of trial.

For inſtance:—Jeſus Chriſt commands us to *deny ourſelves*, and to take up our croſs daily, not becauſe he can command what he pleaſes, (for he is infinite goodneſs, and can command nothing but what is good for his creatures) but becauſe the corruption of our nature requires that we ſhould be forbid every thing which would increaſe our diſorder.

And, becauſe this diſorder has ſpread itſelf through all the powers of our ſouls and bodies, and inclines us to evil continually, he requires that our ſelf-denial ſhould reach as far as our corruption.

He commands us, therefore, to deny our own wiſdom, becauſe we are really blind as to what concerns our own true good, and ſhould infallibly ruin ourſelves, if left to our own choices.

He commands us to deny our *appetites*, becauſe intemperance would ruin us.

He forbids us to give way to our *paſſions*, becauſe a thouſand evils will follow if we ſhould do ſo.

He obliges us to keep a very ſtrict watch over our hearts, becauſe from thence proceed hypocriſy, covetouſneſs, malice, and a thouſand other evils.

We are forbid to ſet our hearts upon the world, and every thing in it, becauſe our eternal happineſs depends upon loving God with all our heart and ſoul.

We are obliged to love our neighbour, and our very enemies; and are forbid to hate, to contend, to hurt, to go to law with him, becauſe this would exaſperate our minds, and grieve the Holy Spirit of God, by which we are ſanctified, being againſt that charity which God delights in.

We are forbid all repining when God afflicts us, becauſe, as ſinners, ſuffering is due to us. And, becauſe our bodies have a very great influence over our ſouls, we are commanded to *faſt*, and to be ſtrictly temperate at all times, and to deny ourſelves the love of ſenſual pleaſures and ſelf-indulgence.

We are commanded to deny all the ways of folly, vanity, and falſe ſatisfactions, that we may be able to take ſatisfaction and pleaſure in the ways of God.

In ſhort:—In whatever inſtances we are commanded to deny ourſelves, it is becauſe it is abſolutely neceſſary, either to cure our corruption, or to qualify us for the grace of God,—or to hinder us from grieving God's Holy Spirit, and forcing him to forſake us.

The more we deny ourſelves, the freer we ſhall be from ſin, and the more dear to God.

God appoints us to ſufferings, that we may keep cloſe to him, and that we may value the ſufferings of his Son, which we ſhould have but a low notion of, did not our own experience teach us what it is to ſuffer.

They that deny themſelves will be ſure to find their ſtrength increaſed, their affections raiſed, and their inward peace continually advanced.

Had there been any better, any eaſier way to Heaven, Jeſus Chriſt would have choſen it for himſelf and for his followers.

The more you love God, expect you muſt give the greater proofs of it; and you may expect greater aſſiſtance and conſolation.

Luke vi. 25. *Woe unto you that are full, for ye have received your conſolation.*

If this is the life of the reprobate, who would not dread the pleaſures of a proſperous condition?

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

Let us not imagine that exceſs, luxury, and ſuperfluity, and the love of pleaſures, are leſs criminal, becauſe they are ſo common.

Afflictions bring us the neareſt way to God.

Take up the Croſs.

This is deſigned as a peculiar favour to Chriſtians, (as indeed are all Chriſt's commands.) Miſeries are the unavoidable portion of fallen man. All the difference is, Chriſtians ſuffering in obedience to the will of God, it makes them eaſy; unbelievers ſuffer the ſame things, but with an uneaſy will and mind.

To follow our own will, our paſſions, and our ſenſes, is that which makes us miſerable. It is for this reaſon, and that we may have a remedy for all our evils, that Jeſus Chriſt obliges us to ſubmit our will, our paſſions, &c. to God.

The good Chriſtian is not one who has no inclination to ſin, (for we have all the ſeed of ſin in us) but who, being ſenſible of ſuch inclinations, denieth them continually, and ſuffers them not to grow into evil actions.

No pleaſure can be innocent which hinders us from minding our ſalvation.

We need but taſte any pleaſure a very little while to become a ſlave to it.

The only way to overcome our corrupt affections, is abſolutely to deny their cravings.

We have reaſon to ſuſpect every doctrine which would teach us to avoid ſin without ſuffering, ſince the Holy Scriptures ſpeak ſo much of ſelf-denial, of the difficulty of working out our ſalvation.

Self-denial is abſolutely neceſſary to prepare us to receive the grace of God; it was therefore neceſſary that John the Baptiſt ſhould prepare the way, by preaching repentance and ſelf-denial.

Men need not be at pains to go to Hell; if they will not deny themſelves, if they make no reſiſtance, they will go there of courſe.

It will be great preſumption to go to the utmoſt bounds of what is allowed, becauſe the bounds which ſeparate what is allowed and forbidden, are often not perceived.

One does not begin to fall when the fall becomes ſenſible.

Diverſions are too apt to make us loſe the remembrance of the dangers that encompaſs us, which is the ready way to ruin, fear being as neceſſary as any other grace.

Where there is a real abhorrence of evil, there will be a proportionable care to avoid it.

They that are Chriſt's have crucified the fleſh, with the affections and luſts. This is the only true teſt of being truly Chriſtians.

Afflictions may make men eſteem us leſs; but God loves us the more for them, if we bear them with reſignation; which, if we do, it is a certain ſign of his grace and care of us.

All we aim at is, to be eaſy. The Goſpel ſaith, *Bleſſed are they that mourn. Enter ye in at the ſtrait gate*, &c.

The yoke of Chriſt is not only ſafer, but even eaſier, than that liberty we are naturally fond of. It makes the practice of virtue pleaſant; frees us from the violence of corruption, from being ruined by falſe pleaſures. Croſſes make death leſs frightful. And indeed, he that will not obey Jeſus Chriſt muſt obey his own paſſions, the world, its cuſtoms, humours, (which are the worſt of tyrants) and down-right ſlavery.

Every day deny yourſelf ſome ſatisfaction;—your *eyes*, objects of mere curioſity;—your *tongue*, every thing that may feed vanity, or vent enmity;—the *palate*, dainties;—the *ears*, flattery, and whatever corrupts the heart;—the *body*, eaſe and luxury;—bearing all the inconveniencies of life, (for the love of God) cold, hunger, reſtleſs nights, ill health, unwelcome news, the faults of ſervants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings,

lowneſs

lowneſs of ſpirits, the ſtruggle in overcoming our corruptions;—bearing all theſe with patience and reſignation to the Will of God. *Do all this as unto God, with the greateſt privacy.*

All ways are indifferent to one who has Heaven in his eye, as a traveller does not chuſe the pleaſanteſt, but the ſhorteſt and ſafeſt way to his journey's end; and that is, if we were to chuſe for ourſelves, the way of the croſs, which Jeſus Chriſt made choice of, and ſanctified it to all his followers.

It being much more eaſy to prevent than to mortify a luſt, a prudent Chriſtian will ſet a guard upon his ſenſes.—One unguarded look betrayed David.—Job made a covenant with his eyes.—Evil communications corrupt good manners.—Senſuality unfits us for the joys of Heaven.—If that concupiſcence which oppoſes virtue be leſſened, a leſs degree of grace will ſecure our innocence.

Take up the Croſs.

Can God, who loves us, take pleaſure in our ſufferings? Could not he ſhew us a way to good, without afflicting us? We are to judge of what is beſt, and what is neceſſary, by what he does, and what he requires.

We are in a fallen ſtate, and, in order to be reſtored, it is neceſſary we be humble, and depend entirely on God,—deny our own wiſdom, and our own will, becauſe they lead us from God. We muſt believe him,—put our whole truſt in him,—wean our hearts from the world, &c. We will not do this ourſelves; God, in love to us, does this for us. He diſappoints us,—he ſuffers men to injure us,—lets us fall into ſin,—to ſhew us our own weakneſs.

Self-love would wiſh to be made perfect at once; but ſelf-love is what God would deſtroy by a courſe of wholſome trials.

Our diſorder is an exceſſive love for ourſelves, and for this world. God orders or permits a train of events to cure us of this ſelf-love. The cure is painful, but it is neceſſary. We ſuffer from his love. He is a Father, and cannot take pleaſure in our miſery. If he deprives us of any thing we love, it is, that we may love him who is our happineſs. He corrects, that he may amend us. We would ruin ourſelves, and he hinders us. We are deprived of a child, or a friend, and we are ſorry; that is, we are ſorry, that he is got out of a world of ſin and vanity. In ſhort, God would cure our diſorders, and we are in diſtreſs for it. And yet Jeſus Chriſt was made a man of ſorrows, that he might convince us, how neceſſary they are for fallen man.

The moſt conſummate wiſdom made choice of the *croſs*, of *poverty*, and *meanneſs*.

All ways are indifferent to one who has Heaven in his eye.

He that does not practiſe the duty of ſelf-denial, does not put himſelf into the way to receive the grace of God.

Self-denial has reſpect to the good eſtate of the ſoul, as it hinders her from being carried away to the lower pleaſures of ſenſe, that ſhe may reliſh Heavenly pleaſures.

Matth. viii. 20. *The Son of Man has not where to lay his head.*

This ſhould fill us with confuſion, whenever we are over-much concerned for the conveniencies of life.

Our affections being very ſtrongly inclined to ſenſible good, for the ſake of which we are often tempted to evil, and fall into great diſorders, we ſhould reſolve to ſacrifice our will to reaſon, and reaſon to the Word of God.

God does not require it of us, that we ſhould not feel any uneaſineſs under the croſs, but that we ſhould ſtrive to overcome it by his grace.

Virtues of an Holy Life.

Fervency in devotion;—frequency in prayer;—aſpiring after the love of God continually;—ſtriving to get above the world and the body;—loving ſilence and ſolitude,

ſolitude, as far as one's condition will permit;—humble and affable to all;—patient in ſuffering affronts and contradictions;—glad of occaſions of doing good even to enemies;—doing the Will of God, and promoting his honour to the utmoſt of one's power;—reſolving never to offend him willingly, for any temporal *pleaſure*, *profit*, or *loſs*. Theſe are virtues highly pleaſing to God.

There is no pleaſure comparable to the not being captivated to any external thing whatever.

Self-denial does not conſiſt in faſting and other mortifications only, but in an *indifference for the world*, its *profits*, *pleaſures*, *honours*, and its other idols.

It is a part of ſpecial prudence, never to do any thing becauſe one has an inclination to it; but becauſe it is one's duty, or it is reaſonable; for he who follows his inclination *becauſe he wills*, in *one* thing, will do it in *another*.

He that will not command his thoughts and his will, will ſoon loſe the command of his actions.

Always ſuſpect yourſelf when your inclinations are ſtrong and importunate.

It is neceſſary that we deny ourſelves in little and indifferent things, when reaſon and conſcience, which is the voice of God, ſuggeſts it to us, as ever we hope to get the rule over our own will.

Say not, it is a trifle, and not fit to make a ſacrifice of to God. He that will not ſacrifice a little affection will hardly offer a greater. It is not the thing, but the reaſon and manner of doing it, viz. for God's ſake, and that I may accuſtom myſelf to obey his voice, that God regards, and rewards with greater degrees of grace.—*Life of Mr. Bonnel*, p. 122.

Rom. xv. 3. *Even Jeſus Chriſt pleaſed not himſelf.* As appears in the meanneſs of his birth, relations, form of a ſervant, the company he kept, his life, death, &c.

The greater your ſelf-denial, the firmer your faith, and more acceptable to God. The ſincere devotion of the rich,—the alms of the poor,—the humility of the great,—the faith of ſuch whoſe condition is deſperate,—the contemning the world when one can command it at pleaſure,—continuing inſtant in prayer, even when we want the conſolation we expected. Theſe, and ſuch like inſtances of ſelf-denial, God will greatly reward.

They who imagine that ſelf-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourſelves, ſetting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other) to foreſee them without amazement, enlightening the mind, ſanctifying the will, and making us to ſlight thoſe baubles which others ſo eagerly contend for.

Mortification conſiſts in ſuch a ſparing uſe of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This leſſens the weight of concupiſcence, which carries us to evil, and ſo makes the grace of God more effectual to turn the balance of the will.—*Norris's Chriſtian Prudence*, p. 300.

It is the greateſt mercy, that God does not conſult our inclinations, in laying upon us the croſs, which is the only way to happineſs. Jeſus Chriſt crucified would have few imitators, if God did not lay it upon us, by the hands of men, and by his providence.

Matth. xxvii. 43. *Let him deliver him now, if he will have him.*

Carnal men cannot comprehend that God loves thoſe whom he permits to ſuffer;—but faith teaches us, that the croſs is the gift of his love, the foundation of our hope, the mark of his children, and the title of an inheritance in Heaven. But, unleſs God ſanctifies it by his Spirit, it becomes an inſupportable burden, a ſubject of murmuring, and an occaſion of ſin.

Luke

Luke xvi. 19. *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day*, &c.

For a man, then, to be rich, to be cloathed magnificently, to fare sumptuously, and to take no care of the poor, is sufficient to send him to hell, because he cannot lead a Christian life. Repentance, mortification, and the cross, are utterly inconsistent with a soft, sensual, voluptuous life; the desire of happiness, with the love of this present life.

It is, therefore, a most miserable state, for a man to have every thing according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.

John xii. 25. *He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.*

He that loveth life, that is, is fond of it, for the sake of the pleasures, advantages, it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty he owes to them: He hates it, who does not value it in comparison of eternal life, which he hopes for. A Christian gives proof of this, by mortifying himself;—a Pastor, in spending his life in the works of the ministry, &c.

Those whom God loves in order to an happy eternity, he weans from the pleasures of this present life.

Temperance consists in a sober use of all earthly, visible things, and in confining ourselves within the compass of what is necessary.

With God all things are possible.

The Almighty God enable me to conquer the temptations of riches, and to get above the allurements of this present life.

There is much more reason for a man to humble himself, on account of his self-denial, than to boast of it, since the corruption of his nature is so great, that he cannot follow even the lawful dictates of nature, without hazarding his soul.

Christian self-denial is, to resist and crucify in ourselves the spirit and inclinations of Adam,—the flesh, its affections, and lusts,—to die to our passions, in order to follow the motions of the Spirit.

Fasting.

Necessary, to bring our hearts to a penitent, holy, and devout temper.

Our Church requires this; and appoints days, and times, &c.; and it has been the honour of this Church, that she hath kept up to her rules, when others have shamefully neglected them.

Fasting necessary to perform the vows that are upon us all.

By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner.

LENT.

Meditations proper for a Clergyman at that time.

The primitive Bishops had places of retirement near their cities, that they might separate themselves from the world, lest teaching others they should forget themselves; lest they should lose the spirit of piety themselves while they were endeavouring to fix it in others.

Prosper, O God, the good thoughts, the good purposes, which Thou thyself shalt inspire.

I acknowledge thy goodness, which has raised me above my brethren, and appointed me a successor to thy Apostles. O may I ever act agreeable of this character. May I never profane a character so holy and so divine, lest God should pour down his vengeance upon my ungrateful head. Pardon me whereinsoever I have been wanting in the several duties of my calling; and give me grace to be more careful for the time to come. Amen.

How am I bound to adore thy goodness, my great Master! Thou hast set me in office amongst the chief of thy servants; but I will, for thy sake, make myself

myſelf the ſervant of the meaneſt of thy ſervants.

By me Thou communicateſt thy grace in the Sacrament;—by me Thou teacheſt thy people the truth;—by my hands Thou adopteſt them thy children in baptiſm, feedeſt them with thy Body, comforteſt them in affliction, armeſt them againſt the fear of death, and fitteſt them for a bleſſed eternity.

O that I may truly weigh the ſanctity of my calling, and faithfully diſcharge it. Oh, that others may weigh it, and bleſs Thee for ſo great a bleſſing.

I am appointed to ſanctify others. O grant that I may firſt ſanctify myſelf,—that I may ſeparate myſelf from this world, its profits, pleaſures, honours, and all its idols. Amen.

Let my zeal, O my Lord and Maſter, be anſwerable to that account which I muſt one day give. Let me not ſee thy Laws broken,—hear thy Name blaſphemed, thy Word ſet at nought, thine Ordinances deſpiſed, with patience. And oh, may I never, by any neglect or ſinful ſilence of mine, contribute to theſe crimes; but employ my authority to ſuppreſs them.

Let me remember what was once ſaid by Chriſt himſelf to a Chriſtian Biſhop; *Becauſe thou art luke-warm, neither cold nor hot, I will ſpue thee out of my mouth.* Rev. iii. 16.

Inſpire my heart with ſuch holy reſolution and courage, that I may not fear any man when thy honour and my duty call me,—that no worldly conſiderations may hinder me, when my office obliges me to ſtand in the gap. Amen.

Give me ſuch holy diſpoſitions of ſoul, whenever I approach thine altar, as may in ſome meaſure be proportionable to the holineſs of the work I am about,—of preſenting the prayers of the faithful,—of offering a ſpiritual ſacrifice to God,—in order to convey the body and blood of Jeſus Chriſt—the true bread of life—to all his members. Give me, when I commemorate the ſame ſacrifice that Jeſus Chriſt once offered, give me the ſame intentions that he had, to ſatisfy the juſtice of God,—to acknowledge his mercies,—and to pay all that debt which a creature owes to his Creator: None can do this effectually but Jeſus Chriſt: Him, therefore, we preſent to God, in this Holy Sacrament.

O Thou, who haſt made me a ſervant in thy houſe, give me ſuch diſpoſitions, as that I may never diſhonour thy ſervice. Amen.

I am a ſinner, and yet I am appointed to offer up prayers for others. It is to the great God to whom I offer theſe prayers. To me the Church, the Spouſe of Chriſt, intruſts her deſires, her intereſts, her neceſſities, and her thanks.

What a truſt is this! O may I never betray it,—may I never obſtruct thy mercies to thy Church by a formal ſervice. Let me ever ſpeak to God, and from God, with attention, with love, with reſpect, with fear, with purity of heart, and with unpolluted lips. Amen.

The office of a ſhepherd of ſouls is full of difficulty. Conſider what toil Jeſus Chriſt underwent,—what reproaches, what contempt,—what deſpight!—and from thoſe perſons to whom he preached the moſt concerning truths; and, laſt of all, laying down his life for his ſheep.

I am aſtoniſhed, and greatly aſhamed, when I conſider how very far I come ſhort of this pattern,—how poor my pains have been,—how little of my time, my care, my thoughts, have been ſpent in this ſervice.

O Chief Shepherd, and Biſhop of ſouls, communicate to me, the meaneſt of thy herdſmen, ſuch a degree of concern as may throughly qualify me for this great work;—pardon my paſt negligence, and lay not to my charge the evils which may have happened thereby. Amen.

Conſider the patience of your great Maſter,—with what compaſſion he treated ſinners,—tranſcribe his example,—and, if any of your flock are perverſe, froward, obſtinate, bear with them,—

condeſcend

condeſcend to their weakneſs, and ſtrive to reduce them even againſt their wills.

But has this been my way? Very far from it. I have been impatient when any of my flock have notbeen bettered by my care and pains. And this, not from by a true zeal for the glory of God, and good of ſouls, but too often, alas, from a principle of *ſelf-love*;—angry, becauſe I have been ſo conceited as to think that *my* labours ſhould not be in vain.

And yet how often has God ſpoke to me myſelf, and I regarded it not? How long was his grace ineffectual even with myſe f.

O Jeſu, impart to me a portion of that Spirit of meekneſs which prevailed with Thee to preach to a people who regarded Thee not,—who deſpiſed, who crucified Thee. Then why ſhould I, who am a ſinner, complain of my unſucceſsful labours?

Forgive, gracious God, the faults I have committed in this great work of the miniſtry; and let no unworthineſs in me hinder thy bleſſings from deſcending upon the ſouls committed to my care. Amen.

Reflect ſeriouſly what a dreadful account you have to give, if you ſay *peace, peace, when there is no peace*; or, if you give the children's bread to dogs; that is, admit to the Lord's Table thoſe that are unworthy of ſuch a favour. This would be to lay men aſleep in their ſin. Lord, preſerve thy ſervant from this ſin. Amen.

I have given you an EXAMPLE, *that ye ſhould do as I have done.* Oh, Lord, that I could ſay this to the flock over which the Holy Ghoſt hath made me *Overſeer*. That I could ſay, Be ye devout, as ye ſee me devout;—do ye forgive one another, as ye ſee me ready to forgive;—deſpiſe the world, &c. as ye ſee me do it.

Let me ſeriouſly conſider, that I am not only anſwerable for my own perſonal offences;—I ſin every time I cauſe others to ſin by my example. What reparation can be made, what anſwer can be given, when Chriſt requires our flock at our hand?

Lord, ſuffer me not to follow my own will,—reform me, that I may reform others,—give me light to diſcover, and grace to amend, where I have done amiſs. Amen.

Let your CONVERSATION be ſuch as becomes, not only the Goſpel, but Miniſters of the Goſpel, to whom all that is curious, uſeleſs, light, and vain, is forbidden; all ſcurrilous language, idle ſtories, &c.

Endeavour to leave ſome impreſſion of piety upon the minds of thoſe with whom you converſe. Jeſus Chriſt did ſo always.

Make no diſtinction betwixt the rich and poor, as to converſe with one, and not with the other.

Lord, grant that thy example may ever be before me; and my converſation holy, uſeful, and edifying. Amen.

As to the diſpoſal of the *Church's revenues*, the ſuggeſtions of avarice, of vanity, of pleaſure, and of the world, ought not to govern me. I am only a ſteward, not a proprietor,—and ſhould be as criminal as thoſe laymen that invade them, if I convert them to lay and ſecular uſes; which ſin of ſacrilege, very probably, took its riſe from others obſerving the Church's revenues put to ſecular uſes.

Grant, O my Lord, who haſt given me much more of this world's goods than thou tookeſt thyſelf, grant that I may apply the goods of the Church to thy glory, and to the ſupport of thy poor members; and pardon all my vain expences. Amen.

HE, and eſpecially that Miniſter *that has not the Spirit of Chriſt, is none of his.* He ought to perform all his duties in Chriſt's Name, by his authority and power; and offer all to God through him;—adore Jeſus Chriſt as preaching, praying, abſolving, and comforting, by you his Miniſter.

Lord, that I may ſet Thee ever before me,—that I may direct all my labours to thy glory;—let me ſo ſpeak, and ſo live, that my words and actions may be worthy of Thee, that Thou mayeſt call them thine. Amen.

The Prieſt's lips ſhould keep knowledge. Whence this knowledge but from the Holy Scriptures, which alone make us ſound in doctrine, and able to convince gainſayers.

But even theſe are not to be underſtood without the Light of God's Spirit, a diligent reading of them, and a knowledge of the maladies men are ſubject to, in order to apply them wiſely and ſafely.

Men read the Goſpel rather as judges than as diſciples, which is the riſe of all errors both in life and doctrine.

Grant, O Lord, that when I read thy Word, I may do it with a ſpirit crucified to the world, to my curioſity, to my vanity, to my intereſt, and to my prejudices. Cure me, O Bleſſed Phyſician, firſt, and then teach me to know and relieve the maladies of my flock, that I may preſent them ſound and lovely in thy ſight. Amen.

Covetouſneſs is idolatry in every man; but it is abominable in a Miniſter of Jeſus Chriſt, who ever affected poverty rather than wealth,—who lived upon charity,—and forbad his diſciples ſuperfluities, when he ſent them to preach the Goſpel. He that takes care of the fowls of the air will never fail to provide for his own Miniſters. It is, therefore, infidelity to be over-careful for this world.

God grant that I may ever depend upon the providence of God.

Purity of Soul and Body is a moſt neceſſary qualification in a Miniſter of Jeſus Chriſt. To offer the prayers of the faithful to God with polluted lips,—to break the Bread of Life with unclean hands,—to receive that Bread into a ſoul defiled with unchaſte thoughts, how dreadfully provoking muſt it needs be!

A blindneſs of ſpirit,—an alienation from divine things,—an incapacity to receive them,—are the neceſſary effects of impurity.

The natural man receiveth not the things of the Spirit. Into a malicious ſoul, wiſdom and piety cannot enter.

Bleſſed are the pure in heart, for they ſhall ſee God.

A Prieſt, who, in the exerciſe of his function, has an eye to the grandeur, repute, eſteem of great men, preſumptuous authority over the conſciences of others, worldly advantages, &c. perverts the deſign of the Miniſtry.

Grant, O Lord, that I may regard nothing but thy glory,—that I may act and live for Thee alone,—that my zeal for thy glory, and the good of ſouls, may be the chief motive of all my actions. Amen.

THURSDAY MEDITATIONS.

CHURCH DISCIPLINE.

Question from the Office of Ordination.

*Will you maintain, and ſet forward, as much as in you lieth, quietneſs, love, and peace, among all men; and ſuch as be unquiet, diſobedient, and criminous, within your dioceſe, correct and puniſh, according to ſuch authority as you have by God's Word, and as to you ſhall be committed by the Ordinances of this Realm?**

A. *I will ſo do, by the help of God.*

O GOD of peace and love, make me, thy Miniſter, a meſſenger and inſtrument of peace to this people to whom I am ſent; that by thy gracious aſſiſtance I may root out all *ſtrife* and *variance*, *hatred* and *malice*, and that this Church and Nation may enjoy a *bleſſed tranquility*.

Bleſs the *diſcipline* of this Church in my hands, and make it effectual for the conviction of wicked men and gainſayers.

Aſſiſt me, by thy good Spirit, that I may apply a proper cure to every diſorder; that I may reprove with *mildneſs*, cenſure with *equity*, and puniſh with *compaſſion*.

O merciful God, who wouldeſt not the death of a ſinner, but that he ſhould be converted and live, bring into the right way all ſuch as are gone aſtray from thy commandments.

Vouchſafe unto all penitents, *(and eſpecially unto all ſuch as are now under the cenſures of the Church)* a true ſenſe of their crimes, true repentance for them, and thy gracious pardon, that their ſouls may be ſaved in the day of the Lord Jeſus. Amen.

Church Diſcipline.

However the Church be in ſome reſpects incorporated with the commonwealth in a Chriſtian ſtate, yet its fundamental rights remain diſtinct from in- Of which this is one of the chief: To receive into, and to exclude out of the Church, ſuch perſons which, according to the laws of the Chriſtian Society, are fit to be taken in, or ſhut out.

And when temporal laws interpoſe, it is temporal puniſhment only, which they deſign to inflict, or ſet aſide. *Bp. Stillingfleet.*

Ezek. ii. vi. *And thou, ſon of man, be not afraid of them, neither be afraid of their words; thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear.*

2 Cor. xiii. 10. *Leſt I ſhould uſe ſharpneſs, according to the power* (namely, of binding and looſing) *which God hath given me to edification, and not to deſtruction.*

1 Tim. i. 20. *Whom I have delivered unto Satan, that they may not blaſpheme.*

O admirable uſe and command of Satan! He is God's enemy, and yet does him ſervice; and an adverſary to man, and yet helps to ſave him. He is the author of blaſphemy, and yet teacheth not to blaſpheme. That is, one that is ſtronger than he directs his malice to ends which he did not intend. Satan is ſet on work to take him down by terror and deſpair, whom before he had tempted to ſin. But while Satan thinks to drive him to deſtruction by deſpair, God ſtops his courſe, when the ſinner is ſufficiently humbled; and then, as it was with Chriſt, Satan is diſmiſſed, and An-

* This can never be looked upon as any limitation of the power received from Chriſt, but only as directing the exerciſe thereof, as to the manner, form, and circumſtance.

gels come and miniſter unto him.—*Rouſe.*

What great man ſhall we now find, who will not take it ill to be reproved? and yet David, a Prince and favourite of God, when he was reproved even by a ſubject, did not turn away in a rage, but confeſſed his fault and repented truly of his ſin.—*St. Ambroſe, ap. David.*

The very office of Conſecration, ſo often confirmed by acts of parliament, does warrant every Biſhop in the cleareſt and moſt expreſs terms, to claim authority, by the Word of God, to exerciſe all manner of ſpiritual diſcipline within his own dioceſe.—*Codex Jur. Eccl. Angl. p* 18.

Men ſhould be *perſuaded*, not *forced*, to forſake their ſins; becauſe God rewards not thoſe who, through neceſſity, forſake their ſins; but ſuch as do ſo voluntarily.—*Chryſoſt.*

Be ſteady and fearleſs in the diſcharge of your duty, without failing in that reſpect which is due to higher powers.

Grant, O God, that I may have an eye to duty only, that I may fear no temporal evil, and be concerned only leſt I ſhould not in all reſpects pleaſe Thee my God.

Deut. i. 17. *The Judgment is God's.*

As this ſhould oblige all people to be afraid of a judgment or cenſure paſſed by men commiſſioned by God, ſo it ſhould make us very careful that our judgment be ſuch as is worthy of God, and agreeable to his Will and Word.

1 Cor. xvi. 22. *If any man love not the Lord Jeſus Chriſt, let him be anathema-maranatha.*

Here is a poſitive direction to the Church to excommunicate all ſuch as plainly diſcover that they have no love for Jeſus Chriſt,—who are ſcandalous or profane.

Since we are to give an account of the ſouls committed to our charge, we cannot be debarred of making uſe of all the means enjoined us by the Goſpel to reduce ſinners.

We ought to be thankful for the favours which we have received from religious Princes; but if our benefactors require of us what is inconſiſtent with our truſt, we then know whom we are to obey.

2 John x. 11. *If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed,—for he that biddeth him God ſpeed, is partaker of his evil deeds.*

Not to ſhew our abhorrence of ſin, is to conſent to it. Men do not ſufficiently conſider the guilt of this, when they converſe with notorious offenders without ſcruple. They partake with them in their ſins; they harden the ſinner; they forget the fidelity they owe to God and to his laws; and greatly hazard their own ſalvation.

Excommunication never pronounced except where the caſe was deſperate, by the obſtinacy of the party in refuſing admonition, and to ſubmit to diſcipline. —*Penit. Diſc. p.* 41, 42, 75, 120.

Luke xv. 22. *The Scribes and the Phariſees murmured, ſaying, This man receiveth ſinners, and eateth with them.*

On ſome occaſion, we ought to avoid ſinners, for fear of being corrupted,—or to put them to ſhame, in order to their converſion. But to converſe with them as our Lord did, in order to teach them their duty, to encourage them in the way of piety, &c. this is Godlike.

Mark viii. 33. *Get thee behind me Satan.—Thou ſavoureſt not the things that be of God, but the things that be of men.*

How dangerous is tenderneſs in matters of ſalvation! To ſpare a penitent, is to ruin him by a fatal kindneſs.

How perilous is the government of the Church, wherein a man becomes guilty of thoſe things which he does not hinder. Rev. ii. 20. *I have a few things againſt thee, becauſe thou ſufferedſt that woman*

man Jezebel to teach and to ſeduce my ſervants to commit fornication, &c.

2 Cor. x. 4. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds.*

We ſurely miſtake the Spirit of the Goſpel, when we would eſtabliſh and defend the Church by human policy and carnal means, by friendſhip of great men, credit, reputation, ſplendour, riches, &c.

God will have us to uſe other ſort of arms, namely, patience, humility, meekneſs, prayers, ſuffering, and ſpiritual cenſures, to which God will join his own Almighty power.

All mankind are agreed, that human legiſlatures can only diſpenſe and make laws, in caſes purely human.

There is a public abſolution, which is no more than a relaxation of a cenſure. There is no relation betwixt that and the abſolution of ſins.

God ratifies in Heaven the judgments of his Miniſters on earth, when they judge by the rules preſcribed by his Word.

Whenever Church diſcipline meets with diſcountenance, impieties of all kinds are ſure to get head and abound. And impieties, unpuniſhed, do always draw down judgments.

The ſame Jeſus Chriſt who appointed baptiſm, for the receiving of men into his Church and Family, has appointed excommunication to ſhut ſuch out as are judged unworthy to continue in it.

Matth. xviii. 15, &c. *If thy brother ſhall treſpaſs againſt thee, go tell him his fault between thee and him alone. If he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And, if he ſhall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an Heathen man and a Publican. Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in Heaven.*

So that if baptiſm be a bleſſing, excommunication is a real puniſhment; there being the ſame authority for excommunication as for baptiſm. And if men ridicule it, they do it at the peril of their ſouls.

In ſhort; this authority is neceſſary, if it is neceſſary to preſerve the honour of religion. It is appointed by Jeſus Chriſt. The ends propoſed by it are, to reform wicked men, and to remove ſcandals. If the ſentence is duly executed, the offender is really deprived of the ordinary means of ſalvation.

It is indeed a ſentence paſſed by men, but by men commiſſioned by God himſelf; that is, by the Holy Ghoſt.

The authority of Chriſt is to be reſpected in the meaneſt of his Miniſters.

Excommunication, the moſt dreadful puniſhment which a Chriſtian can ſuffer, becomes leſs feared than it ought to be, through the countenance which excommunicated perſons meet with, contrary to the expreſs command of God, *With ſuch a one no not to eat.*

A true penitent will be willing to bear the ſhame of his ſins (where he has given offence) before men, that he may eſcape the confuſion of them hereafter. But then he ought to know, that to ſubmit to the outward part of penance, is not to ſubmit to God, unleſs it proceed from the fear and love of God.

A man may ſee his ſin, confeſs it, abhor it, and yet be a falſe penitent. Judas did all this. What he wanted was the grace of God, to ſee the mercy of God, as well as his juſtice.

Thoſe who are the firſt to lead men into ſinful courſes, ſeldom trouble themſelves to recover them out of them.—The Miniſters of Chriſt muſt do it, or they muſt die in their ſin.

Mark v. 41 *And they laughed him to ſcorn.*

O my

O my Lord and Maſter! let me not be driven from my duty, by the infidelity and ſcoffs of the world.

How deſperate ſoever the condition of a ſinner may appear, we muſt neither inſult over it, nor deſpair of his converſion.

A perſon who has offended and ſcandalized others by his ſins ought, before he be admitted to the peace of the Church and to receive the Sacrament, to give ſome good aſſurance, by a ſober life, that he is a true penitent.

Mark vi. 1. *Shake off the duſt under your feet, for a teſtimony againſt them.*

Jeſus Chriſt permits not his Apoſtles to avenge themſelves by their Apoſtolical power, nor even to deſire that he ſhould do it; but to leave their cauſe to God, with full confidence in him.

Luke xix. 8. *And if I have taken any thing from any man by falſe accuſation, I reſtore him four-fold.*

The judgment which, of his own accord, this penitent paſſes upon himſelf, will condemn thoſe who reject all the remedies offered, and all methods made uſe of, for their converſion, and who will not make the leaſt atonement for their crimes.

Men ſhew very plainly that they love ſin, when they will not ſuffer any one to put a ſtop to it, to remove the occaſions thereof; and to ſhame, to reprove, and to puniſh the ſinner. This is a ſin which draws after it great judgments.

If a Paſtor hopes to do his duty without reproving the world, (without teſtifying that the works thereof are evil, John vii. 7.) or to reprove it without being hated by it, he will deceive himſelf; he may carry it fair with men, but will be condemned by Jeſus Chriſt.

John viii. 7. *He that is without ſin among you, let him caſt the firſt ſtone.*

They whoſe duty it is to puniſh offenders, ſhould take great care not to be influenced by pride, hypocriſy, paſſion, falſe zeal, or malice; but to puniſh with reluctancy, with compaſſion, as having a ſenſe of their own miſery and weakneſs, which, perhaps, render them more guilty in the ſight of God.

Let Eccleſiaſtical Judges always remember, that the Holy Ghoſt, to whom it belongs to bind and looſe, never makes himſelf the miniſter of the paſſions of men.

John xii. 43. *They loved the praiſe of men more than the glory of God.*

And this is the cauſe that men count it more ſhameful to acknowledge their crimes than it was to be guilty of them.

We muſt never inſult a ſinner; but, without extenuating his ſin, we muſt comfort him, by ſhewing him the good which God may bring out of it.

Acts viii. 3. *As for Saul, he made havock of the Church.*

The deſigns of God towards *Saul* ſhould teach us not to deſpair of any man's converſion, but to pray for it, and to uſe our beſt endeavours, inſtead of being angry, and uſing them ill.

Acts ix. 9. *And Saul was three days without ſight, and neither did eat nor drink.*

Jeſus Chriſt himſelf, in this inſtance, teaches his Miniſters not to be haſty in receiving penitents, but to let them faſt and pray, and bear the ſenſe of their ſin, and of their bad condition, before they be reconciled. It teaches penitents to faſt and pray, and to bear with patience the fruit of their own doings.

Acts xix. 18. *Many that believed came and confeſſed their deeds*, &c.

The Spirit of Grace always inclines men to *confeſs* their evil deeds, and humble themſelves for their ſins. There could not be a more ſhameful one than dealing with the Devil, &c. yet this did not hinder them,—or from ſacrificing the moſt valuable things that had been inſtruments in their wickedneſs. This is a proof of a true converſion, &c.

The fall of others, is for us a great inſtruction, and a leſſon which we ought

to ſtudy, not in order to inſult our neighbour, but to fear for, and amend, ourſelves.

Let us not deſpiſe any ſinner God has ſometimes very great deſigns in relation to thoſe who are at preſent moſt oppoſite to him.

To reprove, when perſons are not in a proper diſpoſition for amendment, would be to give both them and ourſelves trouble without any proſpect of advantage.

To make reproof beneficial, they to whom it is given ſhould ſee that it does not proceed from humour, or from a deſign to vex them, but from a true zeal and love for their ſouls.

A true charity will never inſult thoſe that are gone aſtray, but will uſe the greateſt ſinners mildly, leſt they ſhould be driven to deſpair by too great ſeverity.

The Church forgives ſins in the perſon of Chriſt, [2 Cor. ii. 10.] She remits the temporal puniſhments of them alſo, becauſe Chriſt is the Sovereign High Prieſt, and becauſe it belongs to God alone to recede from the ſtrictneſs of his juſtice, in what manner he thinks fit.

An Eccleſiaſtical Governor ſhould endeavour to preſerve diſcipline, and the eſteem of his people, at the ſame time, by acts of tenderneſs, &c.

2 Cor. x. 8. *For though I ſhould boaſt of my authority, (which the Lord hath given us for edification and not for deſtruction) I ſhould not be aſhamed.*

It is neceſſary, ſometimes, to extol the dignity of our office.

N. B. Paſtors are appointed by Chriſt to edify the Church; they muſt, therefore, be honoured and obeyed.

The diſorders which a good Paſtor obſerves in his flock, will always be matter of humiliation to him, becauſe he will always impute them to himſelf.

A Paſtor, a Prieſt, who does not with tears and ſupplications bewail the ſins of his people, cannot call himſelf their mediator with God.

It is the greateſt comfort of a good Paſtor, to find himſelf obliged to uſe nothing but good advice, and the mild part only of his authority; but when that will not do, he muſt uſe ſharpneſs; but ſtill with this view, that it be for their edification, not for their deſtruction.

It ſeldom happens that great men, whether clergy or laity, reform their lives, becauſe they ſeldom meet with perſons of courage to oppoſe them, or to tell them of their faults. A Biſhop, who is not reſtrained by any earthly engagements, will not ſpare any man whoſe conduct is prejudicial to the faith.

Gal. v. 12. *I would they were even cut off which trouble you.*

To wiſh ſhame, or ſome temporal evil, for the ſalvation of my neighbour's ſoul, is not contrary to charity. It ſeems, matters were come to a great height of evil, when St. Paul was forced to wiſh that to be done, which he did not, in prudence, think fit to do.

Ecclus. viii. 5. *Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment.*

2 Theſſ. iii. 6. *Now we command you,* (and the ſame authority ſubſiſts ſtill in the Governors of the Church) *in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly,* &c.

Nothing is there which the faithful ought more carefully to avoid, than diſorderly livers,—nothing which Paſtors ought more earneſtly to warn their flocks of.

May I ever obſerve the rules of an holy and charitable ſeverity.

2 Theſſ. iii. 14. *And if any man obey not our word, note that man, and have no company with him, that he may aſhamed; yet count him not as an enemy, but admoniſh as a brother.*

Excommunication is only for the contumacious,—not to *inſult*, but to *cure*,

1 Tim.

1 Tim. v. 19. *Againſt an Elder receive not an accuſation, but before two or three witneſſes.*

A Paſtor ought not lightly to be expoſed to the revenge of thoſe whom, it is probable, he has or ſhall have occaſion to reprove.

1 Tim. v. 20. *Them that ſin rebuke before all, that others alſo may fear.*

That is, who ſin grievouſly, and are convinced before two or three witneſſes, let ſuch be cenſured before, or by the conſent of, all the congregation.

2 Tim. ii. 25. *In meekneſs inſtructing* (reproving) *thoſe that oppoſe themſelves, —if God peradventure will give them repentance*, &c.

When we conſider that repentance is the gift of God,—that the wiles of the Devil are many, and corruption of nature very ſtrong, we ſhall compaſſionate inſtead of inſulting a ſinner. We ſhall adore the mercy of God towards ourſelves, and hope for it for others. We ſhall fear for ourſelves, and pray for them. They may recover, and be ſaved. We may fall, and be loſt for ever.

When men will not take care of their own ſalvation, the Church owes this care to her children, to hinder them as much as poſſible from ruining others.

If excommunication is perpetual, it is cauſed by the obſtinacy of the offender, not by the laws of Chriſt or his Church, which only deprive wicked men of the benefit of communion for a time, to bring them to a ſenſe of their duty.

Church Diſcipline is for the *honour of God*,—for the *ſafety of Religion*,—the *good of ſinners*,—and for the *public weal*,—that Chriſtians may not run headlong to ruin without being made ſenſible of their danger;—that others may ſee, and fear, and not go on preſumptuouſly in their evil ways;—that the houſe of God may not become a den of thieves;—and that judgments may not be poured down upon the whole community.

Joſh. xxii. 20. *Did not Achan commit a treſpaſs, and wrath fell on all the congregation?*

The moſt effectual way of anſwering theſe ends is, to exerciſe a ſtrict impartial diſcipline. *Firſt*, to withhold from Chriſtians the benefit of the Holy Sacrament, till they behave themſelves ſo as to be worthy of ſo great a bleſſing. And, *Secondly*, if they continue obſtinate, (all proper methods being uſed to reclaim them) to excommunicate them; and to oblige all ſober Chriſtians not to hold familiar converſation with them.

But, firſt of all, Chriſtians ſhould be made ſenſible of what bleſſings they are deprived, when they are debarred the communion,—even the greateſt on earth; without which they can have no hopes of ſalvation, but muſt periſh eternally. John vi. 53.

He that underſtands and believes this, will ſubmit to any hardſhips, rather than incur, rather than continue under, a ſentence ſo full of terror; and a ſentence paſſed by one commiſſioned by God,—and bound, at the peril of his ſoul, to paſs it;—it being the greateſt indignity to Chriſt and the Divine Ordinance, to proſtitute the Body and Blood of Chriſt to notorious evil livers.

God has, therefore, lodged a power, in the Paſtors of his Church, to repel all ſuch; and it is a mercy even to them to be hindered from increaſing their guilt and their damnation.

Nor can any Prince, Governor, nor human law, hinder a Chriſtian Biſhop from exerciſing this power, becauſe he is under an obligation to the King of Kings, and Lord of Lords, to do his duty in this reſpect.

Nor muſt it be pretended, that the puniſhment which Chriſtian Magiſtrates inflict may ſuperſede this diſcipline.

Thoſe puniſhments only affect the body, and keep the outward man in order. Theſe are deſigned to purify the ſoul, and to ſave that from deſtruction.

Excom-

Excommunication, as St. Paul tells us, is, *For the deſtruction of the fleſh, that the ſoul may be ſaved*; that is, to mortify the corruptions of nature, *luſt*, *pride*, *intemperance*, &c.; this being the only way to ſave the ſoul of the ſinner, and to bring him to reaſon, that is, to repentance.

For, upon a ſinner's repentance, (unleſs where he has incurred this ſentence more than once) the Church is ready to receive him into her boſom with open arms.

But then by repentance muſt be underſtood,—*not a bare change of mind*,—not an acknowledgement of the ſin and ſcandal,—not a ſerious behaviour for a few days,—all which may ſoon wear off;—but, a courſe of public penance, a long trial of ſincerity, ſuch as may ſatisfy a man's ſelf, and all ſober Chriſtians, that the ſinner is a true penitent,—that he has forſaken all his evil ways, evil company, evil habits,—that he is grown habitually ſerious, devout, and religious,—and that by faſting and prayer he has, in ſome good meaſure, got the maſtery of his corrupt nature, and has begun a repentance not to be repented of.

For want of this care and method, many Chriſtians are ruined eternally. They ſin, and repent, and ſin again, and think all is ſafe, becauſe they have repented, as they think, and are pardoned.

There are people who are in the ſame ſad caſe with thoſe that ſtand excommunicated, though no ſentence has paſſed upon them, namely, ſuch as live in a contempt of the public worſhip of God. They cannot properly be turned out of the Church, who never come into it; but they keep themſelves out of the ark, and conſequently *muſt* periſh.

Excommunication, in the primitive times, was pronounced in the congregation to which the offender belonged. After which, they gave notice to all other Churches; namely, Let no temple of God be open to him, let none converſe with him, &c.

2 Sam. xii. 13, 14. *And David ſaid unto Nathan, I have ſinned againſt the Lord;—and Nathan ſaid, The Lord alſo hath put away thy ſin, thou ſhalt not die. Howbeit, becauſe by this deed thou haſt given occaſion to the enemies of the Lord to blaſpheme, the child that is born unto thee ſhall ſurely die.*

The Divine Juſtice puniſheth every ſin, either in this world or in the next.

A ſinner's willingneſs to undergo any puniſhment which ſhall be appointed by the Miniſter of God, in order to make proof of and to eſtabliſh his repentance, is a ſure ſign that God has not withdrawn his grace, notwithſtanding his ſin.

Whoremongers and adulterers God will judge.

You dare not ſay that this is not true. What can you ſay to your own mind to make it eaſy? Nothing but this *can* make you eaſy:—To take ſhame to yourſelf, to confeſs your ſin, to faſt, and to pray earneſtly to God for pardon, &c. and to let others know, *what an evil thing and bitter it is to forſake the Lord.*

This viſitation will either do you much good or much hurt; you will from this time grow much better or much worſe.

Since you did not bluſh to ſin, do not bluſh to own your faults.

Let it be matter of joy and thankfulneſs to you, that we are concerned for you ſo much.

Grace, indeed, we cannot give;—that is the gift of God;—we can only pray for you, and do our duty in admoniſhing you, &c.

If you ſubmit for fear only, and not for conſcience ſake, you will ſuffer both here and hereafter.

When men, and eſpecially men in any authority, are not content to neglect their own ſalvation, but are induſtrious to ruin others, they may depend upon it, they are very near filling up the meaſure of their iniquities, and conſequently their deſtruction is not far off.

Our charity to offenders ought to be like that of God, not in flattering them

by a cruel indulgence, but, in putting them, by a merciful ſeverity, in the way of obtaining pardon.

In the primitive Church, no great offenders were reſtored to communion till they had, by their behaviour, given all poſſible demonſtrations of the ſincerity of their repentance—not to be repented of,—and this by a long trial of mortification, &c.; for a ſhort repentance too ſeldom ends in amendment of life; and he who fancies that his mind may effectually be changed in a ſhort time, will deceive himſelf and the Church, unleſs he ſhews this change by faſting, almsdeed, retirement, &c. and that for a conſiderable time.

Will any man ſay that he loves Chriſt, and his Church, when he oppoſes the authority of her Paſtors; when he oppoſes her diſcipline; or when he weakens her unity?

When we conſider, that God is abſolute Maſter of men's hearts, we ſhould not think any man incapable of ſalvation.

My God! let me always fear for myſelf, when I am labouring to promote the ſalvation of others.

Remiſſneſs in Church diſcipline is owing, ſometimes, to indulgence and an eaſy temper, not caring to trouble others, or be troubled;—ſometimes by being ſatisfied to go on in the track trodden by their predeceſſors, not conſidering what duty obliges them to, but what was done before;—others, out of downright neglect, not caring how things go, give opportunity to the enemy to ſow tares while they are thus aſleep.—Thus corruption gets head, and is like to do ſo, until God awakens the Governors both in Church and State, and makes them ſee, that they are anſwerable for all the ſins occaſioned by their negligence; and that they have more ſouls, beſides their own, to account for; which is one day to fall heavy upon them.

Lord awaken all that are in power; and me, thy unworthy ſervant; that we may all diſcharge our duty more faithfully.

There may be people bold enough to make a mock of ſin, to ſubmit to public penance with contempt of the authority that enjoins it, and not to be bettered by ſuch Chriſtian methods for the reſtoring ſinners to the peace of God; but it is to be hoped all are not ſo hardened; and that Chriſtian diſcipline is, notwithſtanding, a mighty check upon ſin, and keeps many under a fear of committing ſuch crimes as muſt oblige them to take ſhame to themſelves before the face of men.

Convocation 1536.—That perfect penance which Chriſt requireth, conſiſts of contrition, confeſſion, and amendment of former life, and an obedient reconciliation to the Laws and Will of God.—*See alſo the Homilies.*

Abſolution.

Our Church aſcribeth not the power of remiſſion of ſin to any but to God only. She holds, that faith and repentance are the neceſſary conditions of receiving this bleſſing. And ſhe aſſerts, what is moſt true, that Chriſt's Miniſters have a ſpecial commiſſion, which other believers have not, authoritatively to declare this abſolution, for the comfort of true penitents; and which abſolution, if duly diſpenſed, will have a real effect from the promiſe of Chriſt, John xx. 23. —*Pull. Moderat.*

Authority of the Church is only *Spiritual* and *Miniſterial*, (the Head and Authority being in Heaven.) She does not, therefore, call her orders *Laws*, but *Rules*, *Canons*; and her inflictions, not *Puniſhments*, but *Cenſures*. She acknowledges, that whatever power ſhe has beſides ſpiritual, is either from the favour or injunctions of Princes. But, Article 37, we give not our Princes (and they have always diſclaimed it) the power of adminiſtering God's Word, or the Sacraments. And, although our ſpiritual power be from God, yet is this power ſubject to be inhibited, limited, regulated, in the *outward exerciſes*, by the laws and

cuſtoms

cuſtoms of the land. By this moderation both powers are preſerved *entire* and *diſtinct*. We neither claim a power of juriſdiction over the prince, nor pretend to be exempt from *his*.

Antinuptial Fornication.

Thoſe who enter into marriage only to conceal their ſhame, ought to give public ſatisfaction, as well as expiate their ſin, by open penance.

The greateſt care ought to be taken concerning the ſincerity of penitents; till that be done, penance will only be a form without a power, or any real benefit.

In the primitive Church, every thing was done with advice, becauſe their great aim was to have reaſon and the will of God prevail. A deſpotick power was forbid by Chriſt himſelf: *It ſhall not be ſo among you.* He that is humble and charitable, will take the mildeſt and ſureſt way, and will not be troubled, provided the end be obtained.

Penance.

Sin is the diſeaſe of the ſoul. Diſeaſes are not to be cured in a moment; it will take time to root out their cauſes, and to prevent their effects; ſo will it require time to prove the ſincerity of our reſolutions;—we ſolemnly profeſs that we repent, and we are not ſure but that we lye to God.

Diſcipline.

As diſcipline ſlackened, men's manners grew more and more corrupt, even in the primitive times. There were never more infidels converted (ſaith Fleury) than when catechumens were moſt ſtrictly examined, and baptized Chriſtians put to open penance for their ſins.

They that are for making ſtill more conceſſions to human frailty, will at laſt ſet aſide the Chriſtian Religion, which is eſtabliſhed upon maxims of eternal truth, and not on human policy; and inſtead of gaining, or ſecuring the bad, they will loſe the better ſort.

A flattering phyſician is for giving palliating medicines, to eaſe the pain, without taking away the cauſe, which will occaſion relapſes, until at laſt they deſtroy the patient. But a good man will preſcribe what he believes neceſſary to remove the cauſe, though uneaſy to his patient, and will have nothing to do with ſuch as will not ſubmit to the neceſſary methods of cure.

Penances, in the primitive Church, were never granted but unto ſuch as deſired them, and ſuch as deſired to be converted. None were forced;—but ſuch as would not ſubmit were excommunicated.

Diſcipline impracticable.

This cannot be, when it was practiſed for ſo many years in the primitive Church. And what if it be one of thoſe things which Chriſt has commanded his followers to obſerve ſo ſtrictly, Matt. xxviii. 19, 20; and which he had learned of the Father! John xv. 15. and xvi. 13. The commands of Chriſt cannot be impracticable. That would be to tax him with ignorance or weakneſs. When he promiſed to be with his Church to the end of the world, he engaged to give ſuch graces as were neceſſary to raiſe us above our natural weakneſſes.

Penances forced are ſeldom laſting.

The Prieſt, under the Law, could not accept the offering of a Leper, nor allow him to partake of the ſacrifice, till he had received convincing tokens of his cleanneſs; no more ought the Chriſtian Prieſt to treat ſinners as cured, till he ſees the proof.—*Queſn.*

Matt. xvi. 19. *Whatſoever thou ſhalt bind on earth ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.*

Thoſe miniſters that know not what it is to bind and looſe ſinners, reject one half of their commiſſion.

Excommunication is the laſt remedy reſerved for the incorrigible in caſe of enormous ſins. They who deſpiſe it,

know not what it is to be an heathen in God's ſight,—to be without God for a Father, Chriſt for a Saviour, the Church for a Mother, and Chriſtians for Brethren.

A true penitent is always willing to bear the ſhame and confuſion of his ſin and folly before men, that he may eſcape the anger of God.

Heb. xii. 15. *Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled. Leſt there be any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birthnight*; that is, ſuch as for a ſhort pleaſure, forfeit their eternal inheritance.

Happy that ſinner, whom God does not abandon to the hardneſs of his heart, but awakens him by his judgments, or the viſitations of his grace.

Luke viii. 28. *I beſeech thee torment me not.* Theſe were the words of the Devil to our Lord, and theſe are the ſuggeſtions in the hearts of all ſinners, wherever he has got poſſeſſion. When a miniſter of Chriſt, by his ſermons, rebukes, &c. or the Church, by her diſciplines, attempts to diſturb the ſinner, they are looked upon as his mortal enemy; and they treat both the Church and her Miniſters worſe than this Legion did Jeſus Chriſt. They deſpiſe their power,—ſet at nought their perſons,—and threaten and perſecute them for their good will.—*Vide Queſn.*

There is not any greater or more dreadful ſign of the wrath of God, than when he abandons a ſinner to his luſts, and permits him to find means of ſatisfying them.

The public good is the ſole end of Church diſcipline. The intereſt of the governors of the Church is no way concerned in it, but only the advantage of their flock, That ſinners may be converted; that contagion may be hindered from ſpreading; that every one may be kept to his duty, and in obedience to the laws of God; that judgments may be averted from the publick, and that God in all things may be glorified; that differences among neighbours may be made up, and charity improved, &c.

Diſcipline (ſaith our Homily of the right uſe of the Church, part 2.) in the primitive Church was practiſed, not only upon mean perſons, but upon the rich, the noble, and the mighty; and ſuch as St. Paul ſaith, *were even given to Satan for a time.*

Thoſe that make a *mock*, a *ſport*, a *jeſt* of ſin, too plainly betray a love of wickedneſs in themſelves.

Exemption.

A legal exemption cannot free a man from guilt, beyond the extent of that power which grants the exemption. If it be a human power, it can extend no farther than to exempt a man from human penalties, not from thoſe that are purely ſpiritual.

Ecclus. viii. 5. *Reproach not a man that turneth from ſin.*

They whom fear renders cowardly in the exerciſe of their miniſtry, forget that they act in the name and place of Chriſt, and are to account to him for the miſchief the Church receives thereby.

Deut. i. 17. *Ye ſhall not be afraid of the face of man, for the judgment is God's.*

O righteous Judge of the World, give me and my ſubſtitutes grace, patiently to hear, and impartially to weigh, every cauſe that ſhall come before us in judgment.

Give us a ſpirit to diſcern, and courage to execute, true judgment, that all our ſentences may be approved by Thee our Lord and Judge. *Amen.*

Deut. xxiv. 17. *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs.*

Iſaiah i. 23. *Every one loveth gifts: they judge not the fatherleſs*; that is, they are poor, and cannot bribe them.

Exod.

Exod. xxiii. 2, 3. *Thou ſhalt not follow a multitude to do evil; neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt judgment. Neither ſhalt thou countenance a poor man in his cauſe.*

Deut. xix. 15. *Thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour.*

The judgment of the multitude is no rule of juſtice. *Then cryed they all, Not this man, but Barabbas.*

John xix. 12. *If thou let this man go, thou art not Cæſar's friend;—when Pilate heard that ſaying*, then he reſolved to ſacrifice his conſcience, rather than loſe his prince's favour.

2 Chron. xix. 6. *And he ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.*

Prov. xvii. 13. *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an abomination to the Lord.*

John xix. 11. *Except it were given thee from above.*

Although the magiſtrate's authority is from God, yet he is anſwerable to God for the due executionof it.

Prov. xxi. 3. *To do juſtice and judgment is more acceptable to the Lord than ſacrifice.*

Iſaiah i. 11. *To what purpoſe is the multitude of your ſacrifices unto me? ſaith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beaſts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.*

Hoſea vi. 6. *For I deſired mercy and not ſacrifice; and the knowledge of God, more than burnt-offerings.*

Micah vi. 7, 8. *Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.*

The Jews had a rule, that if a rich man and a poor man had a controverſy, they muſt both of them *ſtand* or *ſit*, to avoid partiality.

Virtue would hardly be diſtinguiſhed from a kind of ſenſuality, if there were no labour—no oppoſition—no difficulty in doing our duty. *Dulce eſt periculum ſequi Deum.*

The duty of a Judge may oblige him to puniſh according to the law; but it is the part of a Chriſtian injured to forgive according to the charity of the Goſpel.

A Judge is not the maſter but the miniſter of the law—for the public good, not for his own intereſt, paſſion, or will.

A good judge will never deſire to make himſelf feared by his power; but will rather be afraid of abuſing it.

The civil magiſtrate is liable to be excluded from Church communion for ſuch reaſons as the Spiritual Governors ſhall judge neceſſary;—they are to determine for him, and not he for them, in matters merely ſpiritual.

Give me, O Lord, the ſpirit of judgment, [Iſaiah xxviii. 6.] that I may govern this Church with wiſdom.

Eccles. iv. 9. *Be not faint-hearted when thou ſitteſt in judgment.*

A lover of the law will always have an eye to the intent of the law. Matt. xii. 3.

FRIDAY

FRIDAY MEDITATIONS.

ORDINATION.

Queſtion from the Office of Ordination.

Will you be faithful in ordaining, ſending, or laying hands upon others?

A. *I will ſo be, by the help of God.*

ALMIGHTY GOD, who knoweſt the hearts of men, govern my mind that I may faithfully diſcharge this *great truſt*; that neither through *fear*, *favour*, *intereſt*, or *negligence*, I may ever promote any perſon to the ſacred charge of Chriſt's flock.

Bleſs all thoſe who have already given themſelves to thy immediate ſervice, and labour with me in this miniſtration; be *with us, and guide us, and help us*, for *thy promiſe ſake*, for *thine honour's ſake*, and for the *ſake of Jeſus Chriſt*, that we may *teach* well, and that we may be *examples* of all the *graces* and *virtues* which we recommend to others.

Direct all ſuch as are deſigned to ſerve at thine altar; ſanctify their *perſons*, their *ſtudies*, their *intentions* and *affections*.

And grant that no unworthineſs in *me* may ever hinder *thy gifts and graces* from deſcending upon thoſe whom I ſhall ordain to thy ſervice, for Jeſus Chriſt's ſake. Amen.

Jer. iii. 15. *O Lord, give us paſtors according to thine own heart, which ſhall feed us with knowledge and underſtanding.*

Luke vi. 12, 13. *And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom he alſo named Apoſtles*;—viz. That their very title might put them in mind of their *miſſion*.

Miniſters being the officers of God's houſhold, we muſt depend upon him in the choice of them, and not upon human motives.

Acts xiii. 3. *And when they had faſted and prayed, and laid their hands on them, they ſent them away.*

All Chriſtians being concerned in this affair, all ought to faſt and pray, in order to have faithful paſtors. *Queſn.*

Apoſtolical uſages ought to be kept up to, as proceeding from Jeſus Chriſt himſelf.

Matt. ix. 38. *Pray ye the Lord of the harveſt, that he will ſend forth labourers into his harveſt.*

O gracious Lord, look down in mercy upon this Church, at this time. Provide it with faithful labourers, ſuch as ſhall have a true compaſſion for the ſouls committed to their care, and a knowledge and zeal anſwerable to the account they are to give.

Grant that we may all preach *the truth as it is in Jeſus.*

Give a bleſſing to our labours, that we may ſee the fruits of them, in the repentance and converſion of ourſelves, and of all ſinners.

Make us truly ſenſible, that when we labour for our flock, we labour for ourſelves and for thy glory.

And pardon us, gracious God, whereinſoever we have been wanting in any part of our duty.

Awaken, and touch all our hearts moſt powerfully from above, that we may not forget our *Ordination Vows*.—And for Jeſus Chriſt's ſake, grant that I may not be anſwerable for the ſins, and the

the dreadful miſchiefs that may follow, if not hindered by thy grace. Amen.

The converſion of ſouls is thine, O Lord, and not ours; proſper Thou thine own work. It is not in us to ſave ſouls. —Let us not ſacrifice to our own net, but uſe the means, and aſcribe all the glory to God; we of ourſelves have nothing whereof to glory.

Luke vi. 12, 13. *Jeſus Chriſt continued all night in prayer to God.—And when it was day, he called unto him his diſciples: Of them he choſe twelve, whom alſo he named Apoſtles.*

O bleſſed Lord and Maſter, let thy tender regard for thy Church make me ever ſolicitous at the throne of grace, in behalf of thoſe I ſend into thy vineyard; and grant that no unworthineſs in me may hinder thy gifts and graces from deſcending upon them, whom I ſhall ordain to thy ſervice.

For the ſake of this Church, which thou haſt purchaſed with thy moſt precious blood, enable them for the work unto which they are called, that they may *teach* well, and that they *live* well, and be *examples* of all the holy graces and virtues which they ſhall recommend to others.

Sanctify their perſons and their labours, that they may be reſpected by their people; and, for thy authority in them, be heard and obeyed, that they may be able to give a comfortable account at the great day. Amen.

John xxi. 15. *Jeſus ſaid unto Peter, Loveſt thou me?—Yea, Lord: thou knoweſt that I love thee. Feed my ſheep.*

O Sovereign Paſtor, who loved and gave thy life for us, make our love for Thee, and our care of thy ſheep, ſo great and ſincere, that we may feed them conſtantly, and diligently watch over them, that not one of them may be loſt through my neglect, or the fault of thoſe whom I ſend into thy ſervice.

Make us every day mindful of our charge; and every day more able to perform it, remembering the account we muſt give. Grant this for the glory of thy grace, and the good of thy Church, which thou haſt purchaſed with thy moſt precious blood.

John xxi. 7. *Jeſus ſaith unto him the third time, Loveſt thou me?*

Though Jeſus Chriſt knew Peter's heart, yet he aſked him three times *whether he loved him?* to teach thoſe to whom the power of ordaining belongs, to be very ſolicitous and careful, and not content themſelves with a ſlight enquiry into the diſpoſitions and qualifications of thoſe who are to have the care of ſouls committed to them.

It being entirely at the Biſhop's diſcretion whether he will admit any one to the order of Prieſt or Deacon, and being not obliged to give any reaſon for his refuſal; (*Vide Clerg. Vade-Mecum, p.* i. *p.* 42.) he will be more accountable to God, both for ordaining unfit perſons, and for any prejudice againſt ſuch as are worthy.

As we conſult God, as Jeſus Chriſt himſelf did, when we ordain men to his ſervice, ſo ſhould we conſult Jeſus Chriſt, when we aſſign them a place in his family.—Would Jeſus Chriſt have given this man the charge of the ſouls of this pariſh?

That we may have the comfort of knowing that we enter into the miniſtry by a choice which proceeded from God, we muſt have ſome aſſurance from our own hearts, that the glory of God, the good of ſouls, was in our intention, and that we were called regularly, and according to the intention of the Church.

Ember Week.

All perſons being concerned in the choice of Paſtors, every body ought to pray for good Paſtors.

1 Cor. i. 1. *Paul called to be an Apoſtle of Jeſus Chriſt through the will of God, and Soſthenes our brother.* Not through his own will—not through motives of worldly lucre, &c.

DEACONS.

DEACONS.

1 Tim. iii. 10. *Let theſe be proved; then let them uſe the office of a Deacon, being found blameleſs.*

It is not ſufficient to ſecure the dignity of the miniſtry even in its lower miniſtries, that men have taken up virtuous reſolutions, unleſs they be alſo proved to ſee whether thoſe reſolutions will continue, &c.

N. B. To give every perſon I ordain ſome ſhort hints in *writing*, of the nature, dignity, ſeveral branches, hazard of not diſcharging them faithfully, &c. of the miniſtry.

Matt. xxviii. 20. *Lo! I am with you.*

The chief care of a miniſter of Chriſt ſhould be, not to render himſelf unworthy to have Chriſt preſent with him in the exerciſe of his miniſtry.

John xvii. 16. *They are not of the world, even as I am not of the world.*

The repetition of this truth ought to make us ſenſible how different our life ought to be from that of worldly people.

The TRUE PASTOR.

1 Pet. v. 1, 2, 3, 4. *The Elders I exhort: Feed the flock of God, which is among you, taking the overſight thereof not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.*

N. B. We muſt feed the flock, not live in idleneſs;—not with imperiouſneſs as over ſubjects, but with love as over brethren,—not with an eye to ſelf-intereſt, but with regard to an heavenly reward.

APOSTLES, *(Envoys.)*

So Jeſus Chriſt called the Twelve; that the world might know from whom they had their miſſion, and that ſuch as are not ſent by him, and by thoſe that have their powers from him, are not his Apoſtles.

Luke vi. 16. *And Judas Iſcariot, which alſo was the traitor.*

A man may have a lawful call to the prieſthood, to dignities and benefices; and yet, for want of anſwering the ends of his calling, may be a traitor to the Church, to Chriſt, and to his own ſoul. The good Lord grant that I may often think of this with great ſerioufneſs.

Luke vi. 39. *Can the blind lead the blind?* It belongs to Thee, O Holy Spirit of Grace, to ſend ſuch guides into thy Church, as may lead thy people in the right way, and to be the guide of thoſe guides. O do ſo, for thy mercies ſake, to this Church and people.

Ignorance in Paſtors, foraſmuch as it is likely to deſtroy the foundation, is ſometimes worſe than vice itſelf, being the occaſion of ſuperſtition, diſorders, and infinite evil conſequences, taking error for truth, and truth for error.

N. B. Remember, that a miniſter of Chriſt can ſave himſelf but only by labouring to ſave others.

The buſineſs of the Miniſtry is,—to preach, to make men love, and to confirm them in, the Truths of the Goſpel.

Happy that Paſtor, whoſe life and zeal, and labours, do all teſtify, that he loves his flock, and that he loves them for Chriſt's ſake.

Nothing can ſupply the want of ſuch a Paſtor's preſence.

They whom God, by a terrible judgment, leaves to enter into the miniſtry ſolely of themſelves, are generally puffed up with a carnal notion of its dignity, while they that through his mercy are called to it, at the ſame time that they know its dignity, are humbled under a ſenſe of its weight, and the account they muſt one day give.

Such as the heart of the Paſtor is, ſuch is his behaviour.

He who ſuffers the prieſthood to become vile in his own perſon, does not remember, that he is an ambaſſador of Chriſt. The dignity is great, and ſo ought

ought the ſanctity to be, of one who is in Chriſt's ſtead. [2 Cor. v. 20.]

2 Cor. vi. 3. *Giving no offence in any thing, that the miniſtry be not blamed.*

A Paſtor's life muſt not contradict his doctrine. He muſt preach by his actions.

2 Cor. vi. 4, 5, &c. *In all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth,* [preaching it ſincerely] *by the power of God,* [depending entirely upon his aſſiſtance] *by the armour of righteouſneſs, on the right hand and on the left,* [defending us both in proſperity and adverſity] *by honour and diſhonour, by evil report and good report; as deceivers and yet true; as unknown, but yet well known; as dying, and behold we live; as chaſtened, and not killed;* [believing that God chaſtens his ſervants not to deſtroy them] *as ſorrowful, yet always rejoicing;* [rejoicing in afflictions] *as poor, yet making many rich;* [with true, not periſhing riches] *as having nothing, and yet poſſeſſing all things;* [poſſeſſing all things in depending upon God.]

1 Tim. v. 22. *Lay hands ſuddenly on no man, neither be partakers of other men's ſins: keep thyſelf pure.*

A Biſhop engages to anſwer before God for ſuch perſons as he by advice, ordination, &c. cauſes to enter into a ſtate of life ſo very hazardous, and which requires ſo great a ſtock of virtues.

It is happy for a Miniſter of God, that the life he is to lead, and the very outward acts he has vowed to perform, will help to change his heart, and create in him thoſe diſpoſitions which will make him like his Great Maſter. For inſtance; he has ſolemnly promiſed to read the Holy Scriptures daily; he will therefore have daily before his eyes the precepts, the inſtructions, the example of Chriſt;—the rewards and puniſhments of the life to come. He is obliged to *catechiſe*; and the more careful he is to inſtruct others, the more effectually he will learn himſelf, how far we are fallen from God, and what pains we muſt take to be reſtored to the image and favour of God. *He has promiſed to lead an holy and exemplary life.* If he does not do this ſincerely, he will be the ſcorn of men now, and of devils hereafter. It will be impoſſible to converſe with *poor and needy people*, and to ſeek out for help for them, without partaking of the ſpirit and compaſſion of the bleſſed Jeſus, who laid down his life for them. If he is careful *to read divine ſervice* diſtinctly, with deliberation and gravity, it will beget devotion in himſelf, as well as thoſe that hear him. If his *ſermons* be plain and practical, they will affect his own heart as well as thoſe he preaches to;—every child he *baptiſes* puts him in mind of the vows that are upon himſelf;—and he cannot adminiſter the other *Sacrament* as he ought to do, but it muſt needs fill his ſoul with a thouſand holy ideas and devout thoughts—with an holy *fear*, leſt he ſhould offer the prayers of the faithful with polluted lips, or diſtribute the bread of life with unclean hands—with an ardent love for Jeſus Chriſt, whoſe love and death he commemorates—with a perfect charity for all the world for whom he died. And the oftener he adminiſters this Sacrament, the more he will find his graces increaſed. —*In viſiting ſick and dying perſons*, he will be put in mind of his own mortality; and in fitting them as he ought to do for the account they are going to give, he will be put in mind of the much greater he is himſelf to give.—When he *exhorts, reproves, admoniſhes* others, it will bring to his mind the words of the Apoſtle, *Thou that teacheſt another, teacheſt thou not thyſelf?* &c.—When he calls to mind, that he has promiſed *all faithful diligence*, &c.

he will give himſelf *wholly* to theſe things, and will be aſhamed to be found wholly taken up with buſineſs which no way relates to the ſalvation of ſouls.—If he is *diligent in prayer*, which he promiſed to be, God will certainly enlighten his mind with ſaving truth and grace.—In ſhort; if he has an ardent deſire to ſave ſouls, and really ſtrives to do it as effectually as he can, he will be beloved of God, aſſiſted by his ſpirit;—he will ſee the fruit of his labours;—he will ſecure his own peace and hope, and will give an account with joy when his Lord call for him.

One of the moſt certain marks of a divine call is, when it is the full purpoſe of a man's heart to live for Jeſus Chriſt and his Church.

John xvii. 16. *They are not of the world, even as I am not of the world.*

O Lord, make us truly ſenſible how very different our lives ought to be from the lives of worldly people, that we may avoid their maxims, all that is curious, uſeleſs, light and vain, and live up to our character.

Mercy and tenderneſs for ſinners, and faithfulneſs to the juſtice of God, are characters inſeparable in a true Paſtor.

The good Shepherd [John x. 1.] *giveth his life*, &c.—He gives his life, by giving his labour;—in taking all occaſions of inſtructing them;—in employing his thoughts for their good;—in praying for them continually, and rendering God propitious to them;—in ſacrificing his eaſe and peace for them, by delivering truths which the world will not receive without unkind returns;—he gives up the deareſt friendſhips, when they ſtand in competition with truth and righteouſneſs;—he gives up all worldly ſatisfactions, when he does not look upon what is *lawful* but what is *expedient*;—he ſacrifices his inclinations, though never ſo innocent, rather than offend any;—he ſubmits to the humility and poverty of the Goſpel, that he may give no example of pride and luxury to his flock;—he dare not be even a witneſs of diſorders, leſt he ſhould encourage them by his preſence.—It is thus he muſt be the light of the world, and without this he cannot ſatisfy the duties of his charge; and it is thus he is to give his life for his ſheep.

Mark vi. 8. *Nothing for their journey, ſave a ſtaff only; no ſcrip, no bread, no money in their purſe.*

The eccleſiaſtical miniſtry require a great diſengagement from the world, to take away all ſuſpicion, that the Clergy act only out of ſelf-intereſt. Whoever is not ready to part with all, rather than be wanting to his duty, is not worthy to be a ſucceſſor to the Apoſtles.

We ſhall never be able to eſtabliſh the Kingdom of God in the hearts of men, ſo long as we do not appear fully perſuaded of thoſe truths which we preach.

Fees.

Can. 135. No fee or money ſhall be received, either by the Archbiſhop or any Biſhop, either directly or indirectly, for admitting of any into ſacred orders, nor any to his ſervants or officers, above ten ſhillings, for parchment, wax, &c.

For, (*Codex Can. Eccl. Ang. p.* 177.) Letters Teſtimonial of ordination are no part of the ordination, but only taken afterwards for the ſecurity of the perſon ordained, which if he neglect to take, it is at his own peril.

Ordination.

The example of Jeſus Chriſt, before he ordained the Apoſtles, ſhews us, that in this choice we ought to depend upon God, and pray for his direction and bleſſing.

Catechiſing.

Can. 59. Miniſters ſhall, every Sunday evening and holy-day, for half an hour at leaſt, examine and inſtruct in the Church Catechiſm; and he that neglects to do ſo, after reproof, to be firſt ſuſpended, afterwards excommunicated.

INSTI-

INSTITUTION.

Perſons to be inſtituted ſhall exhibit orders and teſtimonials, and be examined. Can. 39.

Reaſons for refuſing Inſtitutions.

Lack of Learning; of which the Biſhop is the ſole judge, and not accountable to any temporal court, but only to a ſuperior ſpiritual judge. And a perſon's being ordained, licenſed, and approved by another Biſhop, does not take away the right which every Biſhop has to examine and judge.—*Codex, p.* 850.

Lack of Language; which renders a perſon uncapable of the cure. Nor does it avail, that the language may be learnt, or that the duty might be diſcharged by a curate, *ibid. p.* 851. And the Canon Law requires, that where there is a mixture of languages, the prieſt ſhall underſtand both.—*Ibid.*

Other Cauſes.

Whatever is ſufficient to deprive, is ſufficient cauſe to refuſe inſtitution.—*Mala in ſe*—incontinence, drunkenneſs, murder, manſlaughter, hereſy, ſchiſm, ſimony, perjury. The Biſhop muſt ſignify the cauſe of his refuſal, ſpecially, that the proper court, if application be made elſewhere, may be able to judge whether the refuſal be juſt, except in the caſe of inſufficiency; for it has been judged in parliament, that it is ſufficient to ſet forth—Quod perſona in literatura minus ſufficiens ſeu capax ad habendam dictam eccleſiam.

The Biſhop, having the care of all the ſouls in his dioceſe, is bound in conſcience to ſee them well taken care of, by committing them to fit perſons.

Acts i. 24. *And they prayed and ſaid, Thou Lord, who knoweſt the hearts of all men, ſhew whether of theſe two Thou haſt choſen.*

Should not this make Patrons and Biſhops to tremble, to ſee with what caution, devotion, &c. even the Apoſtles themſelves proceeded in the choice of fit *perſons to ſerve in the ſacred miniſtry of the Church?*

A Chriſtian Prieſt.

Let him remember—that he himſelf is a man and a ſinner—that he is ordained for men *only* in things pertaining to God,—that he is not to live an idle life, but to offer, &c. that is, to perform the duties of his calling,—to appeaſe the juſtice of God, by offering the prayers, the oblations, &c. of the people,—to have bowels of compaſſion towards ſinners,—to inſtruct the ignorant, and them that are out of the way,—never to forget his own infirmities, that he may treat ſinners with compaſſion,—to pray much for himſelf and for his people,—to ſtay till he is called into the miniſtry, it is an honour, and to be conferred as it was on Aaron,—to keep his flock, by his vigilance, from falling into ignorance in relation to the truths of Chriſtianity,—to ſuit his inſtructions to the capacities of his hearers, and to their peculiar wants,—and not to fill their heads with vain amuſements, which ſignify little to their ſalvation. [Heb. v.]

O Lord, abandon not thy flock to wolves, but ſend them Paſtors after thine own heart.

Numb. xviii. 1. *The Lord ſaid unto Aaron, Thou and thy ſons ſhall bear the iniquity of the ſanctuary*; that is, they ſhall carry them away by the ſacrifices which they ſhall offer for them, eſpecially on the day of expiation.

Ecclus. vii. 29. *Fear the Lord with all thy ſoul, and reverence his Prieſts.—Love him that made thee with all thy ſtrength, and forſake not his Miniſters; but give him his portion as it is commanded.*

A lawful call affords us a good ground to hope for all neceſſary aſſiſtance, and grace to do our duty, and for mercy for all our involuntary defects.

CLERGY.

I beſeech, O God, for them, and for myſelf; that, in the exerciſe of our miniſtry,

niſtry, we may depend much upon thee; —that we may learn from thee what we ought to ſpeak concerning thee;—that we may conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for righteouſneſs ſake;—that we may live and act as in the place of Chriſt, doing nothing unbecoming that character;—and that we may preſerve an apoſtolical firmneſs of mind under the vexations and perſecutions of this world. Amen.

Faults of the Clergy.

Let it be conſidered, what is the great deſign of the generality of the Clergy of theſe days:—to appear learned rather than pious;—to get preferment, riches, and to live at eaſe. This makes them ſatisfied with a mere ſpeculative knowledge in divinity.

Luke v. 5. *We have toiled all the night, and have taken nothing.*

And it is much to be feared, that the little good we ſee done by our ſermons is owing to the neglect of praying for God's bleſſing upon our labours.

Sermons ſhould be plain, practical, and tending to the ſalvation of thoſe that hear them.

Remember, that all uſeful truths muſt come from the ſpirit of truth, and therefore to be prayed for.

No man can teach well, who does not live well.

My people periſh for want of knowledge.

Do holy things after an holy manner. He that reads the ſervice negligently, betrays a great want of piety in himſelf, and begets contempt and indevotion in others.

Catechiſing.

The neglect of this duty makes the diſcourſes of the pulpit of very little uſe. People do not underſtand the very words made uſe of in the Goſpel.

Lord's Supper.

Chriſtians are too often admitted without knowing the meaning of this holy inſtitution. The conſequence is, they fancy they are good Chriſtians, and are in danger of periſhing without knowing it.

Lives of the Clergy.

They ſhould conſider, that they are taken from amongſt men, to miniſter in things pertaining to God, and therefore are not to live like thoſe from whom they are taken. They are reſtrained from many things which others practiſe without reproach or ſcruple.

The maxims of the world are not to be our rule. To deſire to be eſteemed, —to get as much of this world as we well can,—to ſtick at nothing to gain an end, —to deſpiſe thoſe below us,—to live without taking the croſs, ſelf-denial, &c. —to admire what the world admires. By theſe things, the miniſtry is blamed and brought into contempt.

Look at home! a ſad reproach where occaſion is given.

Remember, that a contempt of the Clergy will be attended with a contempt of the Goſpel, and of God himſelf at laſt. More ſinners have been converted by holy than by learned men. It is the greateſt preſumption to pretend to heal others of a diſtemper I labour under myſelf.

John viii. 46. *Which of you convinceth me of ſin.* Here is a pattern of a Paſtor.

He who would edify by his ſermons, muſt be that ſame virtuous, ſober, ſerious, pious man in his life and converſation; he will then be heard with reſpect and reverence.

If a Clergyman be eager after pleaſures, the world and its idols, trifling and vain in life, all he ſays out of the Pulpit will ſignify nothing.

He that religiouſly practiſes himſelf what he teaches others, preaches effectually.

It is true, the faith is not built upon the lives of thoſe that preach it, but upon the word of God. A bad life expoſes Chriſtians to great temptations, &c.

Simon,

Simon, Loveſt thou me? &c.

This ſhould teach us, that nothing but a ſincere love for God, and for the ſouls of men, which he loved ſo well as to redeem them by his own Son, can carry us through the work of the miniſtry.

How ſhall we attain to ſuch a love? By prayer,—by reading the Scriptures,—by inſtructing the poor, the youth, after ſuch a manner, as to affect our own hearts,—by viſiting, relieving, comforting, ſick and needy people, &c. Theſe will pray for you, and God will hear their prayers, and increaſe his love, &c.

Difficulties.

If the motives which determined you to take holy orders were the glory of God, and the good of ſouls, he will enable you to bear and get the better of all difficulties.

PREACHER. SERMONS.

The deſign of religion being to lead men to the knowledge of God, how he is to be worſhipped, appeaſed, honoured; and to make men holy, that they may be happy when they die; the great buſineſs of a preacher ſhould be, to ſhew how the Chriſtian Religion and all its parts contribute to this end.

They that recommend eternal poſſeſſion, to others, ought to ſhew by their lives, that they are themſelves verily perſuaded of the vanity of all earthly pleaſures, avoiding ſuperfluities, &c. Jeſus Chriſt preached up the contempt of the world, by contemning it himſelf.

A Paſtor's knowledge need not extend ſo far as is imagined. If he knows the Scriptures, and what concerns the Kingdom of God, and the way of leading ſouls thither, he knows ſufficient.

We muſt ſpeak to the heart as well as to the underſtanding. While we attack men's reaſon only, they will hear with patience; but when we attack the heart and its corruption, then they are uneaſy.

I would rather ſend away an hearer ſmiting his breaſt, than pleaſe the moſt learned audience with a fine ſermon againſt any vice.

Let people feel that you are in earneſt, that you believe and are deeply affected with the great truths you would recommend.

Avoid ſuch diſcourſes and ſubjects as would divert the mind, without inſtructing it.

Never conſult your own fancy in the choice of ſubjects, but the neceſſities of your flock.

Neceſſary Subjects.

A concern for what may come hereafter,—a firm hope of immortality,—a fear of a judgment to come,—of hell torments.

Remember, that your own ſalvation depends very much upon the ſalvation of your flock.

A man may flatter himſelf with keeping fair with the world, by not telling them the danger they are in. This was not the way of Jeſus Chriſt. John vii. 7.

A preacher ought to advance nothing but what he has received from Jeſus Chriſt. *My doctrine is not mine, but his that ſent me.* To purſue our own thoughts, forſaking thoſe of the Goſpel, is like an ambaſſador, who neglects his prince's inſtructions, and follows his own fancy.

With what truth can it be ſaid, that your ſheep hear your voice, when you ſpeak of matters above their capacity, or in a language or terms which they do not underſtand.

Can any man imitate a greater maſter of eloquence than Jeſus Chriſt was, whoſe great excellence appears in making great truths underſtood by the meaneſt capacity?

The great end of our miniſtry ſhould be our great delight to deſtroy the kingdom of Satan.

To have an eye to the learned part of our audience, who will not very likely profit

profit by you, rather than to the poor in ſpirit, whom God deſigns to ſave, is very wrong.

We muſt depend on God for ſucceſs, not take that to ourſelves which belongs to God alone. 1 Cor. iii. 7.

He that conſiders that he is God's ambaſſador to his people; that he ſpeaks from God to them; that Jeſus Chriſt ſpeaks by him, will labour with ſincerity and devotion for the ſalvation of ſouls. 2 Cor. ii. 17.

God would have all men ſee, that the ſucceſs of the Goſpel depends upon his grace, and therefore preachers ſhould be humble, meek, &c.

It is too often that preachers perplex thoſe whom they ſhould inſtruct, either by proving things which want no proof; the being of a God, &c.; or by propoſing uſeleſs queſtions and doubts; or ſpeaking of things above the capacities of the common people.

There is a great deal of difference betwixt people admiring a preacher, and being edified by his ſermons.

Teſt of a good Preacher.

We count him a good phyſician whoſe patients we ſee cured. If the people are cured of their intemperance, lying, &c. his works will ſpeak for him.

1 Cor. iii. 7. *Neither is he that planteth any thing, neither he that watereth, but God that giveth the increaſe.*

It is God who gives his Miniſters, *ſuch as are humble*, power over the hearts and ſouls of men; when diſtruſting themſelves, they aſcribe all the glory to God.

We take the work out of the hands of God, when we are pleaſed with what we have done, and rob him of the honour due to him alone.

There have been many, who, without any great learning or eloquence, yet by their communication in an humble and low way, have inſtructed and converted more than famous preachers, for that they preached—not themſelves, but—Chriſt Jeſus, placing all their confidence in God.

The Bleſſing of Levi.

Deut. xxxiii. 11. *Bleſs, Lord, his ſubſtance, and accept the work of his hands. Smite through the loins of them that riſe up againſt him, and of them that hate him, that they riſe not again.*

N. B. This is a prophetical declaration of the dreadful puniſhment of ſuch as ſhall oppoſe the prieſthood.

SATURDAY

SATURDAY MEDITATIONS.

ALMS.

Queſtion from the Office of Ordination.

Will you ſhew yourſelf gentle, and be merciful for Chriſt's ſake to poor and needy people, and to all ſtrangers deſtitute of help?

A. *I will ſo ſhew myſelf, by God's help.*

UPON one of the days of the week (κατὰ μίαν Σαββάτων) let every one of you lay by him in ſtore as God hath proſpered him. 1 *Cor.* xvi. 2.

Gen. xxviii. 20. *Jacob vowed a vow, ſaying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, then ſhall the Lord be my God, and of all that thou ſhalt give me, I will ſurely give the tenth to Thee.*

Luke xi. 41. *But rather give alms of ſuch things as you have,* (or as you are able) *and all things are clean unto you.*

That is, proportion your alms to your eſtate, leſt God proportion your eſt te to your alms.—*Biſhop Beveridge.*

Luke xii. 33. *Sell that ye have, and give alms: provide yourſelves bags which wax not old; a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*

For where your treaſure is, there will your heart be alſo.

N. B. This is ſtill a neceſſary Chriſtian duty, whatever men think of it; to part with our worldly enjoyments for the ſake of Chriſt.

To ſell all; that is, to renounce all the pleaſures, and pomp, and enjoyment, which wealth affords, as if we had actually parted with it;—to take to a man's ſelf no more of his eſtate than neceſſity requires;—And to make the remainder the ſupport of the poor and diſtreſſed;—it being utterly impoſſible to take delight in the enjoyments of riches, and love God with all the ſoul. If God is our only happineſs, we ſhall of courſe be *dead, crucified,* to the world.

Give to the poor, ſaid our Lord to the rich young man whom he loved. Had there been a better way of diſpoſing of his eſtate, he would certainly have told him.

Matt. vi. 1, 2. *Take heed that you do not your alms before men, to be ſeen of them. Let not thy left hand know what thy right hand doth. Thy Father, which ſeeth in ſecret, himſelf ſhall reward thee openly.*

By *vanity* we loſe both our riches and our reward; it is vanity to boaſt of our alms, and it is vanity to take pleaſure in reflecting upon them. It is ſufficient that God will remember them.

Tobit xii. 8. *It is better to give alms than to lay up gold.*

Deut. xv. 7. *If there ſhall be a poor man within any of thy gates, thou ſhalt not harden thy heart nor ſhut thine hand from thy poor brother; but thou ſhalt open thine hand wide unto him, and ſhalt freely lend him ſufficient for his need. Thine heart ſhall not be grieved when thou giveſt unto him, becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works.*

Pſalm xli. *Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble.*

Matt. v. 7. *Bleſſed are the merciful, for they ſhall obtain mercy.*

Ecclus.

Ecclus. iv. 8. *Bow down thine ear to the poor, and give him a friendly anſwer with meekneſs; be as a father to the fatherleſs, and as an huſband to the widow; ſo ſhalt thou be as the Son of the Moſt High, and he ſhall love thee more than thy mother doth. Lay up thy treaſure according to the commandment. It ſhall bring thee profit,—it ſhall deliver thee,—it ſhall fight for thee, &c.*

Iſ. lviii. 10. 11. *If thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day. And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones; and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not.*

St. Bern. Ep. 2. Do not imagine that all that belongs to your Church belongs to you. You have indeed a right to live by the altar, but not in luxury.

N. B. The Church has not had worſe enemies, than ſuch as have been raiſed to eſtates out of her patrimony; this ſhould open the eyes of thoſe who make no other uſe of Church livings than to provide portions, raiſe eſtates and families, enrich relations, &c. from which practices the good Lord keep me.

The good of this world, much more the goods of the Church, are mere depoſitums, put into the hands of men for the common good—of the Church and mankind.—*Dr. More's Div. Dial.*

Col. iii. 2. *Set your affections on things above.*

It is more to our advantage to have the prayers of a poor, good man, than the ſmiles of the greateſt man on earth.

Deut. x. 18, 19. *The Lord loveth the ſtranger; love ye therefore the ſtranger; give him food and raiment, &c.*

Mark x. 21. *Sell what thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven: and come, take up the croſs and follow me.*

My God! we think we love thee above all things, when, without being ſenſible of it, we love a thouſand things better, but as we hope for heaven, we muſt ſacrifice even what we love moſt. This is a neceſſary duty now: and tho' it be a very, very difficult one yet *to Thee, All things are poſſible.*

To ſell is only an expreſſion for a diſregard for riches; ſuch as are, being *dead* to the world, crucified, born again, overcome the world; all which denote that temper which Chriſtianity requires.

Matt. xxv. 40. *In as much (for as often) as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.*

As often!—Who then would miſs any occaſion?—*The leaſt.* Who then would deſpiſe any object?—*To me.* So that in ſerving the poor, we ſerve Jeſus Chriſt.—O comfortable declaration!

It is not out of cruelty or indigence, that Chriſt ſuffers any of his members to want or be in miſery, but to give others an opportunity of exerciſing their faith and their love, and of making ſome amends for their miſexpences by their alms.

Mark ix. 41. *Whoſoever ſhall give you a cup of water to drink in my name, becauſe ye belong to Chriſt;—verily,* (with an oath he aſſures us) *he ſhall not loſe his reward.*

This ſhould always, if poſſible, be our intention: This *poor, oppreſſed,* this *miſerable* man, belongs to Chriſt. This would wonderfully inhance the value of our good deeds before God.

Mercy is a natural debt, not left to our diſcretion. He that ſtands in need of our help, is to have it. Inclination, friendſhip, vain generoſity, are ſelfiſh motives.

The laſt refuge of a ſinner is Alms; it is an art of turning our maſter's goods innocently to our own advantage, *and making to ourſelves friends* of his; heaven being the patrimony and inheritance of the poor; and by our alms we engage

engage them to ſolicit the mercy of God for us. This is the only way to ſanctify riches, which are almoſt always either the *fruit*, or the *ſeed*, of unrighteouſneſs and injuſtice. And indeed we are more obliged to the poor than they to us.

Earthly riches are almoſt always abuſed without an extraordinary grace.

Luke xviii. 12. *I faſt twice in the week, I give tithes of all that I poſſeſs.*

Be very careful not to be puffed up with the thoughts of your alms. *I give tithes of all that I poſſeſs*, was the effect of a pride more prejudicial than the ſins of a publican. It is a ſtratagem of the devil to ſet before us a ſight of our own good works, and to deprive us of that humility which alone can render us acceptable to God.

Luke xxi. 3. *Of a truth I ſay unto you, that this poor widow hath caſt in more than they all.*

God judges not by the greatneſs of the gift, but by the heart that offers it.

The applauſe which the great gifts of the rich receive,—the complacency they take in them,—and the little religion wherewith they are too often companied, leſſen them in the ſight of God.

The rich indeed may give *much*, and reſerve *much* for themſelves. The poor, who gives all, reſerves nothing to himſelf, but *faith* in God's providence.

Shut my heart, O Jeſus, againſt the love of worldly riches!

Rom. xv. 25. *But now I go to Jeruſalem, to miniſter* (that is, to carry alms) *unto the Saints.*

So great an Apoſtle is not at all afraid that he ſhould debaſe his character in carrying of alms.

A Chriſtian, who conſiders all other Chriſtians as one body in Jeſus Chriſt, will chearfully contribute even to the neceſſities of the greateſt, remoteſt ſtrangers.

God often ſpares the rich for the ſake of the poor. To the poor, therefore, the rich ſtand indebted.

A rich man, if a good man, is more afraid of not finding fit perſons to receive his alms, than a poor man is of not finding perſons to beſtow alms upon him.

The very beſt of men are only inſtruments in God's hands, to receive and to give what God beſtows upon them. And this they ſhould do, without any deſire of glory, or ſelf-intereſt.

Let us make light of money and riches, and ſend before us into the heavenly treaſures, where neither moth nor ruſt do corrupt; where neither tyrants nor thieves can take it from us; but where it will be kept to our eternal advantage under the cuſtody of God himſelf.—*Lactantius.*

Tobit xii. 8. *It is better to give alms than to lay up gold.*

Thou, O Lord, haſt been all mercy to me; grant that I may be all mercy to others for thy ſake.

We honour Jeſus Chriſt in his *Poor*, when we treat them kindly and help them.

Upon giving of Alms.

Not unto *me*, but unto *Thee*, O God, be the thanks, and praiſe, and glory.

TITHES.

So hath the Lord (viz. Jeſus Chriſt, Matt. x. 10.) *ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* 1. Cor. ix. 14.

O Lord, who haſt graciouſly allowed us a recompence for our labours, make me a faithful ſteward of that part of thy revenues committed to my charge, that I may give thy ſervants their portion of meat in due ſeaſon; and that I may not feed myſelf or family with that which belongs to thy poor.

But, above all, I pray God give me grace, to *preach* the Goſpel as well as live of it; and that when my Lord cometh, he may find me ſo doing, Amen.

By what right can thoſe, who do nothing at all, claim a ſhare of thoſe tithes which are by Jeſus Chriſt appointed for the propagation of the Goſpel?

To ſatisfy avarice, ambition, luxury, or pleaſures, with theſe, is no better than ſacrilege.

Omnium negotiorum eccleſiaſticorum epiſcopus habeat, et ea, velut Deo contemplante, diſpenſet.—*Can. Apoſt.*

Numb. xviii. 26. *When ye take of the children of Iſrael the tithes, which I have given you from them for your inheritance, then you ſhall offer up an heave-offering of it for the Lord, even a tenth part of the tithe.*

Deut. xviii. 2. *The Lord* (that is, that which God has reſerved unto himſelf) *is their inheritance.*

This is ſaid to ſhew, that the Prieſts had as good a right to the tithes and offerings as any of the other tribes had to their land, they being both the gift of God.

Deut. xxvi. 12, 13, 15. *When thou haſt made an end of tithing all the tithes of thine increaſe, and has given it unto the Levite, &c. then thou ſhalt ſay before the Lord, I have brought away the hallowed things out of mine houſe, &c. Look down from thy holy habitation, and bleſs thy people.*

What care is here taken, that men ſhall not confound the things that belong to God with thoſe that they may lawfully convert to their own uſe; and indeed a great deal more depends on this, than men are aware of, or are willing to believe.

Matt. x. 10. *The workman is worthy of his meat.*

This is a matter of juſtice as well as of divine right; but then obſerve, it is only he that *labours*, not he that is idle, who has a right to the revenues of the Church.

Men that are liberal, even to profuſeneſs, to the miniſters of their pleaſures; that think nothing too much which is laid out upon the body, upon trifles and vanity, will yet grudge him that has the care of their ſouls, and who ſtands accountable for them, a very ſmall part of their incomes. After all, it is God who maintains his own miniſters, and not the people; He who gives all having reſerved to his own diſpoſal a part of every man's eſtate, labour, &c.

Prov. iii. 9, 10. *Honour the Lord with thy ſubſtance, and with the firſt-fruits* (the beſt) *of all thine increaſe, ſo ſhall thy barns be filled with plenty.*

Gal. vi. 6. *Let him* (that is, he is bound by his Chriſtianity) *that is taught in the word communicate to him that teacheth in all good things.*

When God left out the tribe of Levi in the diviſion of the land, he did it for his advantage: for he gave him a tenth inſtead of a twelfth part; and even this under ſuch conditions as freed him from bodily labour.

1 Cor. ix. 14. *So hath the Lord ordained, that they which preach the Goſpel ſhould live of the Goſpel.*

That is, out of the labours and revenues of thoſe to whom they preach the Goſpel. And this (upon principles of juſtice, as well as of religion: If thou haſt much, give plenteouſly) as God has proſpered you, that is, proportionable to your incomes. *This no human law can ſet aſide.*

There is a great deal of difference betwixt being exempt by law, and exempt in conſcience.

Every one is bound to help the poor, not juſt as he is aſſeſſed by human laws, but according to his ability, as God has proſpered him; and if he will do no more than he can be compelled by law, he will have but a bad account to make.

Preſcriptions are therefore unlawful.

Ezek. xliv. 30. *And the firſt of the firſt-fruits of all things, &c. ye ſhall give unto the prieſt, that he may cauſe the bleſſing to reſt in thine houſe.*

Ecclus.

ALMS.

Ecclus. vii. 9. *Say not, God will look upon the multitude of my oblations,* (that is, if we wilfully break his laws) *and when I offer to the Moſt High God, he will accept it.*

God has no need of our help to relieve the poor. He commands us for our own profit that we may help one another; we them with our riches, they us with their prayers. We give nothing to the poor but what we have received from God. How well is a man paid for his alms, when they obtain for him the grace of God,—not to mention a reward in temporal bleſſings!

Many good fruits of this Charity. God is adored and praiſed by them that receive benefit by it.—The benefits they receive are many, &c. 2 Cor. ix. 12.

1 Tim. v. 8. *But if any provide not for his own, and eſpecially for thoſe of his own houſe,* (kindred) *he hath denied the faith, and is worſe than an infidel.*

A very terrible ſentence! And will not this awaken *paſtors, maſters, parents,* now faſt aſleep in a deplorable neglect of thoſe who ſtand related to them, both as to temporals and ſpirituals?

We rob the poor, when we leave to others the care of maintaining our poor relations, when we ourſelves are able to do it; and thereby give thoſe charitable perſons the means of ſupporting other poor perſons.

John xii. 6. *This Judas ſaid, not that he cared for the poor, but becauſe he was a thief, and had the bag, and bare (the money) which was put therein.*

Our Lord truſts a thief with the little money that he had for his own, or his diſciples' neceſſities, and for the poor, becauſe he values it not much. My Saviour, Thou who haſt entruſted me with the revenues of thy poor, make me a faithful Steward;—let me not be proud of the truſt, ſince Judas himſelf had once the ſame office; but let me dread being unfaithful, leſt I draw upon me his curſed fate and end.

They who are united in an expectation of an eternal reward, ought to have very little regard to thoſe external advantages which diſtinguiſh men.

We ought to look upon it as a certain truth, that it is God who ſends to us his friends in the perſons of the poor and ſtrangers.

Ecclus xxxv. 9. *In all thy gifts ſhew a chearful countenance, and dedicate thy tithes with gladneſs.*

Give unto the Moſt High according as he hath enriched thee.—For the Lord thy God recompenceth, and will give thee ſeven times as much. But do not think to corrupt (viz. God) with gifts, nor truſt to unrighteous ſacrifices, for the Lord is Judge.

Remember to give to thoſe that are aſhamed to aſk; and do not forget your poor relations—leſt you be worſe than an infidel.

Rom. xii. 18. *He that ſheweth mercy, let him do it with chearfulneſs.*

The good Lord preſerve me from vanity, and from ſeeking applauſe for my charity.

N. B. To lend is ſometimes better than to give, becauſe it flatters not our vanity; it puts not the receiver to the bluſh, and gives not encouragement to idleneſs and ſloth.

Jeſus Chriſt has left the poor in his place, and has in them continual wants and neceſſities to be ſupplied.

There is danger in letting our thoughts run too much upon the good we do, leſt we ſhould at laſt come to fancy that God is in our debt; and that he ſhould reward us in this life.

The merits of the Poor is not to be the rule of our charity. If thine enemy hunger, feed him; if he thirſt, give him drink. I was a ſtranger, and ye took me not in. God himſelf maketh his ſun to ſhine upon the evil and upon the good.

We ſhould always have enough for the poor, if we would but moderate our

our vanity, and live according to the Spirit of the Goſpel.

It will one day be found true, that the meaſure of the riches which any man poſſeſſeth, ſhould have been the meaſure of his charity.

Ecclus. xl. 24. *Brethren and help are againſt the time of trouble; but alms delivereth more than them both.*

Tobit xiv. 10. *Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him.*

He who gives to receive glory of men, is as great, but worſe, beggar than any he gives to.

Send thy bleſſing upon my labours and my ſubſtance, and continue to me a willing mind to help ſuch as have need according to my ability.

Ecclus. xviii. 15, 16, 17. *My Son, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing. Shall not the dew aſſuage the heat, ſo is a word better than a gift. A word is better than a gift, but both are with a gracious man.*

Prov. xi. 24. *There is that ſcattereth and yet increaſeth: and there is that withholdeth more than is meet, but it tendeth to poverty.*

Whenever we relieve the wants of the body, we ought not to forget the neceſſities of the ſoul.

Good advice, and devout petitions, for their eternal welfare, will then be moſt proper and acceptable to God.

O God, who knoweſt the neceſſities of all thy creatures, give thy poor the ſpiritual graces they ſtand in need of.

Lord Jeſus, conduct this poor blind perſon in the way of light and peace everlaſting.

Support thy poor members, O Jeſu, under all their difficulties, and ſanctify their bodily wants to the ſalvation of their ſouls.

May thy poor, O Lord, engage thee, by a life of reſignation and piety, to make them amends in the next world for what they want in this.

Let thy poor have a particular ſhare of thy grace and mercy, that they may appear for me at the day of judgment.

Let theſe poor people have thy grace, whatever elſe thou denieſt them.

May the wants of thy poor, here, help to increaſe their happineſs hereafter.

Lord, grant that theſe may bear their poor eſtate with patience and reſignation, and that we may one day meet in the Paradiſe of God.

Prov. xiv. 31. xvii. 5. *He that mocketh, and he that oppreſſeth, the poor, reproacheth his Maker.*

As if he did not order what is beſt for all his creatures.

May this, thy poor member, O Lord, make a Chriſtian uſe of this condition in which thy providence hath placed him.

Jeſus Chriſt is continually humbled in his members; ſome are poor, in priſon, ſick, naked, hungry, &c. Let me, O Lord, ſee and help Thee in all theſe objects.

A man that has faith will be glad to diſcharge himſelf of the burthen (ſome part at leaſt) of temporal goods, in order to ſecure thoſe that are eternal; and to be in ſome ſenſe the preſerver of his brethren.

Charity treats the moſt unknown and remote, like brethren, as being children of the ſame Heavenly Father, and members of the ſame body.

1 Cor. xiii. 3. *And though I beſtow all my goods to feed the poor, and have not charity, it profiteth me nothing.*

If external acts of charity do not proceed from charity, that is, from a love of God, and of our neighbour, for his ſake, they are as nothing in the ſight of God. My God, pour into my heart this moſt excellent gift, the very bond of peace and of all virtue.

The Apoſtles and their ſucceſſors are the proper truſtees for the charity of Chriſt.

Gal. vi.

Gal. vi. 10. *Let us do good unto all men.*

He who ſeeks for Jeſus Chriſt in the poor, in order to relieve and aſſiſt *him*, will not be too ſolicitous to find any other merit in them than that of Jeſus Chriſt.

For our earthly things, O Lord, give us heavenly;—for temporal, eternal.

1 Peter iv. 10. *As every man has received the gift, even ſo miniſter the ſame one to another, as ſtewards of the manifold grace of God.*

N. B. We have received them freely, not for ourſelves, but for others;—no man is excuſed;—as ſtewards, we are accountable. Every man ſhould be content with his own talents.

Luke iii. 11. *He that hath two coats, let him impart to him that hath none.*

That is, let him that hath plenty—to ſpare, of any thing neceſſary for life, let him give to him that wants.

Deut. xxvi. 13. *Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of mine houſe, and alſo have given them unto the Levite and unto the ſtranger, to the fatherleſs, and to the widow. Look down from thine Holy Habitation, and bleſs thy people Iſrael.*

N. B. What care is here taken, that men may not confound the things that belong to God with what they may lawfully convert to their own uſe.

Matt. x. 42. *Whoſoever ſhall give a cup of cold water in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.*

We ſhould, in all our charities, direct our eye towards Chriſt in his members; it is this which heightens the ſmalleſt gifts. Men reward what is done on human motives; God, ſuch as are done for his ſake.

The more a man gives to the poor, the more he receives from God. The increaſe is like that of the five loaves and two fiſhes, which produced twelve baſkets of fragments, after five thouſand were filled.

He that for his good actions expects the applauſe of men, runs the hazard of loſing the reward of God.

Matt. xviii. 5. *Whoſo ſhall receive one ſuch little child in my name, receiveth me.*

Jeſus Chriſt is received in the perſons of the poor. Theſe muſt be received not out of human reſpects, nor oſtentation, nor for our own ſatisfaction, but in the name and for the ſake of Chriſt. This renders our hoſpitality truly Chriſtian.

The poor are, as it were, the receivers of the rights and dues belonging to God; we muſt have a care of defrauding them.

Luke xxi. 3. *And Jeſus ſaid, of a truth I ſay unto you, that this poor widow hath caſt in more than they all. For all theſe of their abundance have caſt in unto the offerings of God, but ſhe of her penury hath caſt in all the living that ſhe had.*

From hence it appears, that God judges of the gift by the heart that offers it.

Leſſen not the value of your alms, by the applauſe you receive, nor by taking too much pleaſure in them.

When a rich man gives a great deal, he has ſtill a great deal left; but when a poor man gives much, he has nothing left, but confidence in God.

God magnifies the power of his grace, in diſengaging a ſoul from the love of riches: O my God! manifeſt this power upon me: Raiſe my ſoul above the fears of poverty, and let me have the greateſt part of my treaſure in heaven.

Deut. xxvi. 12, 13. By this it appears, that the proportion of charity, appointed by God himſelf to his own people for the relief of the poor, was every year a thirtieth part of all their incomes, or a tenth every third year; to be laid up every third year as a fund for charitable uſes.

This was the Jews proportion. He that came ſhort of this was a breaker of the

the law, and, without repentance and reſtitution, had no hopes of pardon.

The Chriſtian's proportion ought to be greater, as his hopes and reward will be greater.

Prov. xi. 24. *There is that ſcattereth, and yet increaſeth.*

Alms-giving never leſſened, but rather increaſeth a man's eſtate.

Mal. iii. 10. *Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of Hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it.*

May my gracious God, who has bleſſed me with wealth, may he bleſs me with humility and gratitude, and with a perſeverance in the moſt lovely grace of charity.

Pſalm cxii. *A good* (that is, a charitable) *man will guide his affairs with diſcretion*; that is, he will cut off, and retrench all needleſs expences in apparel, diet, diverſions, &c. that he may give to him that needeth.

In alms and charity to the poor, and good works, a good Chriſtian will always endeavour to be better than he appears to the world to be, that thine alms may be in ſecret as much as may be.

Charity; or,

1 Cor. xiii. *Though I give my goods to feed the poor, and have not charity, it profiteth nothing.*

It is but the firſt eſſay of charity to give alms.

Whoever ſhews mercy to men will certainly receive from God.

1 John iii. 15. *Whoſoever hateth his brother is a murderer.*

A man has already killed him in his heart, whoſe life is grievous to him, and at whoſe death he would rejoice.

1 John iii. 14. *He that loveth not his brother abideth in death.*

Can we believe that it is God that ſaith this, and delay one moment to be reconciled.

1 John iii. 19. *And hereby*, that is, by a true charity, *we ſhall aſſure our hearts before him*:—Namely, at his coming, when his ſentence will be founded upon the exerciſe or omiſſion of this duty.

It is not enough to love our brethren; we muſt love them upon a principle of faith, in the name, for the ſake, and as members of Jeſus Chriſt.

Forgive, and it ſhall be forgiven you. Give me, O my God, an heart full of Chriſtian meekneſs and charity, that I may willingly forget the evil I have received, and be always diſpoſed to do good to others.

Neighbour.

We love our neighbour after a Chriſtian manner, when we love him for God's ſake, and for God's ſake do him good.

Hoſpitality.

Hoſpitality does not conſiſt in keeping a plentiful table, and making great entertainments; but in providing a ſober and ſuitable refreſhment, for ſuch as are in want, and for ſuch as come to viſit us.

SUNDAY MEDITATIONS.

PRAYERS, MEDITATIONS, &c.

A Daily Form of Thankſgiving.

O Almighty God and moſt merciful Father, who, day after day, doſt miniſter to ſinful man infinite occaſions of praiſing Thee, accept of my unfeigned thanks, for all the bleſſings I have, and every day receive, from thy good Providence. That, of thy own mere goodneſs, and without any merit of mine, or of my forefathers, Thou haſt given me a being, from honeſt and religious parents; and in ſuch a part of the world, where the Chriſtian Religion is purely taught, and thy Sacraments duly adminiſtered. That Thou didſt endue me with reaſon and perfect ſenſes; and, to make theſe more comfortable to me, didſt give me a ſound and healthful body.—That Thou didſt preſide over my education, and gaveſt me an early knowledge of Thee, my Creator and Redeemer.—That Thou haſt preſerved me ever ſince my birth, and vouchſafed me health and liberty, and a competency of means to ſupport me.—That Thou haſt redeemed me by thy Son; and given me a ſhare in his merits; ſanctified me by thy Holy Spirit; called me to thy *immediate* ſervice; raiſed me above the level of my father's houſe; and continually haſt heaped unexpected favours upon me.—That Thou haſt given me honourable and honeſt friends, to admoniſh, to counſel, to encourage, to ſupport me, by their intereſt and advice.—That Thou haſt been my refuge in tribulation, and my defence in all adverſities; delivering me from dangers, infamy, and troubles. For all the known or unobſerved deliverances, I praiſe thy good providence; and for the guard thy Holy Angels keep over me.—When I went aſtray, Thou didſt reduce me; when I was ſad, Thou didſt comfort me; when I offended Thee, Thou didſt forbear and gently correct me, and didſt long expect my repentance; and when, for the grievouſneſs of my ſins, I was ready to deſpair, Thou didſt keep me from utter ruin; Thou haſt delivered me from the ſnares and aſſaults of the Devil; Thou haſt not only preſerved my ſoul, but my body, from deſtruction, when ſickneſſes and infirmities took hold of me.

O Lord and Father, I cannot render due thanks and praiſe for all theſe mercies beſtowed upon me; ſuch as I have, I give Thee; and humbly beſeech Thee to accept of *this my daily ſacrifice of thankſgiving*.

Pardon, dear God, all my former ingratitude; and that I have paſſed ſo many days without obſerving, without admiring, without acknowledging, and confeſſing thy wonderful goodneſs to the moſt unworthy of all thy ſervants.

For (now I ſoberly conſider my dependance upon Thee) as there is no hour of my life that I do not enjoy thy favours, and taſte of thy goodneſs, ſo (if my frailty would permit) I would ſpend no part of my life without remembering them. Praiſe the Lord, then, O my ſoul, and all that is within me praiſe his Holy Name. Glory be to Thee, O Lord, my Creator. Glory be to Thee, O Jeſus, my Redeemer. Glory be to the Holy Ghoſt, my Sanctifier, my Guide, and Comforter. All love, all glory, be to the high and undivided Trinity, whoſe works are inſeparable, and whoſe dominion endureth world without end. Amen.

A CON-

A CONFESSION OF GOD'S GLORY.*

Fac precor,
Jeſu Benigne, cogitem
Hoc ſemper, ut ſemper tibi
Summoq; Patri gracias
Agam, pieq; vos colam,
Totâq; mente diligam.

WHEN I ſeriouſly conſider, great God, my dependance upon thy Providence, and that the favours and mercies I have received are infinitely more in number than the acknowledgments I have made, I am juſtly aſhamed of my ingratitude, and afraid leſt my unthankfulneſs ſhould provoke Thee to hinder the current of thy bleſſings from deſcending upon me. Forgive me, O merciful Father, my paſt negligences, and give me grace for the time to come to obſerve and to value thy kindneſſes as becomes one who has received ſo much more than he deſerves.

Accept of my hearty thanks, O God, for thy late mercies vouchſafed me, in delivering me from the *dangers of the ſeas*, in giving me a ſafe and a ſpeedy paſſage, and in bringing me to my friends in peace.

It is the deſire of my ſoul, and ſhall be my great endeavour, that this life, which thou haſt preſerved, ſhould be dedicated to thy immediate ſervice, to which, by my repeated vows, I have bound myſelf.

Preſerve in my ſoul, dear God, ſuch a conſtant and clear ſenſe of my obligations to Thee, that upon the receipt of every favour, I may immediately turn my eyes to him from whom cometh my ſalvation. That thy manifold bleſſings may fix ſuch laſting impreſſions upon my ſoul, that I may always praiſe Thee faithfully, here on earth, until it ſhall pleaſe Thee, of thy unbounded mercy, to call me nearer the place of thy heavenly habitation, to praiſe my Lord and deliverer to all eternity. Amen.

* May 11, 1705, after a voyage of fifty hours.

A Thankſgiving for St. Peter's Day, *when my Father and two of my Brothers moſt wonderfully eſcaped being drowned.*

O eternal and moſt merciful God! who haſt made us happy in the knowledge of thy providence, which governs and preſerves all things both in Heaven and Earth; by whoſe goodneſs *my father and two of my brothers were, as on this day, delivered from ſudden and untimely deaths.* Accept of my hearty thanks and praiſe for this great mercy vouchſafed to the whole family; and grant that none of us may, while we live, forget theſe wonderful expreſſions of thy loving kindneſs *to us*, the moſt undeſerving of all thy people.

We had ſinned many ways againſt Thee, O Lord, and this was a loud, a diſtinct, and merciful call of thine, to every one of us, to repentance, which I moſt humbly beſeech Thee give us grace to hear, to remember, and obey.

The greateſt happineſs, O merciful Father, which I can deſire, either for myſelf or thoſe who were ſharers in this great deliverance, is what I now humbly beg for; that we may all of us gratefully acknowledge thy great love to us; meditate on thy tender mercies; magnify thy great and good providence; and, by theſe mighty favours, be reduced to an obedience becoming our redemption.

Paſs by and pardon the ingratitude we have any of us been guilty of; and give us grace to conſider, that, by the merciful goodneſs of God, we are delivered from a world of dangers, which would otherwiſe overwhelm us.

And, according to thy wonted mercies, preſerve us for the time to come, to ſerve Thee. May the ſame watchful Providence, which has before time defended us from ſuch imminent dangers, guard us through the remainder of our days, thro' all the changes and chances of this mortal life. This I moſt humbly beſeech Thee to grant, for thy own goodneſs ſake, and for the merits of our Saviour Chriſt Jeſus. Amen.

Praiſe

Praiſe the Lord, O my ſoul, and all that is within me praiſe his Holy Name.

Praiſe the Lord, O my ſoul, and forget not all his benefits, who ſaved thy life from deſtruction.

Lord, what is man, that Thou art mindful of him; or the ſons of men, that Thou ſo regardeſt them?

But what is my father's houſe, that Thou ſhouldſt have ſuch reſpect to ſo poor, ſo ſinful a cottage?

I am oppreſſed with the load of mercies which we have received from Thee.

PROVIDENCE.

God has more ways of providing for us, of helping us, than we can poſſibly imagine; it is infidelity to deſire to confine him to our ways and methods.

Lord, ſave us, we periſh. Matth. viii.

Nothing can better expreſs our own inability, and our whole dependance upon God; two ſure conditions of obtaining help.

Since thy mercy, O God, is ever ready to help all that call upon Thee in time of diſtreſs, let thy goodneſs anſwer my wants.

Keep me under the protection of thy good Providence, and make me to have a perpetual fear and love of thy Holy Name, through Jeſus Chriſt.—*Second Sunday after Trinity.*

The more deſtitute we are of human aid, the more ought we to truſt to that Providence which God is pleaſed to exert in extreme neceſſity.

O God, give me grace never to condemn thy Providence; let me adore the wiſdom of thy conduct, the holineſs of thy ways, and the power of thy grace.

How many ſins ſhould we commit, if God did not vouchſafe to oppoſe our corrupt will? Bleſſed be his Holy Name, for not leaving me to my own choices.

Pſ. xc. 12. *So teach us to number our days, that we may apply our hearts unto wiſdom.*

BIRTH-DAY.

Bleſſed be God for my creation and birth; for giving me a being from honeſt parents, fearing God, and in a Chriſtian and Proteſtant country;—for giving me perfect members and ſenſes, a ſound reaſon, and an healthful conſtitution;—for the means of grace, the aſſiſtances of the Holy Spirit, and for the hopes of glory;—for my good education and preferments, above the hopes and abilities of my father's houſe, and that I attained to it without any ſordid methods;—for all the known or unobſerved favours, providences, and deliverances, by which my life has hitherto been preſerved;—moſt humbly beſeeching Thee, my God and Father, to pardon my neglect, or abuſe, of any of thy favours, and that I have ſo very much forgotten Thee, in whom I live, and move, and have my being.

Good Lord, forgive me the great waſte of my precious time,—the many days and years of health, and the many opportunities of doing good, which I have loſt; and give me grace, that, for the time to come, I may be truly wiſe, that I may conſider my latter end, and work out my ſalvation with fear and trembling, ever remembering, *that the night cometh when no man can work*; and that the day of my death may be better to me than the day of my birth.

O gracious God, grant that before Thou takeſt from me that breath which Thou gaveſt me, I may truly repent of the errors of my life paſt; that my ſins may be forgiven, and my pardon ſealed in Heaven; ſo that I may have a place of reſt in Paradiſe with thy faithful ſervants, till the general reſurrection, when the good Lord vouchſafe me a better and an everlaſting life, thro' Jeſus Chriſt. *Amen.*

NEW-YEAR'S-DAY.

Bleſſed be God who haſt brought me ſafe to the beginning of another year.

Bleſſed be God, that I am of the number of thoſe who have time and ſpace for repentance yet given them.

My God, make me truly ſenſible of this mercy, and give me grace to conſider often how ſhort and how uncertain my time is;—that there is one year more of a ſhort life paſſed over my head; and that I am ſo much nearer eternity;—that I may in good earneſt think of another life, and be ſo prepared for it, as that death may not overtake me unawares.

Lord, pardon all my miſ-ſpent time, and make me more diligent and careful to redeem it for the time to come, that when I come to the end of my days, I may look back with comfort on the days that are paſt.

Grant that I may begin this new year with new reſolutions of ſerving God more faithfully;—and if, through infirmity, or negligence, I forget theſe good purpoſes, the good Lord awaken in me a ſenſe of my danger.

My heart is in thy hands, O God, as well as my time; O make me wiſe unto ſalvation;—that I may conſider in this my day the things that belong unto my peace; and that I may paſs this, and all the years I have yet to live, in a comfortable hopes of a bleſſed eternity, for the Lord Jeſus' ſake. Amen.

LORD'S DAY.

Amos viii. 5. *When will the Sabbath be gone, that we may ſell wheat*, &c.

Deliver us, gracious God, from this ſin of covetouſneſs,—from being weary of thy ſabbaths, which are ordained to preſerve in our hearts the knowledge of Thee, and of thy Son Jeſus Chriſt.

O that we may deſire, and rejoice in, the return of this day, and ſerve Thee faithfully on it; and that we may enjoy an everlaſting ſabbath with thy Saints, for Jeſus Chriſt his ſake. Amen.

O that I may be glad when they ſay unto me, Come, let us go to the Houſe of God!

PRAYER *for all* MANKIND.

1 Tim. ii. 2. *I exhort, that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all men.*

O God, almighty and merciful, let thy Fatherly kindneſs be upon all that thou haſt made.

Have mercy upon all Jews, Turks, Infidels, and Hereticks; and grant that none may deprive themſelves of that happineſs, which Jeſus Chriſt has purchaſed by his death.

Bleſs the pious endeavours of all thoſe that ſtrive to propagate the Goſpel of Chriſt; and may its ſaving truths be received in all the world.

Preſerve thy Church in the midſt of the dangers that ſurround it; purge it from all corruptions; heal its diviſions, that all Chriſtian people may unite and love as becomes the diſciples of Chriſt.

Grant that all Biſhops and Paſtors may be careful to obſerve the ſacred rights committed to that truſt.

That Godly diſcipline may be reſtored and countenanced.

That Chriſtians may not content themſelves with bare ſhadows of religion and piety; but endeavour after that holineſs without which no man can ſee the Lord.

But ſuch as are in authority may govern with truth and juſtice; and that thoſe whoſe duty it is to obey, may do it for conſcience ſake.

Let all that ſincerely ſeek the truth, be led into it by thy Holy Spirit; and to all ſuch as are deſtitute of neceſſary inſtruction, vouchſafe a greater meaſure of thy grace.

Support and comfort all that labour under trials and afflictions, all that ſuffer wrongfully, and by thy mighty grace ſuccour all thoſe that are tempted.

Give unto all ſinners a true ſenſe of their unhappy ſtate, and grace and ſtrength to break their bonds.

Viſit, with thy fatherly comforts, all ſuch as are now in their laſt ſickneſs, that they

they may omit nothing that is neceſſary to make their peace with Thee.

Be gracious to all thoſe countries that are made deſolate by the ſword, famine, peſtilence, or perſecution.

And ſanctify the miſeries of this life, to the everlaſting benefit of all that ſuffer. Preſerve this land from the miſeries of war; this Church from perſecution, and from all wild and dangerous errors; and this people from forgetting Thee, their Lord and Benefactor.

Avert the judgments which we have juſtly deſerved; and mercifully prevent the ruin that threatens us; and grant that we may be ever prepared for what thy Providence ſhall bring forth.

Bleſs all perſons and places to which thy Providence has made me a debtor; all who have been inſtrumental to my good, by their aſſiſtance, advice, example, or writings; and make me in my turn uſeful to others.

Let none of thoſe that have deſired my prayers, want thy mercy; but defend, and comfort, and conduct them through this dangerous world, that we may meet in Paradiſe, to praiſe our God for ever and ever. Amen.

Enlighten the minds, and pardon the ſin, of all that err through ſimplicity.

Let the wickedneſs of the wicked come to an end, but guide thou the juſt.

Relieve and comfort all that are troubled in mind or conſcience;—all that are in danger of falling into deſpair,—all that are in any dangerous error,—all that are in priſon, in ſlavery, or under perſecution for a righteous cauſe,—all that are in any diſtreſs whatever, that all may improve under their ſufferings.

Have mercy upon and reclaim all that are engaged in ſinful courſes, in youthful luſts, in unchriſtian quarrels, and in unrighteous lawſuits.

Direct all that are in doubt, all that ſeek the truth.

O God, the Creator and Redeemer of All, have mercy upon all whom Thou haſt made and redeemed.

MONDAY MEDITATIONS.

RESIGNATION.

Reſignation to the Will of God.

[When priſoner in Caſtle-Ryſhen, Auguſt 5, 1722.]

Luke xxii. 42. *Nevertheleſs, not my will, but thine be done.*

O God, who takeſt delight in helping the afflicted, help a ſoul too often diſtreſſed with an inward rebellion againſt thy juſt appointments.

Who am I, that I ſhould make exceptions againſt the Will of God, infinitely *great*, and *wiſe*, and *good?*

I know not the things that are for my own good.

My moſt earneſt deſires, if granted, may prove my ruin.

The things I complain of, and fear, may be the effects of the greateſt mercy.

The diſappointments I meet with may be abſolutely neceſſary for my eternal welfare.

I do therefore proteſt againſt the ſin and madneſs of deſiring to have *my will* done, and not the *Will of God.*

Grant, gracious Father, that I may never diſpute the reaſonableneſs of thy will, but ever cloſe with it, as the beſt that can happen.

Prepare me always for what thy Providence ſhall bring forth.

Let me never *murmur*, be *dejected*, or *impatient*, under any of the troubles of this life; but ever find reſt and comfort in *this*, THIS IS THE WILL OF MY FATHER, AND OF MY GOD: grant this for Jeſus Chriſt's ſake. Amen.

To the glory of God, and juſtification of his infinite goodneſs, I do here acknowledge, that in all the diſpenſations of Providence which have befallen me, *to this day*, however uneaſy to fleſh and blood, I have, notwithſtanding, experienced the kindneſs of a father for his child; and am convinced, that it would have been much worſe for me, had I had my own choices.

O God, grant that for the time to come I may yield a chearful obedience to all thy appointments. Amen.

Corrupt nature cannot comprehend that afflictions are the effects of the divine love. It muſt be thy grace, O Lover of Souls, which muſt work in me this conviction, which I beſeech Thee to vouchſafe me.

Never ſet a greater value upon this world than it deſerves.

If a man is not eager or poſitive in his deſires, he will more readily embrace the appointments of Providence.

If we place our hopes, or our dependance, upon the *power*, the *wiſdom*, the *counſel*, or the *intereſt*, we have in man, and not in God only, we ſhall ſurely be diſappointed.

Job xiii. 15. *Though he ſlay me, yet will I truſt in him.*

O my crucified King and Saviour, let my ſubmiſſion to whatever afflictions ſhall befal me, for thy ſake, or by thy appointment, be to me a pledge, and an aſſurance, of my fidelity to Thee, and conformity to thy ſufferings.

It is a favour to be puniſhed and to ſuffer in this life, when a man makes a good uſe of his ſufferings. But to ſuffer by conſtraint, is to ſuffer without comfort and without benefit.

Our union and conformity with the Will of God, ought to be inſtead of all conſolation.

Grant,

Grant, O God, that I may always accept of the puniſhment of my ſins with reſignation to thy good pleaſure.

Remember me, O Lord, in the day of trouble; keep me from all exceſs of fear, concern, and ſadneſs.

Grant me an humble and a reſigned heart, that with perfect content I may ever acquieſce in all the methods of thy grace, that I may never fruſtrate the deſigns of thy mercy, by unreaſonable fears, by ſloth, or ſelf-love. Amen.

Think often of God, and of his attributes, his mercy, compaſſion, fidelity, fatherly care, goodneſs, protection;—dwell on theſe thoughts till they produce ſuch a well-grounded confidence as will ſupport us under all difficulties, and aſſure us, that he cannot poſſibly forſake thoſe that depend on him.

When God deprives us of any thing that is moſt dear to us,—health, eaſe, conveniences of life, friends, wife, children, &c.—we ſhould immediately ſay, *This is God's Will*; I am by him commanded to part with ſo much, let me not therefore murmur or be dejected, for then it would appear that I did love that thing more than God's Will.

When God thus viſits us, let us immediately look inwards; and, leſt our ſins ſhould be the occaſion, let us take care that we ſeriouſly repent, and endeavour to make our peace with God, and then he will either deliver or ſupport us, and will convince us, that we ſuffer in juſtice for our faults; or for our trial, and to humble us; or for God's glory, and to ſanctify us.

1 Pet. v. 5. *Be cloathed with humility, for God reſiſteth the proud, but giveth grace to the humble.*

Give me grace, O God, to ſtudy, to love, to adore, and to imitate that humility which thy Bleſſed Son hath taught us both by his word and by his moſt holy example.

Eph. v. 17. *Underſtanding what the Will of the Lord is.*

To engage in any buſineſs of importance without knowing this, and taking counſel of God, may coſt us dear.

Iſaiah xxx. 1. *Woe to them that take counſel, but not of me, ſaith the Lord.*

But then, let a man take heed that when he goes to enquire of the Lord, he does not ſet up idols in his own heart, leſt God anſwer him according to his idols.

We are to pray for the direction of God's Spirit, upon all great occaſions; eſpecially, we are humbly to depend on his direction, and chearfully to expect it, which he will manifeſt, either by ſome plain event of his providence, or by ſuggeſting ſuch reaſons as ought to determine the will to a wiſe choice.

But to follow the inclinations of the will without reaſon, only becauſe we find ourſelves ſtrongly inclined to this or that, is a very dangerous way, and may engage us in very dangerous practices.

Maſter. Servant.

Death, in a very little time, may make the maſter and the ſervant equal. Let us anticipate this equality, by treating our ſervants with compaſſion; having reſpect to Chriſt in the perſon of our ſervant,—to Chriſt, who took upon him the form of a ſervant for our ſakes.

TUESDAY MEDITATIONS.

TROUBLE AND AFFLICTIONS.

Pſalm l. 15. *Call upon me in the time of trouble, ſo will I hear thee, and thou ſhalt praiſe me.*

O GOD, who ſeeſt all our weakneſſes, and the troubles we labour under, have regard unto the prayers of thy ſervant, who ſtands in need of thy *comfort*, thy *direction*, and thy *help*.

Grant that I may ſuffer like a Chriſtian, and not grieve like an unbeliever; —that I may receive troubles as a puniſhment due to my paſt offences,—as an exerciſe of my faith, and patience, and humility,—and as a trial of my obedience;—and that I may improve all my afflictions to the good of my ſoul, and thy glory.

Thou alone knoweſt what is beſt for us; let me never diſpute thy wiſdom or thy goodneſs.

Direct my reaſon, ſubdue my paſſions, put a ſtop to my roving thoughts and fears, and let me have the comfort of thy promiſe, and of thy protection, both now and ever, for Jeſus Chriſt's ſake. Amen.

Heb. xii. 4. *If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye are without chaſtiſement, whereof all are partakers; then are we baſtards, and not ſons.*

I will bear the indignation of the Lord, becauſe I have ſinned againſt him.

If I am deſpiſed or ſlighted, I ought to conſider it as a favour, ſince this is a mark of God's children; and therefore I ought to thank him for it, and not be angry with thoſe whom he makes his inſtruments to ſubdue and mortify my pride.

1 Pet. iv. 13. *Rejoice in as much as ye are made partakers of the ſufferings of Chriſt; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.*—viz. Becauſe your reward will be proportionable to your ſufferings.

Matt. v. 11, 12. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoice and be exceeding glad: for great is your reward in Heaven; for ſo perſecuted they the prophets which were before you.*

The myſtery of the Croſs is to be learned under the Croſs.

Matt. x. 28, 29. *Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both body and ſoul in hell. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.*

The very hairs of your head are all numbered.

1 Pet. v. 6, 7. *Humble yourſelves under the mighty hand of God,* (that is, great afflictions which he ſuffers to befall you) *that he may exalt you in due time: Caſting all your care upon him; for he careth for you.*

Matt. vi. 10. *Thy will be done.*

It is juſt, great God, it ſhould be ſo; for who ſhould govern the world but he that made it: and yet we poor creatures repine when any thing croſſes our hopes or deſigns. What ſtrange unthoughtfulneſs! what preſumption is this! And it is thy great mercy that any of us are ſenſible of this folly, and become willing to be governed by Thee.

With

With all my heart and ſoul, O God, I thank Thee, that in all the changes and chances of this mortal life, I can look up to Thee, and chearfully reſign my will to thine. It is the deſire of my ſoul, and my humble petition, that I may always be ready and willing to ſubmit to thy providence, that thou mayeſt order what thou judgeſt to be moſt convenient for me. I have truſted Thee, dear Father, with myſelf; my ſoul is in thy hand, which I verily believe thou wilt preſerve to eternal happineſs; my body, and all that belongs to it, are of much leſs value. I do, therefore, with as great ſecurity and ſatisfaction, truſt all I have to Thee; hoping thou wilt preſerve me from all things hurtful, and lead me to all things profitable to my ſalvation. I will love Thee, O God, and then I am ſatisfied that all things, however ſtrange and irkſome they appear, ſhall work together for good to thoſe that do ſo. I know in whom I have believed; I have a Saviour at thy right-hand, full of kindneſs, full of care, full of power; he has prayed for me, that this faith fail me not; and by this faith I am perſuaded, that neither tribulation, nor anguiſh, nor perſecution, nor famine, nor nakedneſs, nor peril, nor ſword, nor death, which I may fear, nor life which I may hope for; nor things preſent which I feel, nor things to come, which I may apprehend, ſhall ever prevail ſo far over me, as to make me not to reſign my will entirely to Thee.

In an humble, quiet, and dutiful ſubmiſſion, let me faithfully run the race that is ſet before me, looking unto Jeſus, the author and finiſher of our faith, who, for the joy that was ſet before him, deſpiſed the ſhame, endured the croſs, and is now ſeated at the right-hand of God; to whom I moſt humbly beſeech Thee to bring me in thy good time; and for whatever ſhall fall out in the mean while, *Thy Will be done. Amen.*

Look unto Jeſus.

He was deſpiſed and rejected of men; —his life was ſought for by Herod;—He was tempted by Satan;—hated by that world which he came to ſave;—ſet at nought by his own people;—called a deceiver and a dealer with the devil;—was driven from place to place, and had not where to lay his head;—betrayed by one Diſciple, and forſaken by all the reſt;—falſly accuſed, ſpit upon, and ſcourged;—ſet at nought by Herod and his men of war;—given up by Pilate to the will of his enemies;—had a murtherer preferred before him;—condemned to a moſt cruel and ſhameful death;—crucified between two thieves;—reviled in the midſt of his torments;—had gall and vinegar given him to drink;—ſuffered a moſt bitter death, ſubmitting with patience to the will of his Father.

O Jeſu! who now ſitteſt at the right-hand of God, to ſuccour all who ſuffer in a righteous way; be Thou my Advocate for grace, that, in all my ſufferings, I may follow thy example, and run with patience the race that is ſet before me. Amen.

Take all things that befall you as coming from God's providence, for your particular profit. And though they are evil in themſelves, yet as he *permits*, or does not think fit to *hinder* them, they may be referred to Him.

God no ſooner diſcovers in your heart an ardent deſire of well-doing, and of ſubmitting to his will, but he *prepares* for you occaſions of trying your virtue; and therefore, confident of his love, receive chearfully a medicine prepared by a phyſician that cannot be miſtaken, and cannot give you any thing but what will be for your good.

See Ecclus. ch. ii. The whole chapter.

N. B. This chapter was the leſſon for the day (March the 25th, 1727) at a time when I was much perplexed about the attempts made upon the Epiſcopal Juriſdiction;

Juriſdiction; and this I cannot but remark, ſince, to my exceeding great comfort and direction, it has often ſo happened, I am perſuaded, by a ſpecial providence of God.

Lord, prepare my heart, that no afflictions may ever ſo ſurprize, as to over-bear me.

Diſpoſe me at all times to a readineſs to ſuffer what thy providence ſhall order or permit.

It is the ſame cup which Jeſus Chriſt drank of; it is he ſends it.—He ſees it abſolutely neceſſary that I muſt be firſt partaker of his ſufferings, and then of his glories.

Matt. x. 22. *And ye ſhall be hated of all men for my name-ſake; but ye that ſhall endure to the end, ſhall be ſaved.*

It is indeed grievous to nature to be thus treated; but when it is for thy name-ſake, O Jeſus, and for the ſake of thy truth, and for being true to Thee; how lovely is this hatred; and how advantageous when ſalvation is the reward.

Matt. x. 24. *The diſciple is not above his maſter, nor the ſervant above his Lord.*

He who keeps this ſaying in his heart, will never complain of what he ſuffers, nor ſeek for any other way to ſave himſelf, but by humiliation and the Croſs.

Suffering.

The Lord grant that whenever I ſuffer, it may be for being faithful to God, and without drawing it unſeaſonably upon myſelf.

Luke ii. 35. *Yea, a ſword ſhall pierce through thy own ſoul alſo.*

Thus God treated the Mother of his Son, and thus he treats thoſe whom he loves;—he mingles bitters with their ſweets.

He who is called to the miniſtry of the word, is called to ſuffer the contradiction of the world, and, if occaſion be, to ſeal the truth with his blood.

This ſhould always be our ſupport and comfort, that the tongues, the ill-will, the evil deſigns, of men, are always ſubject to the power of God; let us therefore be intent upon our duty, and leave the reſt to God, who continually watches over his faithful ſervants. *Even the hairs of your head are all numbered.*

We are in God's hands; we often take ourſelves out of his hands, by truſting to the help and protection of men, more than that of God.

My God! ſettle in my heart a firm belief in thy providence, and dependance upon thy will and deſigns, that I may conſider nothing but my duty, and fear no evil; but only leſt I ſhould not faithfully diſcharge my duty in all reſpects.

God can render none miſerable but thoſe whom he finds ſinners;—let us apply this to ourſelves, when in affliction, but not unto others, or to their perſonal faults.

Acts ix. 29. *He preached boldly in the name of the Lord Jeſus: but they went about to kill him.*

When a man is treated as Jeſus Chriſt was for preaching, it is a good ſign that he preaches by his ſpirit, and that this is the beginning of his reward; and indeed oppoſition, and evil treatment, are leſs to be feared by a miniſter of Chriſt, than applauſe and commendation. *Woe unto you when all men ſhall ſpeak well of you!*

Rev. iii. 19. *As many as I love, I rebuke and chaſten: Be zealous therefore, and repent.*

Bleſſed be God, who vouchſafes, by ſalutary chaſtiſements, to awaken us when we fall aſleep through ſloth and luke-warmneſs. Grant that I may with a true zeal, and timely repentance, make good uſe of all thy rebukes.

2 Cor. iv. 8, 9. *We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.*

Obſerve here an Apoſtolical diſpoſition in the midſt of perſecution:—liberty of

of ſpirit and joy of heart;—an invincible courage;—a lively belief of the care of God;—a full truſt in his aſſiſtance in the loweſt abyſs of trouble;—caſting the eyes of faith upon the ſufferings of the Lord Jeſus;—counting himſelf happy in fulfilling them in his myſtical body.

Phil. i. 12. *The things which happened unto me, have fallen out rather unto the furtherance of the Goſpel.*

He who loſes courage under oppoſitions, is even yet a ſtranger to the ways of the Goſpel. God can and does make his greateſt enemies contribute to his work and glory.—Let us leave God to act, and follow his guidance.

2 Tim. iv. 17. *Notwithſtanding, the Lord ſtood with me, and ſtrengthened me.*

The more a miniſter of Chriſt is forſaken by men, the more conformable he is to Chriſt, and the greater conſolation he may expect from God.

Heb. xii. 3. *Conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.*

If the world, which roſe up againſt Chriſt, ſuffer us to be quiet, we ſhould have reaſon to fear that we do not follow his ſteps, and that the world is pleaſed with us.

Whom the Lord loveth, he chaſteneth.

If nature were innocent, a Father ſo juſt and ſo good, would not impoſe a condition ſo hard upon his children, were it not neceſſary to our ſalvation.—We are treated as baſtards, if we are not chaſtened, but left to our own libertiniſm;—too ſure a ſign of reprobation. Grant, O Lord, that I may ſubmit to, and even be pleaſed with, theſe temporal evils, which lead to eternal happineſs.

1 Pet. ii. 29. *This is thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully.*

He who can be content to have God for a witneſs of his patience and ſufferings, has found the ſecret to make God his friend.

We complain of unjuſt ſufferings, and they are the things which we ought moſt to value.

A Chriſtian, whoſe whole care is to avoid ſufferings, has forgot his pattern; and that we are Chriſtians in order to be crucified with Chriſt.

We ſee in Jeſus Chriſt innocence and holineſs itſelf ſuffering; and yet we complain of hardſhips.

The meekneſs of Chriſt, when in the hands of his enemies, and when he had power to have delivered himſelf, is what we are alway to remember.

1 Pet. iii. 14. *If ye ſuffer for righteouſneſs ſake, happy are ye; and be not afraid of their terror.*

It is plain we do not know the happineſs of ſuffering, when we ſpeak of it with abhorrence, and ſhun it with all our might.

Nothing but thy love, O Lord, can ſuppreſs in our hearts the fear of men.

1 Pet. iv. 14. *If ye be reproached for the name of Chriſt, happy are ye: for the ſpirit of glory and of God reſteth upon you.*

No worldly glory equals this;—nothing cauſes his ſpirit to reſt upon us more perſeveringly;—God will not account of ſufferings brought upon a man's ſelf by his own fault; and yet Chriſtian grace can ſanctify even ſuch crimes, when a criminal ſuffers in the ſpirit of repentance, and ſubmiſſion to the will of God.

To be purified by afflictions is a great mercy,—to be abandoned to proſperity till death, is an inſtance of God's anger.

1 Pet. iv. 19. *Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator.*

1 John iii. 13. *Marvel not, my brethren, if the world hate you.*

Let us rather fear that we do not belong to God, if the world ſpare us.

Grant, O God, that I may never murmur at thy appointments, or be exaſperated.

aſperated againſt the miniſters of thy providence.

2 Cor. i. 7. *As ye are partakers of the ſufferings; ſo ſhall ye be alſo of the conſolations.*

O Lord, remove from me all inward diſquiet, and grant that, with an entire ſubmiſſion to thy will, I may ever preſerve a peace of mind, and leave my deliverance to thy choice.

The more the world deprives us of its protection for our adherence to God, the more he eſpouſeth our intereſt; and declares on our ſide.

It is the part of the miniſter of Chriſt to labour without ceaſing,—to ſuffer without reſentment,—and to leave his cauſe in the hands of God, with full truſt in him.

In Thee, O Jeſus, we find matter of conſolation in every affliction that can poſſibly befal us. All viſitations are from God. He is not delighted with the miſeries of his poor creatures; afflictions are therefore deſigned for our good. He will either ſhew you the reaſon of this viſitation, or make you reap the fruits of it.

People that may be well diſpoſed, may yet live under the power of ſome evil cuſtom, which is diſpleaſing to God; —a man may have been guilty of ſome great ſin which he has yet never truly repented of, or been truly humbled for. This was the caſe of the ſons of Jacob; —they had attempted the life of, and afterwards ſold, their brother, and endangered the life of their aged father; under which guilt they paſſed their life well enough for many years, till God viſited them; and then they thought of their ſin, confeſſed, and repented.

God, by afflictions, often fits us for greater degrees of grace which he is going to beſtow.

Though I ſuffer, yet I am well, becauſe I am what God would have me to be.

Lord, do not permit my trials to be above my ſtrength, and do thou vouchſafe to be my ſtrength and comfort in the time of trial.

Grant, O Lord, that I may never be wanting to the cauſe of truth, nor expoſe it by any indiſcretion, or unſeaſonable tranſports of zeal.

Jeſus Chriſt avoids perſecution; [John vii. 1.] to ſuffer for righteouſneſs ſake, is well pleaſing to God; but then it muſt be done according to the appointment of God, not out of a proud zeal.

Give me grace to take in good part whatever ſhall befal me, and let my heart acknowledge it to be the Lord's doing, and to come from his providence, and not by chance.

Afflictions.

Theſe God makes uſe of—ſometimes by way of prevention;—*leſt I ſhould be exalted,* ſaid St. Paul, [2 Cor. xii, &c.] —to reform them,—*before I was afflicted, I went aſtray*; [Pſalm cxix.]—to perfect them;—patience, courage, ſubmiſſion to the will of God, are graces not ſo much as underſtood by people who meet with no adverſities;—*we muſt through much tribulation enter into the kingdom of God*; [Acts xiv. 22.]—to prove men, and ſhew them for examples. If a man had no enemies, how could he ſhew his charity in forgiving them?

Never conſider ſo much the inſtrument of your afflictions as the meaning of the good providence of God in theſe things.

John xi. 5. Afflictions no marks of God's diſpleaſure. *Jeſus loved Mary and Lazarus,* yet they were both afflicted.

Puniſhment is due to ſin.—We muſt be puniſhed here or hereafter;—it is the cauſe of all afflictions, and deſigned by our gracious God to bring us to repentance. Proſperity a moſt dangerous ſtate;—we fancy it is owing to our merit, and it is followed with pride, neglect of duty, fearleſsneſs;—it is happy for us when God counts us worthy to ſuffer for his name's ſake,—to contend with Satan, as Job did, and be able, through God's grace,

grace, to over-come ſo powerful a ſpirit. Afflictions, undergone with reſignation, the great teſt of our love of God,—when we love him, when he chaſtens us. May God ſanctify all our afflictions to us all.

Afflictions are always uſeful when they oblige us to go to God.

May I receive every thing from thy hand with patience and with joy!

Enemies.

A Chriſtian ſhould not diſcover that he has enemies any other way than by doing more good to them than to others. *If thine enemy hunger, feed him, &c.* He will therefore be careful not to loſe ſuch occaſions.

O Jeſu! whoſe charity all the malice of thy bittereſt enemies could not over-come, ſhed abroad in my heart that moſt excellent gift of charity.

Ecclus. viii. 7. *Rejoice not over thy greateſt enemy being dead; but remember that we die all.*

Our enemies are our benefactors, procuring for us a new right to Heaven.

I pray God convert all thoſe who hate us without cauſe.

I beſeech Thee for my enemies, not for vengeance, but for mercy; that thou wouldſt change their hearts by thy grace, or reſtrain their malice by thy power.

Wars.

O Sovereign Lord! who for our ſins art juſtly diſpleaſed, I proſtrate myſelf before Thee, confeſſing my own ſin, and the ſin of this people; acknowledging the juſtice of any ſcourge which thou ſhalt think fit to bring upon us; and trembling to think how much I may have contributed toward it.

Thou haſt already ſpoken to us both by thy judgments and mercies;—both by the ſcarcity and plenty of bread; and we have not regarded it. Thou haſt taken away the lives of many, very many, in their very ſins, by which numerous widows, and fatherleſs children, have been left miſerable.

The ſins of *whoredom* and *drunkenneſs*; of *ſwearing*, *lying*, and *perjury*; of *litigiouſneſs*, *injuſtice*, *defrauding the public*, and *ſacrilege*; are made light of.

The ſins of *impiety*, of *profaneneſs*, of *deſpiſing the means of grace and ſalvation*, are too common amongſt us.

What ſhall I ſay to prevail with God, to avert the judgments which theſe ſins deſerve?

God be merciful unto us, and put a ſtop to this torrent of wickedneſs;—put thy fear into all our hearts, that we may return to Thee, that we may repent, and bring forth fruit meet for repentance, and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil;—may thy goodneſs and patience lead us to repentance,—weaken the power of Satan,—take from among us the ſpirit of ſlumber, of ignorance, and inconſideration. Let every one of us ſee and feel the plague of his own heart, and ſay, *what have I done* to bring theſe evils upon us? So that bringing forth fruits anſwerable to amendment of life, we may eſcape thy judgment, now hanging over our heads; and, above all, thy judgments againſt ſinners in the world to come. And this I beg for Jeſus Chriſt his ſake. Amen.

WEDNESDAY MEDITATIONS.

COVETOUSNESS.

Matt. iv. 9, 10. *All theſe things will I give thee.—Get thee hence, Satan, for it is written, Thou ſhalt worſhip the Lord thy God.—*

GREAT and glorious God, who alone art worthy of our love and ſervice, cure me of, and preſerve me from, the ſin and vanity of admiring this world.

Give me grace to renounce all covetous deſires, all love of riches and pleaſures; —to deſire only what is neceſſary, and to be content with what Thou, O Lord, thinkeſt ſo.

Not to be troubled at the loſs or want of any thing beſides thy favour.

That no buſineſs, no pleaſures, may divert me from the thoughts of the world to come.

That I may chearfully part with all theſe things when thou requireſt it of me.

And that I may ever be prepared to do ſo, diſpoſe me to a temperance in all things, and to lay up my treaſure in heaven, for Jeſus Chriſt's ſake. Amen.

Luke vi. 24. *Woe unto you that are rich, for ye have received your conſolation.*

A man muſt have but little faith, who can read theſe words, and yet love riches, and the pleaſures they afford.

Lord grant that I may reſiſt every temptation to the love of creatures; leſt they ſteal my heart from Thee, my God, whom I deſire to love with all my ſoul.

I know that I muſt renounce all other objects of my affection, in order to love Thee with all my heart. Lord, give me grace and ſtrength to put this in practice.

1 John ii. 15. *Love not the world, nor the things that are in the world; if any man love the world, the love of the father is not in him.*

Grant, O Lord, that I may never hope to reconcile two things ſo inconſiſtent as the love of Thee and the world.

Matt. v. 3. To be poor in ſpirit—is to be diſengaged from wealth, to uſe it as a poor man; to look upon it as a burthen, or as a truſt.

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

And yet even the chriſtian world is not content without ſuperfluities and exceſs. Theſe diſorders are not leſs criminal becauſe ſo common

2 Peter ii. 15. *Following the way of Balaam.*

Nothing is more to be dreaded by a miniſter of God, than covetouſneſs; when a man has his heart upon his own intereſts he eaſily forgets thoſe of his great maſter.

Give me, O Lord, the eyes of faith, that I may ſee the world juſt as it is;—the vanity of its promiſes,—the folly of its pleaſures—the unprofitableneſs of its rewards,—the multitude of its ſnares,—and the dangers of its temptations.

Faſting.

Mark ix. 29. *This kind can come forth by nothing but by prayer and faſting.*

Theſe a miniſter of God muſt make uſe of in converting ſinners, as ever he hopes to ſucceed.

Thoſe who are by God, or his church, put into the hands of the executioner, for their crimes or contumacy, have need of very powerful ſolicitations to obtain their pardon.—Theſe are, prayer and faſting.

Jeſus Chriſt ſpared not his innocent fleſh, but faſted; the ſinner cheriſheth his continually, refuſing it nothing.

Faſting is, in ſome ſenſe, a puniſhment and expiation for paſt ſins, a remedy for preſent

preſent temptations, and a preſervative againſt future.

Pſalm cii. 4. *My heart is ſmitten, and withered like graſs, ſo that I forget to eat my bread.*

The humble and afflicted ſoul is not much concerned to pleaſe the appetite.

Luke vi. 25. *Woe unto you that are full, for ye ſhall hunger*; that is, ye whoſe daily meals are feaſts,--who make profeſſion of a life of ſenſuality,--who know not what it is to faſt, even when the church requires it,—woe to ſuch Chriſtians!

If we judge ourſelves with ſeverity, we ſhall be judged with mercy.

Temptation.

We are expoſed to temptation all our days. Men are never more dangerouſly tempted, than when they think themſelves ſecure from temptation. This is a proof of the power the devil has over them.

We tempt God when we expoſe ourſelves unneceſſarily to dangers, through a falſe confidence of his aſſiſtance.

In time of Trouble.

Pſalm xxxix. 11. *When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth.*

O merciful God, who, in thy wiſe providence, doſt ſo order even natural events, that they ſerve both for the good of the univerſe and for the conviction of particular ſinners, ſo that men ſhall have reaſon to acknowledge thy glorious attributes;—I do with great ſorrow of heart, but with all ſubmiſſion to thy good pleaſure, confeſs thy mercy as well as juſtice to me in the *judgments, afflictions, ſorrows*, of *this day*.

I acknowledge thy voice, O merciful God, I acknowledge my own *tranſgreſſion*, which provoked thee to ſpeak to me after this manner, and at this very time.

O Lord, give me true repentance for all the errors of my life, and particularly for that which was in all probability the occaſion of this affliction.

Bleſſed be God, that my puniſhment was not as great as my crime.

Bleſſed be God, that he has given me time to repent of the ſin that provoked him to deal with me after this manner.

Bleſſed be God, that when he ſpoke to me once, yea twice, that I regarded it at laſt.

Good God of mercy, give me grace that I may not provoke thee any more to repeat this word to me, but that I may faithfully perform thoſe vows which are upon me. This I cannot do without thy gracious aſſiſtance, which I moſt humbly beſeech Thee to vouchſafe me, for Jeſus Chriſt's ſake, who by his merits has purchaſed this grace for all that faithfully aſk it of Thee; for his ſake, O merciful God, grant me this grace. Amen.

I do in all humility accept of the puniſhment of mine iniquities.

I will hold my peace, and not open my mouth, becauſe it is thy doing and my deſervings.

I know, O Lord, that it is good for me to be in trouble, or Thou wouldeſt not ſuffer it ſo to be.

Let thy merciful kindneſs be my comfort, according to thy promiſe to all that love and ſerve Thee.

Difficulties.

We are to pray for the particular direction of God's Holy Spirit upon all great occaſions;—we are humbly to depend upon, and chearfully to expect it,—which he will manifeſt, either by ſome plain event or determination of his providence, or by ſuggeſting ſuch reaſons as ought to determine the will to a wiſe choice.

But to follow the inclinations of the will, without reaſon, only becauſe we are ſtrongly inclined to a thing, is a very dangerous way, and will engage men in evil practices and endleſs ſcruples.

The ſpirit of God brings into our minds new lights, ſets them home, inclines us to attend them, &c. But let men take heed of ſetting up idols in their hearts,

hearts, and then go and enquire of the Lord,—He will anſwer them.

In a Law-Suit.

Convince me, O God, if I am under any miſtake in this affair.

Direct, aſſiſt, and ſupport me under all the difficulties I ſhall meet with.

Put an happy end, in thy good time, to this troubleſome controverſy.

Diſpoſe the hearts of thoſe with whom we have to do, to peace and juſtice.

Give me grace to reſt ſatisfied with whatever ſhall be the iſſue, believing aſſuredly, that God can make good any loſs I can ſuſtain, or ſanctify it to my eternal welfare.

Lord, in this, and in all other things I undertake, thy will be done and not mine.

O manifeſt thy will to me, preſerve me from evil counſels, and from raſh enterpriſes.

Give me true chriſtian reſolution, which will neither be tired nor diſcouraged with difficulties while I am in the way of my duty.

Faith.

Grant, O God, that I may with humility receive, and with perſeverance hold faſt, all thoſe truths which thou haſt revealed.

I thank thee, O God, for thy holy word, and for that thou haſt not left us, in the affair of eternity, to the uncertainty of our own reaſon and judgment.

Defend me againſt all deluſions of error; the ſnares of wit and learning; the raileries of profane men, and from deſerting the truth under oppreſſion.

Grant, O God, that neither education, intereſt, prejudice, or paſſion, may never hinder me from diſcerning the truth.

Open the eyes of all that are in error, heal the wounds of the divided church; that we may be one fold under one ſhepherd. Amen.

Deſpair.

Let thy infinite mercy deliver me from deſpair both now, and at the hour of death.

Judgment Day.

Grant, O Lord, that I may be of the number of thoſe that ſhall find mercy at that day.

Zaccheus.

The good Lord grant that I may give a proof of the ſincerity of my converſion by a change of life.

Hope.

Grant, O God, that, amidſt all the diſcouragements, difficulties, dangers, diſtreſs, and darkneſs of this mortal life, I may depend upon thy mercy, and on this build my hopes, as on a ſure foundation.

Let the multitude of thy tender mercies preſerve all from deſpair.

Reſignation.

Grant that I may receive the puniſhment of my ſins with patience and reſignation.

Injuries, perſecution.

Give me, O God, an heart to conſider, that man could have no power againſt me, unleſs it were given from above. John xix. 11.

Trouble.

Remember me, O God, in the day of trouble. Secure me, by thy grace, from all exceſs of *fear*, concern, and ſadneſs.

Enemies.

Change their hearts by thy grace, or reſtrain their malice by thy power.

Troubles and Afflictions.

In thee, O bleſſed Jeſus, we find matter of comfort and conſolation under every hardſhip and affliction, which thou thyſelf underwenteſt. Lord, grant that I may ever imitate thy patience and reſignation.

Let the afflictions I meet with be in ſome meaſure ſerviceable towards the appeaſing of thy wrath. Let them prove the happy occaſion of forwarding my converſion and ſalvation.

THURSDAY MEDITATIONS.

RELIGIOUS DISCOURSE IN ORDINARY CONVERSATION.

Eph. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.*

v. 4. *Fooliſh talking, and jeſting, are not convenient.*

PRESERVE me, O God, from a vain converſation. Give me grace never to be aſhamed or afraid to ſpeak of thee, and of thy law.

Give me a lively ſenſe of the value of religion, and make it the delight of my heart; that I may ſpeak of it with great judgment, ſerioufneſs, and affection, and at all ſeaſonable times.

May that good Spirit, which appeared in the likeneſs of tongues of fire, warm my heart, direct my thoughts, and guide my tongue, and give a power to perſuade; that by my converſation and example, as well as by my ſermons and writings, I may promote the kingdom and intereſts of my great maſter. Amen.

Mal. iii. 10. *Then they that feared the Lord ſpake often one to another.*

Matt. xii. 34. *Out of the abundance of the heart, the mouth ſpeaketh.—How can ye, being evil, ſpeak good things?—By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

We count words for nothing, and yet eternity depends upon them.

Set a guard, O Lord, upon my mouth, and keep the door of my lips.

The mouth of the righteous ſeeketh wiſdom, and his tongue talketh of judgment.

It is ſtrange that that which is every body's greateſt concern, ſhould be nobody's diſcourſe.

The want of religious diſcourſe in common converſation is one of the chief cauſes of the decay of chriſtian piety.

Hearts truly touched with the love of God, will communicate their light and heat to others in their ordinary converſation,—will ſpeak honourably of God, of his perfections, his juſtice, goodneſs, wiſdom, and power,—the excellency of his laws,—the pleaſantneſs of his ſervice,—the inſtances of his love,—the rewards he has promiſed to his friends, and the puniſhments he has prepared for his enemies.

And by doing ſo, we ſhall recommend God, and religion, to thoſe we converſe with,—win over ſubjects to him, &c. and add to our own happineſs.

Matt. v. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven.*

Col. iv. 6. *Let your ſpeech be always with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.*

One mild, prudent, and edifying converſation has often gained more ſouls than many ſermons.

1 Theſſ. v. 11. *Wherefore comfort yourſelves together, and edify one another.*

Theſe are two expreſs duties of Chriſtian converſation.

Heb. x. 24. *Let us conſider one another, to provoke unto love, and to good works.*

The more ſpiritual our minds are, the more heavenly will our converſation be with thoſe we diſcourſe with.

We, of all men, ſhould deſire to talk, and to be talked to, in our own way,

and

and of things relating to our own profeſſion; and ſo we ſhould if our profeſſion were moſt at our heart.

Pſalm cxix. *I will ſpeak of thy teſtimonies even before kings, and will not be aſhamed.*

Rules.

Never talk of religion but when you think ſeriouſly of it. Not to betray the want of it by one's diſcourſe of it, which ſhould be *decent, grave, ſober, prudent.* That our diſcourſe of religion be practical rather than notional, or diſputing; that it be devout, edifying after an hearty and affectionate manner.

That it may be ſeaſonable; that is, when men are like to be the better for it. —Not in promiſcuous company,—not mixed with ſports, hurry, buſineſs, nor with drink. Nor to caſt pearls before ſwine.

That we join a good life to our religious diſcourſes. And never to contradict our tongue by our deeds.

Luke xxiv. 30. *As he ſat at meat, he took bread, and bleſſed it, and brake, and gave to them, and their eyes were opened.*

We may know religious perſons, not only in the exerciſe of religious actions, but even in the moſt common actions of life, which they convert into holy actions, by the manner of doing them,—the holineſs of their diſpoſitions,—by prayer, &c.

We always do good or harm to others by the manner of our converſation; we either confirm them in ſin, or awaken them to piety.

It is too true, that ſome evil paſſion or other, and to gratify our corruption, is the aim of moſt converſations.—We love to ſpeak of paſt troubles,—hatred and ill-will make us take pleaſure in relating the evil actions of our enemies. We compare, with ſome degree of pride, the advantages we have over others. We recount, with too ſenſible a pleaſure, the worldly happineſs we enjoy.—This ſtrengthens our paſſions, and increaſes our corruption.——God grant that I may watch againſt a weakneſs, which has ſo evil conſequences.

Ecclus. iv. 23. *Refrain not to ſpeak when there is an occaſion to do good.*

It is an extraordinary talent to be able to improve converſation to the advantage of religion, by taking ſome fit occaſion to ſay ſomething that is edifying, and beneficial.

The great ſubject of a Chriſtian's diſcourſe ſhould be, about the true way of attaining the grace of God, through the blood of Chriſt, and by the aſſiſtance of the Holy Spirit. But then they muſt ſay no more than what they are ſure of, leſt they ſhould lead men into error. For the Lord will not hold him guiltleſs, that taketh his name in vain, and ſpeaketh not the truth as it is in Jeſus.

Let us take all opportunities of communicating our belief of Chriſt to others, both to bear witneſs and confeſs him before men, and to increaſe our own faith and reward.

Joel ii. 28, 29. *I will pour out my ſpirit upon all fleſh, and your ſons and your daughters ſhall prophecy,* &c.

That is; their diſcourſe ſhall be chiefly upon ſubjects of practical Chriſtianity, of Jeſus Chriſt and what he has done and ſuffered for us, and of the way to attain eternal happineſs.

James iv. 11. *Speak not evil one of another.* True humility makes us ſee our own faults, without concerning ourſelves with the faults of others.

Prov. xv. 23. *A word ſpoken in due ſeaſon, how good is it?*

Before Study.

O God, the fountain of all wiſdom, in a deep ſenſe of my own ignorance, and of that great charge which lies upon me, I am conſtrained to come often before Thee, from whom I have learned whatever I know, to aſk that help without which I ſhall diſquiet myſelf in vain. Moſt humbly beſeeching Thee to guide me with thine eye, to enlighten my mind, that I may ſee myſelf, and teach

others

others the wonders of thy law; that I may learn from Thee what I ought to think and ſpeak concerning Thee; direct and bleſs all the labours of my mind; give me a diſcerning ſpirit, a ſound judgment, and an honeſt and a religious heart; and grant that, in all my ſtudies, my *firſt* aim may be to ſet forth thy glory, and to ſet forward the ſalvation of mankind; that I may give a comfortable account of my time at the great day, when all our labours ſhall be tried.

And if Thou art pleaſed that by *my miniſtry* ſinners ſhall be converted, and thy kingdom enlarged, give me the grace of *humility*, that I may never aſcribe the ſucceſs to myſelf, but to thy Holy Spirit, which enables me to will and to do according to thy good pleaſure. Grant this, O Father of all light and truth, for the ſake of Jeſus Chriſt. Amen.

Againſt Sloth.

Prov. xix. v. *Slothfulneſs caſteth into a deep ſleep.*

O God, who haſt given me an active ſpirit, and many opportunities of doing Thee ſervice, give me grace to make uſe of all occaſions of ſerving Thee faithfully and doing good in my generation; make me to abhor that ſloth which would lead me into an inſenſibility and forgetfulneſs of Thee and of my errand into the world; keep me from idleneſs, which would expoſe me to temptations, enfeeble my mind, and cover me with rags; make me ever ſenſible of the great evil of delaying to do the work in its ſeaſon which thou haſt appointed me, that whatever my hand by thy providence findeth to do, I may do it with all my might; ſo that whenever I am called to give an account of my labours to my great maſter, I may not be judged an unprofitable ſervant. Accept of my ambition of ſerving thee, great God; and, O grant, that when my Lord comes he may find me ſo doing. Amen.

Againſt Anger.

Eccleſ. vii. 9. *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſom of fools.*

The Lord, who is a God ready to pardon, ſlow to anger, and of great kindneſs, remove far from me all occaſions and effects of cauſeleſs and immoderate anger; all pride and prejudice, and too much concern for the things of this world; all intemperate ſpeeches, and indecent paſſions.

Give me, O Lord, a mild, a peaceable, a meek, and an humble ſpirit, that, remembering my own infirmities, I may bear with thoſe of others;—that conſidering my character, I may rebuke with all long-ſuffering and gravity;—that I may think lowly of myſelf, and not be angry when others do ſo alſo;—that I may be patient towards all men, gentle and eaſy to be intreated;—that God, for Chriſt's ſake, may be ſo towards me. Amen.

Eph. iv. 26. *Be angry, and ſin not*; that is, *Let not the ſun go down upon your wrath.*

Prov. xix. 11. *The diſcretion of a man deferreth his anger.*

A ſoft anſwer turneth away ſtrife.

Prov. xvi. 32. *He that is ſlow to anger is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.*

Rom. xii. 10. *Be kindly affectioned one towards another.*

Suppreſs the very beginnings of anger. Do not uſe to indulge it even where there are real faults; but try the gentle way, which may probably ſucceed better, and, to be ſure, with more eaſe by far.

Seldom do people vex us on purpoſe, and yet prejudice very often makes us think that they do.

A ſenſe of one's own integrity will make one paſs by injuries more eaſily.

Be not too much concerned to tell the injuries you have received.

Accuſtom yourſelf to ſilence, if you would learn to govern your tongue.

Nemo conſilium cum clamore dat. Senec.

Paſſions.

Deliver me, O God, from all violent and ſinful paſſions, and give me grace to ſtand againſt them.

Matt. v. 4. *Bleſſed are the meek.*

Inſtruct me, Lord, in this Chriſtian virtue; Thou who art the Maſter and Teacher of it.

For Forgiveneſs of Injuries.

Matt. vi. 14. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.*

O God, who alone canſt order the unruly wills and affections of ſinful men, ſhew mercy to thy ſervant, in forcing my corrupt nature to be obedient to thy commands.

O God, who haſt made it my everlaſting intereſt, as well as duty, to forgive my neighbour whatever wrong he has done me; help me to overcome all the difficulties I have to ſtruggle with, all pride, prejudice, and deſire of rendering evil for evil, that I may not deprive my ſoul of that mercy, which thine infinite goodneſs has offered to ſinners.

He ſhall have judgment without mercy that hath ſhewn no mercy.

O bleſſed God, help me in this great concern, that I may never fall under thy wrath for want of ſhewing mercy to others; but grant, O bleſſed Jeſus, that in this I may be thy diſciple indeed. Amen.

Slander.

Matt. xi. 19. *The Son of Man came eating and drinking, and they ſay, Behold a man gluttonous and a wine-bibber, &c.*

Whatever meaſure a good man takes, he will hardly eſcape the cenſures of the world; the beſt way is, not to be concerned at them.

It is an inſtance of humility ſilently to bear the calumnies which are raiſed againſt us, when they relate to ourſelves only; but it is a duty of prudence and charity modeſtly to vindicate ourſelves, when the honour of God and the Church is concerned.

Both Jeſus Chriſt and John Baptiſt were ſlandered; who then will complain that they cannot ſatisfy the world, and ſtop men's mouths?—Luke vii. 33, 34.

Pſalm cxx. 2. *Deliver my ſoul, O Lord, from lying lips.*

FRIDAY MEDITATIONS.

PENITENCE.

Luke xviii. 3. *The Publican ſtanding afar off, would not ſo much as lift up his eyes to Heaven; but ſmote upon his breaſt, ſaying, God be merciful unto me a ſinner.*

WHAT would become of *me*, if Thou, O God, ſhouldſt not have mercy upon me?

When I ſeriouſly conſider theſe dreadful truths,—*That all they are accurſed who do err and go aſtray from thy commandments.*[a]—*That the unprofitable ſervant was caſt into outer darkneſs.*[b]—*That we watch for the ſouls of our flock as they that muſt give an account.*[c]—When I think of theſe things, I cannot but fear for myſelf, and tremble to think of the account I have to give.

Iſaiah lxvi. 2. *To this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.*

Pſ. xxxiv. 18. *The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.*

Look upon me, gracious Lord, with an eye of mercy.

For thy name-ſake, O Lord, pardon mine iniquities, for they are great.

My only comfort is, they are not too great for thy mercy.

And the Lord Jeſus our Advocate has aſſured us, even with an oath, [Mark iii. 22.] *That all ſins ſhall be forgiven unto the ſons of men.*—That is, that with hearty repentance and true faith turn unto God.

O moſt powerful Advocate! I put my cauſe into thy hands;—let it be unto thy ſervant according to this word;—let thy blood and merits plead for my pardon;—ſay unto me, as thou didſt unto the penitent in thy Goſpel, *Thy ſins are forgiven.* And grant that I may live to bring forth fruits meet for repentance.

Matt. vi. 14. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive your treſpaſſes.*

Even the power to perform this moſt kind condition, muſt be from thy grace, O Jeſus!

And I truſt Thou wilt grant me this grace, becauſe the very will to aſk it is from Thee, and from thy will, which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which thou haſt begun in me; and let me feel the effects of thy grace in the conſtancy of my devotions,—in the care of my ſoul,—in the faithful diſcharge of my duty, and the vows that are upon me,—and in all ſuch acts of righteouſneſs, piety, and charity, by which I ſhall be judged at the laſt day.

And let not the Lord be angry with his ſervant, who preſumes to aſk the ſame pardon, and grace for others, as I aſk for myſelf;—and eſpecially for all ſuch as by my example, or neglect of my duty, may have offended, or been led to ſuch ſins as I now lament and confeſs.

Lord, lay not their ſin to their charge, but give them grace to repent; that Thou mayeſt have mercy upon them, and that I may not be anſwerable for the ſin and ruin of others.

John v. 14. *Sin no more, leſt a worſe thing come unto thee.*

[a] Pſ. cxix. 21. [b] Matt. xxv. 30. [d] Heb. xiii. 7.

Make me, O Lord, ever mindful of my infirmities and backſlidings, that I may be more watchful, and more importunate for grace for the time to come.

Matt. v. 7. *Bleſſed are the merciful, for they ſhall obtain mercy.*

Give me, O Lord, a true compaſſion for the wants and miſeries, both temporal and ſpiritual, of others, that Thou mayeſt have compaſſion upon me.

Luke xv. 10. *There is joy in the preſence of God over one ſinner that repenteth.*

Lord, increaſe the number of penitents, and the joys of Heaven, in delivering myſelf and all ſinners from the power of the devil, and in vouchſafing us the grace of a true converſion.

Matt. v. 4. *Bleſſed are they that mourn, for they ſhall be comforted.*

O Lord, grant that I may ſeek for comfort, not in the things of this world, but by a ſincere repentance for my own ſins, and for the ſins of the flock committed to my charge, by which God is diſhonoured, and his judgment hanging over our heads.

Luke xix. 10. *The Son of Man is come to ſeek and to ſave that which was loſt.*

O comfortable words for loſt ſinners! God himſelf ſeeks to ſave them. O Thou who ſought me when I was aſtray, ſave me for thy mercy's ſake; preſerve that which Thou haſt ſought and found.

Matt. xi. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

O Jeſu! conduct and keep me to thyſelf, or I ſhall ſurely miſs the way.

Phil. ii. 12. *Work out your own ſalvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleaſure.*

It was not in myſelf, O God, to begin the work of my converſion;—finiſh, I beſeech thee, what Thou haſt begun in me;—may I cloſe with thy grace, and perſevere unto my life's end.

Micah vii. 18. *God retaineth not his anger for ever, becauſe he delighteth in mercy.*

Ezra ix. 15. *O Lord God, behold, we are before thee in our treſſpaſſes; we cannot ſtand before thee for this.*

Numb. xiv. 19. *Pardon, I beſeech thee, the iniquity of thy ſervant, according to the greatneſs of thy mercy.*

O ſay unto me as thou didſt unto Moſes, *I have pardoned thee.*

Ezek. xviii. 22. *All his iniquities that he hath committed, they ſhall not be mentioned unto him.*

Lord, be merciful unto me, for I have ſinned in the midſt of light, and even againſt light; in contempt of the grace we received at our baptiſm.

1 John i. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

Theſe are comfortable words to one whom the ſight of his ſins has caſt into a dread of the judgments of God. Both *that* dread, and the hatred of ſin, and the dependance upon the promiſe of God, and the love that that produces in the ſoul, are owing entirely to the blood of Jeſus Chriſt.

2 Sam. ix. 8. *What is thy ſervant, that thou ſhouldſt look upon ſuch a dead dog as I am?*

1 Cor. xv. 9. *I am not meet to be called an Apoſtle.*

My only ſupport is, that my ſins have not put me out of the reach of that mercy which is infinite.

Who can underſtand his errors? O cleanſe Thou me from my ſecret faults.

O Lord, be favourable unto me; pardon and deliver me from all my ſins.

Grant that my ſins may never riſe up in judgment againſt me, nor bring ſhame and confuſion of face upon me.

My ſoul truly waiteth ſtill upon God, for of him cometh my ſalvation.

Rom. xi.

Rom. xi. 16. *Blindneſs in part is happened to Iſrael, until the fullneſs of the Gentiles be come in, and ſo all Iſrael ſhall be ſaved.*

O God, the God of Abraham, look upon thine everlaſting covenant, [Gen. xvii. 7.] cauſe the captivity of Judah and of Iſrael to return. They were thy people; O be Thou their Saviour, that all who love Jeruſalem and mourn for her, may rejoice with her, [Iſ. lxvi. 10.] for Jeſus Chriſt's ſake, their Saviour and our's. Amen.

June 10th, 1727.

[This whole country labouring under great diſtractions.]

O Sovereign Lord! I proſtrate myſelf before Thee, confeſſing my own ſin, and the ſin of this people, committed to my charge; acknowledging the juſtice of any ſcourge which Thou ſhalt bring upon us; and trembling to think how much I may have contributed towards it;—beſeeching Thee to have compaſſion on us, in theſe days of confuſion; for we are, for our ſins, delivered up to diſtraction and oppreſſion.

O Lord, prevent the judgments that threaten us;—purge this nation from all ſuch crimes as may be the cauſe of thy heavy diſpleaſure againſt us,—from *whoredom* and *drunkenneſs*; from *ſwearing*, *lying* and *perjury*; from *ſacrilege*, *injuſtice*, *fraud*, *diſobedience*, *malice*, and *uncharitableneſs*. Take from among us the ſpirit of *atheiſm*, *irreligion*, and *profaneneſs*;—and in mercy rebuke and convert all ſuch as give encouragement to any of theſe vices, which may provoke Thee to give us up to infidelity or deſtruction.—O let thine anger be turned away from us;—give us not over unto the will of our adverſaries, and unto ſuch as ſtrive to bring all things into confuſion. Preſerve this Church in the midſt of the dangers that ſurround us;—and reſtore unto us that *peace* and *unity* which we formerly enjoyed;—and grant us grace to make a better uſe of *theſe bleſſings*, for the time to come, for Jeſus Chriſt's ſake. Amen.

We complain of oppreſſion, of our laws being perverted and trampled upon; of arbitrary government, &c. Let us not be wiſer than God, who judges theſe things to be neceſſary—to exerciſe the good,—to puniſh the wicked,—to reclaim the ſinner,—to recover thoſe that are going aſtray,—to make all ſerious. Let us not impeach the ways of Providence, who brings good out of evil; but reverence and ſubmit to his will, his wiſdom, and juſtice.

Prov. xxviii. 2. *For the tranſgreſſion of a land, many are the princes thereof*; that is, it is puniſhed with a confuſed government.

Iſaiah lxii. 6. *Ye that are the Lord's remembrancers, keep not ſilence; give him no reſt, till he eſtabliſh, and till he make Jeruſalem* (his Church) *a praiſe in the earth.*

Thy kingdom come.—Though we are altogether unworthy of the good times Thou haſt promiſed thy Church, yet we beſeech Thee, deprive us not of them.

O Lord, hear; O Lord, forgive; O Lord, hearken, and do not defer theſe good days, for thine own ſake, O our God.

We hope a day is coming when all the world will come and worſhip Thee, O God.

See Jer. xxxi.—The whole chapter.

SATURDAY MEDITATIONS.

PREPARATION FOR DEATH.

Deut. xxxii. 29. *O that they were wiſe, that they would conſider their latter end!*

John ix. 4. *The night cometh when no man can work.*

A Very gracious intimation.—Lord, grant that I may never forget it; and that *now, now* is the time, in which to provide for eternity.

What a wiſe man then when he comes to die, would wiſh he had done, that he ought to do forthwith, for death is at hand, and the conſequences of a ſurpriſe, moſt dreadful. He will then wiſh if he has not done it, with all his ſoul,—

Firſt; That he had made a juſt and Chriſtian ſettlement of his worldly concerns; ſo as not to be diſtracted with the cares of this world, when all his thoughts ſhould be upon another.

Secondly; That he had made his peace with God by a timely repentance.

Thirdly; That he had faithfully diſcharged the duties of his calling.

Fourthly; That he had weaned his affections from things temporal, and looſened the ties which faſten us to the world.

Fifthly; That he had crucified the fleſh with its affections and luſts; ſo that being weary of this life, he might be more deſirous of a better.

Sixthly; That by acts of juſtice, mercy, charity, and alms, he may be entitled to the mercy of God at the hour of death.

Seventhly; That he had got ſuch habits of patience and reſignation to the will of God, during his health, as may render death, with all the train of miſeries leading to it, leſs frightful and amazing.

Eighthly; and laſtly; That by a conſtant practice of devotion preparatory for death, he had learned, what to pray for, —what to hope for,—what to depend on, in his laſt ſickneſs.

And this, gracious Lord, is what I wiſh for,—what I pray for,—and what I purpoſe ſhall be the conſtant practice of my life. Amen.

2 Kings xx. 1. *Set thine houſe in order, for thou ſhalt die, and not live.*

May God, who has every way provided for me, and put it into my power—to be *juſt* to all men,—*charitable* to the poor, —*grateful* to my friends,—*kind* to my *ſervants*,—and a *benefactor* to the public; may he add this to all his favours; and grant that, in making *my laſt will*, I may faithfully diſcharge all theſe engagements; and that for want of that, no curſe may cleave to myſelf, or to any thing I ſhall leave behind me. Amen.

But, above all things, I beg of Thee, O God, to enable me to ſet my inward houſe, *my ſoul*, in order, before I die.

Give me true repentance for all the errors of my life paſt, and ſtedfaſt faith in thy Son Jeſus Chriſt; that my ſins may be done away by thy mercy, and my pardon ſealed in Heaven.

Prov. xxviii. 13. *Whoſo confeſſeth, and forſaketh his ſin, ſhall have mercy.*

Behold, O God, a creature, liable every moment to death, proſtrate before Thee, begging, for Jeſus ſake, that faith and repentance to which thou haſt promiſed mercy and pardon.

Diſcover to me, O Thou Searcher of Hearts, the *charge* that is againſt me; that I may *know*, and *confeſs*, and *bewail*, and *abhor*, and *forſake*, and *repent of* all the evils I have been guilty of.

Have

Have mercy upon me, have mercy upon me, moſt merciful Father, who deſireth not the death of a ſinner; for thy Son Jeſus Chriſt's ſake, forgive me all that is paſt.

And, O bleſſed Advocate, who art able to ſave them for ever, who come unto God by Thee, ſeeing thou ever liveſt to make interceſſion for us, I put my cauſe into thy hands; let thy *power* defend me; thy *blood* and *merits* plead for me; ſupply all the defects of my repentance; procure for me a full diſcharge of all my ſins before I die; and by thy mighty grace, confirm and ſtrengthen me in all goodneſs, during the remainder of my life, that my death may be a bleſſing to me, and that I may find mercy at the great day. Amen.

Eph. iv. 24. *Put on the new man, which after God is created in righteouſneſs and true holineſs.*

This, O God, is what I deſire and purpoſe, by thy grace, to do; and do again renew the vows which I have ſo often made, and too often broke.

I renounce the devil and all his works; the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh; reſolving, by thy grace, neither to follow, nor be led by them.

I deſire, and purpoſe, to redeem my miſ-ſpent time, to exerciſe myſelf in all the duties of my ſacred calling.

And, O God, aſſiſt me, that neither ſloth, nor corruption, may ever make me lay aſide, or forget, theſe reſolutions; but that I may live to Thee;—be an inſtrument of thy glory, by ſerving Thee faithfully, and by doing good in my generation; and that I may be found ſo doing when thou art pleaſed to call me hence, for Jeſus Chriſt's ſake. Amen.

Col. iii. 2. *Set your affections on things above, not on things on the earth.*

And may Almighty God, who alone can do it, effectually convince me of the vanity of all that is deſirable in this preſent life, that I may not, like an unbeliever, look for happineſs here.

Give me, O Lord, a perfect indifference for the world, its *profits*, *pleaſures*, *honours*, *fame*, and all its *idols*.

Repreſent Thyſelf unto me as my true happineſs, that I may love Thee with all my *heart*, and *ſoul*, and *ſtrength*; ſo that when I am called out of this world, I may rejoice in hope, of going to the Paradiſe of God, where the ſouls of the faithful enjoy perpetual reſt and felicity, in hopes of a bleſſed reſurrection, through Jeſus Chriſt our Saviour. Amen.

Luke ix. 23. *If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.*

Bleſſed Jeſus, who pleaſed not thyſelf, but tookeſt upon Thee the form of a ſervant, to teach mankind the great duty and bleſſings of ſelf-denial; aſſiſt me to follow thy commands and thy holy example, though I ſhould be obliged to loſe any thing, as dear as a right-hand or a right-eye.

Give me reſolution to deny my inclinations for the good things of this world, even while I may command them;—to ſubdue my corrupt affections, and to take revenge upon myſelf,—for my intemperance, by mortification;—for miſſpending my time, by retirement;—for the errors of my tongue, by ſilence;—for the great neglect of duty, by a laborious diligence for the time to come;—and for all the ſins of my life, by a deep humiliation, patiently ſubmitting to all the troubles with which thou ſhalt think fit to exerciſe or puniſh me;—ſo that being effectually weaned from this world, and weary of its corruptions, I may be ſatisfied to repoſe in the grave, in hopes of a better life, through thy mercy and merits, O Lord Jeſus Chriſt. Amen.

1 Pet. iv. 8. *Charity covereth the multitude of ſins.*

Poſſeſs my ſoul, O God, with a ſincere love for Thee, and for all mankind.

Let

Let no malice or ill-will abide in me. Give me grace to forgive all that have offended me; and forgive my many offences againſt Thee, and againſt my neighbour.

Make me ever ready to give, and glad to diſtribute, that thy gifts, paſſing through my hands, may procure for me the prayers of the poor; and that I may lay up in ſtore for myſelf a good foundation againſt the time to come, that I may attain eternal life, through Jeſus Chriſt our Lord. Amen.

Thy will be done.

Fortify my ſoul, bleſſed Jeſus, with the ſame ſpirit of ſubmiſſion with which Thou underwenteſt the death of the Croſs, that I may receive all events with reſignation to the will of God;—that I may receive troubles, afflictions, diſappointments, ſickneſs, and death itſelf, without amazement; theſe being the appointment of thy juſtice for the puniſhment of ſin, and of thy mercy for the ſalvation of ſinners.

Let this be the conſtant practice of my life, to be pleaſed with all thy choices, that when ſickneſs and death approach, I may be prepared to ſubmit my will to the will of my Maker.

And, O that in the mean time, my heart may always go along with my lips in this petition,—*Thy will be done.* Amen.

Heb. ix. 27. *It is appointed unto men once to die; but after this the judgment.*

May the thoughts of death, and of what muſt follow, by the grace of God, mortify in me all carnal ſecurity, and fondneſs for this world, and all that is in it, the luſt of the fleſh, the luſt of the eye, and the pride of life. And O, that I may make my calling and election ſure, that I may die in peace, and reſt in the manſions of glory, in hopes of a bleſſed reſurrection and a favourable judgment at the great day.

And may the conſideration of a judgement to come, oblige me to examine, to try, and to judge myſelf, that I may prevent a ſevere judgment of God by a true repentance, and lead a life anſwerable to true repentance, and that I may find mercy at the great day.

All that are in the graves ſhall hear his voice and come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

May that dreadful word oblige me to work out my ſalvation with fear and trembling, that through the merits of Jeſus Chriſt, I may eſcape that dreadful doom.

And may the hopes of heaven and happineſs ſweeten all the troubles of this mortal life. O Lord Jeſus, who haſt redeemed us with thy precious blood, make be to be numbered with thy Saints in glory everlaſting. Amen.

O let my name be found written in the Lamb's Book of Life at the great day.

I thank the Lord for all the favours of my life, and eſpecially for that he has vouchſafed me *time* and a *will* to *think* of and *prepare* for *death*, while I am in my full ſtrength, while I may redeem my miſ-ſpent time, and bring forth fruits meet for repentance.

Let us conſider *death* as a puniſhment, to which, as ſinners, we are juſtly condemned.

But then let us look on it in another view, namely, as a *ſacrifice* for ſin, which God will mercifully accept of, in union with that of his Son, if we ſubmit to it *as due to our offences*.

It being a *ſacrifice*, it ought to be voluntary;—being a *debt*, it ought to be made out of love to juſtice;—and, being a *ſatisfaction*, muſt be humbly reſigned.

My God, I humbly ſubmit to it, and to thy *juſtice*; and truſt in thy *mercy* and *goodneſs*, and *promiſes*, both now, and at the hour of death.

Death is inevitable; the *time* uncertain; the *judgment*, which follows, without

out appeal; and followed by an *eternity* of *happineſs* or *miſery*.

Lord, grant that I may conſider this as I ought to do.

Let me remember, that I ſhall come forth out of the grave, juſt as I go in; either the object of God's *mercy*, or of his *wrath*, to all *eternity*.

He lives to no purpoſe, who is not glorifying God.

Our greateſt hopes ſhould lie beyond the grave.

No man muſt go to Heaven when he dies, who has not ſent his heart thither while he lives.

Our greateſt ſecurity is to be derived from duty, and our only confidence from the mercy of God through Jeſus Chriſt.

Sickneſs, if you conſider it as painful to nature, and not as a favour from God, will be a torment to you; to make it really comfortable, believe it to be ordered by a loving Father, a wiſe Phyſician; that it is the effect of his mercy for your ſalvation; that, being faſtened to the croſs, you become dearer to God, as being moſt like his own Son.—God will looſe you when it is beſt for you. We often hinder our recovery by truſting to phyſic more than to God: means ſucceed juſt as far as God pleaſes;—if he ſends diſeaſes as a remedy to cure the diſorders of the ſoul, he only can cure them;—while you are chaſtened, you are ſure God loves you;—you are not ſure of that, when you are without chaſtiſement.

A timely preparation for death frees us from the fear of death, and from all other fears.

A true Chriſtian is neither *fond* of life, nor *weary* of it.

The ſting of death is ſin; therefore, an holy life is the *only* cure for the fear of death. We ought to fear ſin more than death, becauſe death cannot hurt us but by ſin.

Phil. i. 21. *To me to die is gain.*

O that I may be able to ſay this, when I come to die; and ſo I ſhall, if I live as becomes a Chriſtian; if I employ and ſpend my life in the ſervice of Chriſt.

Holineſs being a neceſſary qualification for *happineſs*, it follows, that the holieſt man will be the happieſt, (for there are certainly degrees of glory) therefore a Chriſtian ſhould loſe no time to gain all the degrees of virtue and holineſs he poſſibly can; and he that does not do ſo, is in a fair way of not being happy at all.

It concerns us more than our life is worth, to know what will become of us when we die.

Who will pretend to ſay, that he is not in a very few days to die?

The only happineſs of this life is to be ſecure of a bleſſed eternity.

Now is the time in which we are to chuſe *where* and *what* we are to be to all eternity; there is, therefore, no time to be loſt to make this choice.

No kind of death is to be feared by him who lives well.

If we conſider death as the night of that day which is given us to work in, in which to work out our ſalvation; and that when the night is come, no man can work; how frightful muſt death be to ſuch as are not prepared for it! And if we conſider it as the beginning of eternity, it is ſtill more dreadful. It is for this reaſon called the *King of Terrors*; [Job xviii. 14.] and the Pſalmiſt, when he would expreſs the worſt of evils, ſaith, [Pſ. lv. 4.] *The terrors of death are fallen upon me.*

Judges xiii. 23. *If the Lord were pleaſed to kill us, he would not have received a burnt-offering at our hands, neither would he have ſhewed us all theſe things.*

And this is the comfort of all God's ſervants: if he gives them opportunities of renewing their vows, and a will to do them;—if he accepts their alms and their good deeds, that is, gives them a heart to do ſuch;—if he touches their hearts with a ſenſe of their unworthineſs;—if he opens their ear to diſcipline;—if he

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Death being the effect and puniſhment of ſin, we ought to expect it with great ſubmiſſion, ſince it honours God by expiating of ſin, and ſaves the man by puniſhing the ſinner.

It is purely for want of faith, that we tremble at the approach of our deliverer; and which is to deſtroy in us the reign of ſin, and inſtate us in that of glory.

Let us reſign up ourſelves to God, as to the manner in which it ſhall pleaſe him to determine our lives, praying only

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Rev. iii. 3. *Thou ſhalt not know what hour I will come upon thee.*

Is it not then the higheſt preſumption to perſuade ourſelves that we have always time ſufficient, when Jeſus Chriſt himſelf declares that we have not one moment certain?

Death being the effect and puniſhment of ſin, we ought to expect it with great ſubmiſſion, ſince it honours God by expiating of ſin, and ſaves the man by puniſhing the ſinner.

It is purely for want of faith, that we tremble at the approach of our deliverer; and which is to deſtroy in us the reign of ſin, and inſtate us in that of glory.

Let us reſign up ourſelves to God, as to the manner in which it ſhall pleaſe him to determine our lives, praying only

that it may be to his glory and our ſalvation.

What does it ſignify how this houſe of clay periſheth, which hinders the perfect renovation of the ſoul, and the ſight of God?

2 Cor. v. 1. *For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.*

We know, we believe, we promiſe ourſelves this, but we think too ſeldom of it, and we ſtill make leſs uſe of what we know, in order to wean our hearts from this world.

Would we look upon our bodies as houſes of clay juſt ready to fall, we ſhould think of that eternal houſe; we ſhould ſigh after our native country, and be willing to leave a place of miſery and baniſhment.

Remember, that death is the puniſhment of ſin; we ought therefore to reſign ourſelves up to it in a Chriſtian manner, looking upon ourſelves as condemned to it in Adam.

Conſider well, that life is given and continued for no other end, but to glorify God in working out our own ſalvation.

He who has lived and looked in earth, as in a place of baniſhment, will look upon death as a gracious deliverance from it.

A man goes with confidence to meet the bridegroom, when he has been faithful to him, and believes him to be his friend.

Heb. ii. 15. *And deliver them who through fear of death were all their life long ſubject to bondage.*

Bondage is the ſentence of rebellious ſlaves;—we were condemned to it in Adam; and being under this ſentence of death and the Divine Juſtice, we ought to expect it with ſubmiſſion, and be always preparing for it. This is the only way to be ſecure, and from fearing death when it comes.

Gather us, O God, to the number of thine elect, at what time and in what manner Thou pleaſeſt;—only let us be without reproach, and blameleſs;—let faith, and love, and peace, accompany our laſt periods.

We look upon a body without a ſoul with horror. We can ſee a body with a ſoul, which is like to die eternally, without concern.

Wretched man that I am, who ſhall deliver me from the body of this death? I thank God (I am delivered) through Jeſus Chriſt our Lord.

Grant, O Lord, that though my outward man decay daily, yet that my inward man may grow and increaſe unto the day of my death.

He that hath lived beſt will ſtand in need of mercy at the hour of death, and in the day of judgment;—and he that hath lived the worſt has not ſinned beyond the efficacy of the blood of Chriſt, provided his repentance be ſincere.

My God! let thy glory be magnified by ſaving a ſinner,—by redeeming a captive ſlave,—by enlightening an heart overwhelmed in darkneſs,—by changing a wicked heart,—by pardoning innumerable tranſgreſſions, iniquities, and ſins.

If my hopes were placed upon any thing but the infinite mercies of God, in Jeſus Chriſt, which can never fail, I ſhould utterly deſpair.

Whoſoever ſhall call on the name of the Lord, ſhall be ſaved. Theſe, my God, are thine own words;—give me leave to truſt in them, to depend on them, both now, and at the hour of death.

I have finiſhed the work which thou gaveſt me to do.

O Lord, the very beſt of men, come infinitely ſhort of this pattern; how then ſhall I, an unprofitable ſervant, appear before my Lord and Judge?

The ſeed of the woman ſhall bruiſe the ſerpent's head. This, my God, is thy ſure, thy eternal promiſe;—I believe it; I truſt in it; I will hold me faſt by it.

Phil. ii. 16. *That I may rejoice in the day of Chriſt, that I have not laboured in vain.*

Nevertheleſs, not my will, but thine be done. May I, O bleſſed Jeſus, when my death approaches, breathe out my laſt with theſe words, and with the ſame ſpirit of ſubmiſſion.

Death of Friends.

Let us caſt our eyes upon ſin, which is the cauſe of death, and then we ſhall weep with reaſon.

Preſerve in us a lively ſenſe of the world to come.

And when I ſhall not be able to pray for myſelf, the good Lord favourably hear the prayers of his Church for me.

Grant that the ſins which I have committed in this world may not be imputed unto me; but that eſcaping the gates of hell, I may dwell in the regions of light, with Abraham, Iſaac, and Jacob, until the day of the general reſurrection, and that I may then hear thoſe joyful words of thy Son,—*Come, ye bleſſed Children of my Father, inherit the kingdom prepared for you from the beginning of the world.*

Grant that I may have perfect conqueſt againſt the devil, ſin, and death, through Chriſt, who by his death hath overcome him who hath the power of death.

Luke xxiii. 43. *This day ſhalt thou be with me in Paradiſe.*

O Jeſus, who hadſt compaſſion on this thief, even at the hour of death, have mercy upon me, who now repent of all my miſdoings.—Suffer not the gates of Paradiſe to be ſhut againſt me when I die, *Thou that haſt opened the kingdom of Heaven to all believers.*

Reſtore my ſoul, at that great day, to life eternal.

Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and a true ſubmiſſion to thy will.

Apply to my ſoul all the wholſome medicines of thy Son's paſſion, death, and reſurrection, againſt the powers of Satan, againſt all unreaſonable fears and deſpair, and eaſe my careful conſcience.

Hear the prayers of thy Church for me, and for all in my condition, for Jeſus Chriſt's ſake.

Pſ. lxxi. 9. *Caſt me not away in the time of age; forſake me not when my ſtrength faileth me.*

Grant, O Lord, that the end of my life may be truly Chriſtian; without ſin, without ſhame, and, if it ſo pleaſe Thee, without pain.

Pſ. lxxiii. 26. *My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.*

1 Sam. iii. 18. *It is the Lord; let him do what ſeemeth him good.*

Lord, be merciful unto me; heal my ſoul, for I have ſinned againſt Thee.

I confeſs my wickedneſs, and am ſorry for my ſin.

For thy name-ſake, O Lord, be merciful unto my ſin, for it is great.

The Lord is nigh unto them that are of a contrite heart, and will ſave ſuch as are of an humble ſpirit.

Pſ. xxxix. 8. *And now, Lord, what is my hope: truly my hope is in Thee.*

Pſalm ciii. 14. *Lord, Thou knoweſt whereof we are made: that we are but duſt.*

Let my miſery, my fear, my ſorrow, move Thee to compaſſion.

Deſpiſe not, O Lord, the work of thine own hands.

I freely forgive all that have offended me.

O Thou that never faileſt them that ſeek Thee, have pity on me.

Nevertheleſs, though I am ſometimes afraid, yet put I my truſt in Thee.

O Lord, I beſeech Thee, deliver my ſoul. Gracious is the Lord and righteous, yea, our God is merciful.

O go not far from me, for trouble is at hand, and there is none to help me.

The ſorrows of my heart are enlarged: O bring Thou me out of my troubles!

O keep

O keep my ſoul, and deliver me; let me not be confounded, for I have put my truſt in Thee.

Withdraw not thy mercy from me, O Lord; let thy loving kindneſs and thy truth alway preſerve me.

O Lord, let it be thy pleaſure to deliver me; make haſte, O Lord, to help me.

Shew thy ſervant the light of thy countenance, and ſave me for thy mercy's ſake.

O deliver me, for I am helpleſs and poor, and my heart is wounded within me.

Wherefore hideſt Thou thy face, and forgetteſt our miſery and trouble?

My God! ſave thy ſervant, who putteth his truſt in Thee.

Thou, O Lord, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.

When I am in heavineſs, I will think upon God; when my heart is vexed, I will complain.

Will the Lord abſent himſelf for ever? Will he be no more intreated?

Hath God forgotten to be gracious? And I ſaid, it is mine own infirmity; but I will remember the years of the right-hand of the Moſt High.

THE LITANY.

O God the Father of Heaven; have mercy upon me, keep, and defend me.

O God the Son, Redeemer of the World; have mercy upon me, ſave me, and deliver me.

O God the Holy Ghoſt; have mercy upon me, ſtrengthen and comfort me.

Remember not, Lord, mine offences, but ſpare me, good Lord.

From thy wrath and heavy indignation; from the guilt and burthen of my ſins; from the dreadful ſentence of the laſt judgment;

Good Lord, deliver me.

From the ſting and terrors of conſcience; from impatience, diſtruſt, or deſpair; from extremity of ſickneſs and pain, which may withdraw my mind from God;

Good Lord, deliver me.

From the bitter pangs of eternal death; from the gates of hell; from the powers of darkneſs; and from the illuſions of Satan;

Good Lord, deliver me.

By thy manifold and great mercies; by thy manifold and great merits; by thine agony and bloody ſweat; by thy bitter croſs and paſſion; by thy mighty reſurrection; by thy glorious aſcenſion, and moſt acceptable interceſſion; and by the graces of the Holy Ghoſt;

Good Lord, deliver me.

For the glory of thy name; for thy loving mercy and truth's ſake;

Good Lord, deliver me.

In my laſt and greateſt need; in the hour of death; and in the day of judgment;

Good Lord, deliver me.

As thou haſt delivered all thy Saints and Servants which called upon Thee in their extremity,

Good Lord, deliver me;—and receive my ſoul for thy mercy's ſake.

Deliver my ſoul from the power of the enemy, leſt he tear it in pieces, if there be none to help.

Be merciful unto me, and forgive me all my ſins, which, by the malice of the devil, or by my own frailty, I have at any time of my life committed againſt Thee.

Lay not to my charge what in the luſt of the eye, the pride of life or vanity; what by an angry ſpirit, by vain and idle words, by fooliſh jeſting, I have committed againſt Thee.

Make me partaker of all thy mercies and promiſes in Chriſt Jeſus.

Vouchſafe my ſoul a place of reſt in the Paradiſe of God, with all thy bleſſed Saints; and my body a part in the bleſſed reſurrection.

O Lord

O Lord God, Lamb of God, that takeſt away the ſins of the world;—*have mercy upon me.*—Thou, that takeſt away the ſins of the world;—*grant me thy peace.*—Thou, that ſitteſt at the right-hand of God;—*have mercy upon me.*—Have mercy upon me, and receive my prayer; even the prayer which Thou haſt taught me.

Our Father, which art in Heaven, &c.

O Lord, deal not with me after my ſins, neither reward me after mine iniquities.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful: mercifully aſſiſt my prayers which I make before Thee—at ſuch times eſpecially as I am preparing for death and for eternity. And, O Lord, graciouſly hear me, that thoſe evils, thoſe illuſions, and aſſaults, which my great enemy worketh againſt me, may be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that thy ſervant, being delivered from all temptations, may give thanks to Thee, with thy Holy Church to all eternity. Amen.

Let us endeavour, by a timely repentance, to prevent the reproaches which otherwiſe our conſciences will caſt upon us at the hour of death.

The Support of a Penitent at the Hour of Death.

1 John ii. 1. *We have an Advocate with the Father, Jeſus Chriſt the Righteous,*—who came into the world to ſave ſinners,—who died for us when we were his enemies, that he might offer us unto God.

EJACULATIONS.

TAKE from me all evil imaginations,—all impurity of thought,—all inclinations to luſt,—all envy, pride, and hypocriſy,—all falſhood, deceit, and an irregular life,—all covetouſneſs, vain-glory, and ſloth,—all malice, anger, and wrath,—all remembrance of injuries,—every thing that is contrary to thy will, O Moſt Holy God!

O King of Heaven, give us thy peace, keep us in love and charity!

Make thyſelf, O God, the abſolute Maſter of my heart!

Love of God, &c.

Bleſs me, O God, with the love of Thee, and of my Neighbour. Give me peace of conſcience, the command of my affections, and for the reſt, *Thy will be done!*

They that be whole need not a Phyſician. It belongs to Thee, O Sovereign Phyſician, both to make us ſenſible of our maladies, and to go to Thee for help. O ſay unto my ſoul this word of ſalvation, *Behold, thou art made whole!*

Without me ye can do nothing.—Miſerable indeed is he who pretends to walk without Thee. O give me light to ſee, an heart to cloſe with, and a power to do thy will. From thy Spirit I hope to receive theſe graces.

John xii. 26. *If any man ſerve me, let him follow me; and him will my Father honour.*

Let me never flatter myſelf that I ſerve Thee, my Saviour, unleſs I follow thy example at the expence of every thing I love or fear beſides. O keep my heart fixed upon that *honour* which God has prepared for thoſe that follow Thee.

Matt. x. 8. *Freely ye have received, freely give.*

Give me, O my Lord and Benefactor, an abhorrence of making a trade of thy gifts, of which I am only a diſpenſer.

O Divine Spirit, render me worthy of thy preſence and conſolation.

Fill my heart with an holy dread of thy judgments.

Give me a true ſenſe and knowledge of the danger and the evil of ſin.

COLLECTS.

THEIR TENDENCY.

COMFORT of the Holy Ghoſt,	1 Sunday after Aſcenſion.
Humiliation, - - - - -	Whitſunday.
Direction of the Holy Ghoſt, - -	19 after Trinity.
Manifold Gifts of the Holy Ghoſt, -	St. Barnabas.
Means of Grace; Hearing, - -	St. Bartholomew, St. Luke.
Reading, - -	2 Sunday in Advent.
Faſting, - -	1 in Lent, 10 and 23 after Trinity.
To convert us from Sin, - -	1 in Advent, 1 after Eaſter, St. Andrew, St. James, St. Matthew.
Pardon of Sin and Acceptance with God, - - - - -	12, 21, 24 after Trinity, Purification, 2 after Epiphany.
To reſcue us from Temptation, -	4 in Advent, 4 after Epiphany, 18 Trinity.
To enable us to do good, - - -	5 Eaſter, 1, 9, 11, 13, 17, 25 Trinity.
To bring us to Glory, - - -	Epiphany, 6 after Epiphany.
Regeneration, - - - - - - -	Chriſtmas-Day.
Charity, - - - - - - - -	Quinquageſima.
Mortification, - - - - - - -	Circumciſion, Eaſter-Eve.
Contrition, - - - - - - -	Aſh-Wedneſday.
Sincerity, - - - - - - - -	3 after Eaſter.
Love of God and his Laws, - -	4 after Eaſter, 6 and 14 after Trinity.
Heavenly Deſires, - - - - -	Aſcenſion.
Faith right, - - - - - -	Trinity Sunday.
Faith firm, - - - - - - -	7 after Trinity, St. Thomas, St. Mark.
Imitation of Chriſt, - - - -	6 in Lent, 2 after Eaſter.
Imitation of Saints, - - - - -	St. Stephen, St. Paul, St. Philip and Jacob, St. John Baptiſt, Innocents, All Saints.
Guarding of Angels and God's Providence, - - - - -	2, 3, 4, 20 after Trinity, St. Michael.
Deliverance from Enemies, - -	3 in Lent.
Deliverance from Judgment, - -	Sexageſima, Septuageſima, 4 in Lent.
Support under Afflictions, - -	3 and 4 after Epiphany.
Defence from Evil and Supply of Good,	8, 15 after Trinity.
For Jews, Turks, &c. - - -	Collect for Good Friday.
That Miniſters may be fit, diligent, ſucceſsful,	St. Matthias, St. Peter, 3 Advent.
That the People may be kept in Truth, Unity, and Peace,	1 Collect Good Friday, St. John, St. Simon and Jude; 5, 6, 12 after Trinity.

PRIVATE

PRIVATE and FAMILY

PRAYERS, &c.

A Seaſonable INSTRUCTION.

PUBLIC and Private Prayers, and Thankſgiving, are an *homage* and duty, which all men owe to God as their *Creator*, their *Lord*, and *King*;—and by which they are to acknowledge their *obedience* to, and their dependance upon Him, for life, and breath, and all things which they enjoy or hope for.

This, therefore, God hath made our indiſpenſible duty:—And it will be a *downright rebellion*, for any man to refuſe this homage any day of his life;—the wilful neglect of this being, in effect, to diſown his *power* over us,—his *goodneſs* to help us in our neceſſities,—and his *juſtice* to puniſh ſuch as tranſgreſs his commands;—and to queſtion the faithfulneſs of his *promiſe* to pardon the truly penitent ſinner, and to reward all ſuch as ſincerely ſtrive to pleaſe him.

This neglect and diſobedience is very often puniſhed by God's leaving men to themſelves, and to their own wicked ways; which ever did, and ever will, end in their ruin—very often in this world, but always in the world to come, without a Miracle of Grace, which ſuch ſinners have no reaſon to hope for.

The cauſe of which is plain:—The conſtant and wilful omiſſion of this duty is a ſure way to loſe the knowledge and remembrance of God, of his Word and Promiſes:—And then men will have no motives to fear or to love God, nor any reaſon to hope for any good from him.

It will alſo very naturally lead ſuch people to depend upon themſelves only;—to forget their own ſad condition and miſery;—that they are liable to God's wrath, and even to damnation; which knowledge is neceſſary; and for this end was revealed, even to awaken and humble ſinners, that, by a true repentance, they may eſcape the bitter pains of eternal miſery.

Now, the Spirit of God threatens, that ſuch as *will not retain God in their knowledge* (which can be done only by praying to him daily) *ſhall be given up by God to a reprobate mind*, that is, *to a mind void of judgement?*—To do what is right in their own eyes, let what will follow.

And the event will certainly be this:—They will fall under the power and government of *Satan*, and his evil angels, who will lead them, as he did the Heathen World, *to commit all iniquity with greedineſs*, till they are fit for no place but Hell.

Now, if theſe be truths of the Goſpel, as moſt ſurely they are, one would hope, there would need no other words, to perſuade every one, who is in his right mind, and not already in the ſaid condition before-mentioned,—to beg of God to keep him, by his grace, from falling into ſuch dreadful circumſtances.

The moſt ſure way to avoid it is,—to dedicate ſome time every day of our lives to the Worſhip of God;—humbly to acknowledge our dependance upon Him;—to confeſs our own weakneſs to help and govern ourſelves;—to beg pardon for having offended him;—to pray for his grace, and protection, and bleſſing;—and to give him thanks for his mercies and favours to us.

By doing this, *we ſhall retain God in our knowledge*:—This will be a true and ſolid foundation of peace, and comfort, and happineſs,—provided it be performed out of a deep ſenſe of our own wants and miſeries,—with a firm faith in God's promiſes *to fulfil the deſires of them that fear him*,—and with an eye to the blood of Jeſus our Redeemer, for whoſe ſake, and through whoſe ſufferings, we are reconciled to God, and God to us.

The following Devotions will direct thoſe who ſtand in need of ſuch helps, what to pray for *every Morning and Evening of their lives*.——Not but that every ſerious Chriſtian will find occaſion to aſk many more favours and bleſſings, than can be ſet down in any Form of Prayer whatever.

For this reaſon there are added, ſome ſhort Inſtructions, as alſo proper Texts of Holy Scripture, with ſhort Meditations upon them, to help the devotion of ſuch as are well-diſpoſed, and alſo to lead them into a way of profiting at all times, by the Holy Scriptures heard or read by them or others, which we all too often hear without being bettered by them.

The Duty *and* Benefit *of Morning* PRAYER *for any Perſon in Private.*

VERY many are the evil conſequences of going without God into a world full of temptations and dangers, which of ourſelves we can neither foreſee nor eſcape.——Whoever conſiders this, and the infinite miſchiefs which may follow, will never venture abroad, without praying for God's *Guidance*, *Protection*, and *Bleſſing*, *every Morning of his Life*.

MORNING

MORNING PRAYER,

For a Perſon in Private.

Pſ. cxvi. *WHAT ſhall I render unto the Lord, for his Mercies renewed unto me every Morning?*——I will offer the ſacrifice of Thankſgiving, and pay my vows unto the Moſt High.

And may God accept of my moſt hearty Thanks for my preſervation and refreſhment, and for all the bleſſings of the night paſt, and of my life paſt!

Poſſeſs my ſoul, gracious God, with ſuch a ſenſe of this thy goodneſs, and of my dependance upon Thee for *Life*, and *Health*, and *Proſperity*, and *Comfort*, that it may be my delight, as it is my Duty and Intereſt, to ſerve and obey Thee.

And, that I may do this with a quiet mind, forgive me the ſins of which my Conſcience is afraid; and avert the Judgments which I have juſtly deſerved.

Give me Grace, that I may continue in thy fear all the day long; and that I may live and act as having Thee, O God, the conſtant witneſs of my conduct; and that it may be the purpoſe of my ſoul never to offend Thee wilfully.

May thy reſtraining grace preſerve me from the temptations of an evil world, from the frailty and corruption of my own nature, and from the evil principles and practices of the age we live in!

Poſſeſs my heart with a ſincere Love for Thee, and for all Mankind; and grant that I may have this comfortable and ſure proof of thy love abiding in me, that I ſtudy to pleaſe Thee, and to keep thy commandments.

Give me a tender compaſſion for the wants and miſeries of my neighbour, that Thou may'ſt have compaſſion upon me, O God.

In all my ways I do acknowledge Thee. Do Thou, O Lord, direct my paths, and teach me to guide my affairs, my deſigns, my words and actions, with charity, diſcretion, juſtice, and piety.

Shew me the way that I ſhould walk in, and give me grace to follow the conduct of thy Good Spirit, that I may do my duty in that ſtate of life, in which thy Providence has placed me.

Let me ever remember, *that the night cometh when no man can work*; and that now is the time in which to provide for eternity.

Grant, gracious God, that no worldly pleaſures, no worldly buſineſs, may ever make me loſe the ſight of death, or forget the dangers that ſurround me.

Fill my heart with the dread of the puniſhments prepared for impenitent ſinners, and my ſoul with a ſenſe of the bleſſings which will be the ſure reward of all them that love Thee, and obey thy Laws.

Hear me, O Heavenly Father, not according to my imperfect petitions, but according to the full meaning of that holy Prayer, which thy beloved Son hath taught us:

Our Father, which art in Heaven; Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil.—For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all, evermore. Amen.

The Duty and Benefit of EVENING PRAYER

For a Perſon in Private.

SLEEP, ſaid a great man, *is ſo like death, that I dare not truſt it without ſaying my Prayers.*—And indeed, for fear of the worſt, a thoughtful Chriſtian will take care to make his peace with God,

before he goes to ſleep;—and put himſelf under God's protection *every Evening of his Life*, that he may be ſafe from fear of evil.

EVENING PRAYER.

THAT it hath pleaſed Thee, O God, to add another day to the years of my life, and to keep me from the dangers of an evil world:—For theſe and for all thy mercies from day to day beſtowed upon me, I bleſs thy good and gracious Providence, moſt earneſtly beſeeching Thee to pardon my offences of the day paſt, and to grant that they may never riſe up in judgment againſt me.

Lord, the frailty of man, without Thee, cannot but fall: In all temptations, therefore, I beſeech Thee to ſuccour me, that no ſin may ever get the dominion over me.

Give me a ſalutary dread of the corruption of my own heart:—Make me truly ſenſible of the end of ſin, and mindful of my own infirmities and backſlidings.

Vouchſafe unto all ſinners a true ſenſe of their unhappy ſtate, a fear of thy judgments, and grace and ſtrength to break their bonds.

Enlighten my ſoul with ſaving truth:—Correct me in mercy, and reduce me when I go aſtray. Make me ever mindful of my latter end, and fix in my heart a lively ſenſe of the Happineſs and Miſery of the World to come.

May the Thoughts of Death mortify in me all pride and covetouſneſs, and a love for this world; and may my firm belief of a judgment to come make me ever careful to pleaſe Thee, my Lord and Judge, that I may find Mercy at that day!

Grant that I may lie down to ſleep with the ſame charitable and forgiving temper, in which I deſire and hope to die.

And may the Almighty God take me, and all that belong to me, under his gracious and powerful protection! May he give his Angels charge concerning us, and keep us in perpetual peace and ſafety, through Jeſus Chriſt our Lord!

St. John xvi. 23. *Verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, He will give it you.*

In thy Name, O Jeſus, and in the full meaning of the words which thou haſt taught us, I pray God, for thy ſake, to hear me, and to give me what is moſt convenient for me:

Our Father, which art in Heaven; &c.

The Grace of our Lord Jeſus Chriſt, &c.

ANOTHER

MORNING PRAYER,

For a Perſon in Private.

BLESSED be the Lord for his mercies renewed unto me every morning;—for my *Preſervation* and *Refreſhment*, and for all the bleſſings of the night paſt, for which all thanks and glory be to Thee, my God and Father!

Gracious God, continue to me theſe, and all other thy bleſſings, ſo long, and in ſuch a meaſure, as ſhall be moſt for thy Glory, and my Salvation.

Poſſeſs my ſoul, I beſeech Thee, with a true and ſaving faith, and with ſuch a ſenſe of thy goodneſs to *me*, and of my dependance upon *Thee*, that it may be my delight, as it is my intereſt and duty, to ſerve and obey Thee.

But that I may ſerve Thee with a quiet mind, forgive me all my ſins, I beſeech Thee, for thy dear Son's ſake, and withhold the judgments of which my conſcience is afraid.

Keep it ever in the heart of thy ſervant, that it is an evil thing and bitter to *forſake and offend the Lord*. And, above all things, *keep me from wilful and deliberate ſins*, that I may never *grieve thy Holy Spirit*, nor provoke Thee to leave me to myſelf.

Let

Let thy reſtraining Grace preſerve me from the temptations of the *World, the Fleſh, and the Devil*;—that I may fall into no ſin, nor run into any kind of danger;—but that all my doings may be ordered by Thee, that I may do always that which is righteous in thy ſight;—And that I may live and act as having Thee, O God, the conſtant witneſs of all my *thoughts, deſigns, words*, and *actions*.

May I never render myſelf, by new ſins, unworthy of thy guidance and protection!—Suffer me not to go aſtray, or bring me back by ſuch ways as to Thee ſhall ſeem meet.

May I love *Thee* with all my heart, and all *Mankind* for thy ſake!—And may I ever have this ſure proof of thy Love abiding in me, that I ſtudy to pleaſe Thee, and to keep thy commandments!—And that I may forgive, and love, and do good to my neighbours, as becomes a Diſciple of Jeſus Chriſt!

Aſſiſt me, by thy Grace, faithfully to perform all the Duties of my Calling; and thankfully to receive, and patiently to bear, whatever thy Providence ſhall order for me.

Preſerve me from an *idle* and *uſeleſs* life; ever remembering, *that the Night cometh, when no Man can work*;—and that *now* is the time in which to provide for eternity.

And grant, O Lord, that no worldly pleaſure, no worldly buſineſs, may ever make me *loſe the ſight of Death*.

And may the Thoughts of Death oblige me to be truly and ſincerely good;—to mortify all *Pride* and *Vanity, Covetouſneſs, Hatred, Envy* and *Malice*;—to be *ſerious, ſober*, and *watchful*, while I continue in this ſtate of trial.

Hear me, O Heavenly Father, not according to my imperfect petitions, but according to the *full meaning* of that holy Prayer, which thy only Son hath taught us, in compaſſion to our infirmities:

Our Father, which art in Heaven; &c.

The Grace of our Lord Jeſus Chriſt, &c.

Some Short MEDITATIONS

For ſuch as are well-diſpoſed, and have time to ſpare.

John xvi. 23. *Verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he ſhall give it you.*

EVERY thing is promiſed to this duty, when we pray as we ought to do; that is, in the Name, and through the Merits, of Jeſus Chriſt;—out of a ſenſe of our own wants and miſeries;—with the *humility* of ſinful creatures;—and with a full purpoſe of doing what we know will pleaſe God.

O Lord, vouchſafe me theſe diſpoſitions, that I may never aſk Thee, any thing in vain, or render myſelf unworthy to receive thy bleſſings.

Prov. iii. 5, 6. *Lean not unto thine own underſtanding; in all thy ways acknowledge God, and he ſhall direct thy paths.*

Do Thou, O God, direct my paths, and teach me to guide my affairs with *charity, diſcretion, juſtice*, and *piety*. Shew me the way that I ſhould walk in, and give me grace to follow the conduct of thy Good Spirit, for the ſake of Jeſus Chriſt.

1 Cor. xv. 33. *Evil Communications corrupt good Manners.*

No man muſt ſay, that he has any reſpect for God, or fear for himſelf, who chuſeth the converſation of wicked men. Their idle and profane diſcourſes will leave evil impreſſions upon the mind. Their indecent freedom with the Name of God, and things ſacred, will leſſen the Reverence we owe to the Divine Majeſty. Their filthy and lewd talk will deſtroy modeſty, and every grace and virtue; and will not fail to wear off the thoughts and fears of what may come hereafter.—May thy graces, O God, keep me from a converſation ſo diſpleaſing to Thee, and ſo deſtructive to the ſouls of Men; grant this, for Chriſt's ſake!

1 Peter

1 Peter i. 17. *Paſs the Time of your Sojourning here in fear.*

Give me, O God, this moſt neceſſary and moſt uſeful fear and dread of the unfaithfulneſs of my own heart. Make me ever mindful of my infirmities and failings, that I may be more watchful over myſelf, and more earneſt in my prayers for the help of thy grace for the time to come.

Every thoughtful perſon, before he lieth down to ſleep, will put himſelf under the protection of God, who giveth his Angels charge concerning his Elect, to preſerve them from the powers of darkneſs, from the dangers of the night, and from all ſad accidents.

ANOTHER

EVENING PRAYER,

For a Perſon in Private.

O Moſt gracious and merciful God, I give Thee thanks, that it has pleaſed Thee to add another day to the years of my life, and that none of thy judgments, to which for my ſins I am juſtly liable, have fallen upon me.

Accept, O Lord, of my unfeigned thanks, for this thy conſtant care over me:—For delivering me from the dangers of an evil world; and for the many undeſerved Bleſſings beſtowed upon me, day after day.

Bleſſed be thy Goodneſs, that my ſins and ingratitude have not prevented Thee from bringing me ſafe to the evening of this day!

O God, infinite in mercy, pardon my ſins of the day paſt, whether in thought, word, or deed, which I have committed through the fraud and malice of the Devil, or through my own weakneſs and frailty: And grant that they may never riſe up in judgment againſt me.

Prepare me, I beſeech Thee, for the continuance of thy favours, by giving me the grace of a true Repentance, and a thorough Amendment of Life.

Make me truly ſenſible of the weakneſs and corruption of my nature; and the need I have of thy gracious help, that I may pray for it continually.

May I ever make a right uſe of the time which thy goodneſs ſhall yet vouchſafe me, and not dare to abuſe thy patience and long-ſuffering.

Make me ever ſenſible of my *latter end*, that Death may not overtake me unprepared. And in the hour of Death, and in the day of Judgment, good Lord, deliver me.

O God all-powerful, take me this night under thy protection:——Preſerve me from the powers of darkneſs, and from the dangers of the night;—and, by thy Grace and Providence, bring me at laſt through all the trials and temptations of this world to a bleſſed end,—That I may *die* in peace, and *reſt* in hope, and *riſe* in glory,—through Jeſus Chriſt; in whoſe Name, and according to the full meaning of that holy prayer which he hath taught us, I moſt humbly beſeech Thee to hear me, for myſelf, and for all Chriſtian People.

Our Father, which art in Heaven; &c.

The Grace of our Lord Jeſus Chriſt, &c.

Short MEDITATIONS, for ſuch as have time, and are well-diſpoſed.

Eph. iv. 26. *Let not the Sun go down upon your wrath.*

LORD, grant I may lie down to ſleep with the ſame charitable diſpoſitions with which I deſire to die. I beſeech Thee for all that are my enemies, not for judgment and vengeance, but for *thy mercy*,—for *their* pardon and converſion, and for their eternal happineſs.

Heb. iii, 7, 8. *To-day, if ye will hear his Voice, harden not your hearts.*

This is the Day, and this the Life, in which God ſpeaks to us in Mercy. Lord, grant

grant that I may not harden my heart againſt this truth; nor let me ſlip this day of thy patience; that neither the cares nor the pleaſures of this life may ever make me forget, that this is the day on which my Salvation depends, ſo far, that I know not whether I ſhall have another.

Rev. iii. 3. *Thou ſhalt not know what hour I will come upon thee.*

Let me give credit to Thee, O God, Lord of Truth, and not to my own corrupt heart, which would flatter me, that I may have time and warning ſufficient to prepare for Death!—But give me grace, O Lord, to be prepared for that *unknown hour*, by a ſpeedy repentance, a true converſion, and an holy life.

Matth. xvi. 26. *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?*

How many live without thinking of this!—We admire, and we envy, thoſe who get great eſtates for themſelves and for their children;—making their riches their delight, their happineſs, and the whole concern and buſineſs of their lives.

Lord, deliver thy ſervant from ſuch a blindneſs, as muſt end in my everlaſting ruin, and in the loſs of my ſoul, for which the whole world cannot make me amends.

Luke xiii. 7, 8. *Behold, theſe three years, I come ſeeking fruit on this fig-tree, and find none. Cut it down: Why cumbereth it the ground?—Lord, let it alone this year alſo: If it bear fruit, well; if not, then, after that, thou ſhalt cut it down.*

I adore thy wonderful patience, O God, towards me; and thy merciful interceſſion, O Jeſus, with thy Father, for ſparing me:—May this Goodneſs and Long-ſuffering lead me to Repentance!—And may thy all-powerful Grace enable me to bring forth Fruits meet for Repentance, and worthy of thy future care.

MORNING PRAYER
For a Family.

Joſh. xxiv. 15. *As for me and my Houſe, we will ſerve the Lord.*

THIS ought to be the ſincere reſolution, and conſtant practice, of every Chriſtian Maſter of a Family.—Without this, none can reaſonably expect to have dutiful children, or faithful ſervants;—nor juſtly hope to have God's bleſſing in this world, or in the world to come.

Let ſome one of the Family devoutly read, or ſay, what followeth, the reſt ſeriouſly attending.

THE Lord hath brought us ſafe to the beginning of this day: Let us give him thanks for this, and for all his mercies.

Let us pray, that we may live in the fear of God, and continue in love and charity with our neighbours:

That his Holy Spirit may direct and rule our hearts, teaching us what to do, and what to avoid:

That the Grace of God may ever be with us, to ſupport us in all dangers, and carry us through all temptations:

That the Lord may bleſs all our honeſt endeavours, and make us content with what his Providence ſhall order for us: And that we may continue his faithful ſervants this day, and all the days of our life.

For all which bleſſings, let us devoutly pray.

Then all devoutly kneeling, let one ſay,

O Moſt Gracious and Merciful God, by whom the world is governed and preſerved, we give Thee humble thanks for thy fatherly care over us; in preſerving us from the dangers of the night paſt, and in bringing us ſafe this morning to ſee another day.

We gratefully acknowledge our dependance upon Thee for all the *neceſſaries*, *conveniencies*, and *comforts* of our life;

life;—for all the means of our well-being *here*, and of our everlasting happiness *hereafter*.

We give Thee thanks for the Light of thy Gospel, and the Help of thy Grace, and for the promise Thou hast made us of pardon and forgiveness through thy Son Christ Jesus, on our sincere repentance and amendment.

Give us, we beseech Thee, such a sense of these and all thy other mercies to us, as may make us truly thankful to Thee for them.

Give us Grace that we may ever walk as in thy sight;—make a conscience of all our ways;—and, fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist and overcome the temptations of the world, the flesh, and the Devil;—to follow the motions of thy good Spirit;—to be serious and holy in our lives;—true and just in our dealings; watchful over our thoughts, our words, and our actions;—diligent in our business, and temperate in all things.

Give us Grace honestly to improve all the talents which Thou hast committed to our trust;——and may no *worldly business*, no *worldly pleasures*, divert us from the concerns of the life to come!

May thy blessing be upon our persons, upon our labours, upon our substance;—and upon all that belongs to us!—and may we never undertake any work, which we dare not beg Thee to prosper!

May thy Grace defend us in all assaults of our enemies:—And grant this day we fall into no sin, neither run into any kind of danger:—But that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight.

Give us, gracious God, what is needful for us, and Grace not to abuse thy favours:—Give us, we beseech Thee, contented minds;—And make us ever mindful of the wants of others.

Give us, in this world, the knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect petitions, but according to the full meaning of that form of prayer which Jesus Christ hath taught us, for his sake.

Our Father, which art in Heaven; &c.

The Grace of our Lord Jesus Christ, &c.

Proper MEDITATIONS for such as have time, and are devoutly disposed.

Ps. cxxvii. 1. *Except the Lord build the house, they labour in vain that build it.*

UNhappy and blind are they, who expect to prosper without thy blessing, O Lord. I do therefore beg that blessing upon *myself* and *family*, my *labours* and *substance*. And may I never hinder thy blessings, by undertaking any work which may dishonour Thee, or my Christian profession!—Fit us, O Lord, by thy grace, *for that house not made with hands, eternal in the heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an evil Covetousness to his House; that he may set his Nest on high, that he may be delivered from the Power of Evil:*

Deliver us, O God, from *covetousness, the root of all evil*;—which leads men to trust in themselves;—to forget their dependance upon Thee; and foolishly to hope to be out of the reach of misfortunes, and those evils and afflictions, which are designed, in great mercy, for the punishment of sin, and for the salvation of sinners.—Preserve us, O Lord, from this too common, but damnable sin of covetonsness, for Jesus Christ's Sake. *Amen.*

Luke xvii. 26, 27, 28, 29. *As it was in the days of Noah, and of Lot.—They did eat, they drank, they bought, they ſold, they planted, they builded;—till the day that Lot went out of Sodom, when they were all deſtroyed.*

Lord, open our eyes before we are ſurpriſed by death, as thoſe miſerable ſinners were in the days of *Noah*, and of *Lot*.—May this be a warning to us!—And keep us, by thy grace, from ſetting our hearts too eagerly upon the *buſineſs*, the *cares* or *pleaſures*, of this life, without conſidering how ſoon and ſuddenly we may be called out of it;—*and that day overtake us unawares.*

Col. iv. 1. *Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.*

O Heavenly Maſter, bleſs me with good and faithful ſervants:—And grant that I may perform all the duties of a Chriſtian Maſter;—that I may have a tender concern for the welfare both of their bodies and ſouls, and be an example to them of ſobriety, juſtice, and piety; and that we may be an houſhold fearing God.—And may thy bleſſing be upon them, and upon all my affairs committed to their truſt, for the ſake of thy beloved Son.

PARENTS for CHILDREN.

Eph. vi. 4. *Ye Parents, bring up your Children in the nurture and admonition of the Lord.*

O God, the Father of our Lord Jeſus Chriſt, for his ſake, bleſs my Children with healthful bodies, and underſtanding ſouls, and ſanctified hearts, that they may remember their Creator all their days. Let thy Grace preſerve them from the temptations of an evil world; and may I never be wanting in any part of my duty to them, but inſtruct them in the Faith and Duties of a Chriſtian Life;—convince them of their faults, and correct them in reaſon and love. Be Thou, O God, their Father and Portion in this world, and in the world to come! *Amen.*

EVENING PRAYER
For a Family.

Let one of the Family read or ſay diſtinctly what followeth, the reſt ſeriouſly attending.

BY the Favour of God, we are come to the Evening of this Day; and we are ſo much nearer our latter end.

Let us ſeriouſly conſider this, and pray God to prepare us for the hour of death.

Let us, with penitent hearts, beſeech him to pardon our offences, and to deliver us from the evils which they have deſerved.

Let us reſolve to amend whatever we have done amiſs, and pray God, that his Grace may keep us from returning to thoſe ſins which we have repented of:

And that we be ſafe under his protection, who alone can defend us from the Powers of Darkneſs.——For all which bleſſings let us devoutly pray.

Then, all devoutly kneeling, let one diſtinctly ſay,

O LORD, and Heavenly Father, we acknowledge thy great goodneſs to us, in ſparing us when we deſerve puniſhment;—in giving us the neceſſaries of this life, and in ſetting before us the happineſs of a better.

O merciful God, pardon our offences, correct and amend what is amiſs in us; that as we grow in years, we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midſt of Life we are in Death.

Lord, grant that theſe thoughts may make us careful how we live, that we may eſcape the bitter pains of eternal miſery.

Take from us all ignorance, hardneſs of heart, and too much carefulneſs for the things of this life.

Make us an houſhold fearing Thee, O God, ſubmitting ourſelves to thy good pleaſure, and putting our whole truſt in thy mercy.

Give us a true knowledge of ourſelves, of the corruption of our nature, and the neceſſity of thy gracious help to ſave us from ruin.

And may the Spirit of Chriſt ever live and rule in us, poſſeſſing our ſouls with a ſincere Love of Thee, O God, with an earneſt deſire to pleaſe Thee, and with a dread of offending Thee!

Sanctify us wholly, we beſeech Thee, that our ſpirits, and ſouls, and bodies, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

Continue to us, and to all Chriſtian Churches, the means of grace and ſalvation; and may the ſaving Truths of the Goſpel be publiſhed and received in all the World!

Vouchſafe unto us an intereſt in all the prayers of thy Holy Church, which have this day been offered to the Throne of Grace.——Forgive all that have injured us, and forgive us our many offences againſt our neighbour.

Bleſs, we beſeech Thee, O God, all thoſe whom thy Providence hath ſet over us, whether in Church or State. And give us grace to honour and obey them for Conſcience-ſake.

Defend us from all adverſities which may happen to our bodies, and from all evil thoughts which may aſſault and hurt our ſouls;——and prepare us to receive with an humble reſignation whatever thy Providence ſhall think beſt for us.

And, finally, we beſeech Thee to give us Grace, that we may lead and end our lives in thy Faith and Fear, and to thy Glory, thro' Jeſus Chriſt our Lord. *Amen.*

Hear us, O merciful God, for ourſelves and for all Mankind, not according to our weak underſtandings, but according to the full meaning of that holy Prayer, which thy beloved Son hath taught us:

Our Father, which art in Heaven; &c.

ANOTHER

MORNING PRAYER,

For a Family.

O GOD, by whom the whole world is governed and preſerved, we give Thee humble thanks for thy fatherly care over us, beſeeching Thee to make us truly ſenſible of all thy mercies, and thankful for them.

We are indeed unworthy of thy favours, for we have broken thy laws, neglected thy commands, deſpiſed thy promiſes, and have been unthankful for thy bleſſings.

Lord, be merciful unto us, and forgive us thoſe things whereof our conſciences are afraid; make us every day more careful of our ways, more concerned to pleaſe Thee, more ſenſible of our wants and unworthineſs, and of thy great goodneſs, that we may be afraid to offend Thee; that we may ever look up to Thee for what we want; depend upon thy power, and goodneſs, and truth, and be ſatisfied with what thy providence ſhall order for us.

And bleſſed be thy Holy Spirit, who hath made known to us the things that would undo us; who hath aſſured us, that no *adulterer*, no *covetous perſon*, that none who *envieth* his neighbour, or *defraudeth* his brother, that no *drunkard* or *profane perſon*, who liveth in a wilful neglect of thy laws, ſhall enter into the kingdom of Heaven.

Lord, increaſe our knowledge and confirm our faith, that we, ſtedfaſtly believing thy threats and judgments, may be truly afraid of them, and abhor thoſe ſins which would bring them upon us.

O Lord, leave us not unto ourſelves, for without Thee we can do nothing that is good. To Thee, therefore, we look up for grace to know our duty, for willing minds to deſire to do it; for ſtrength to perform what Thou requireſt of us, and that Thou wilt mercifully pardon our infirmities, and accept of our unworthy ſervice.

Give,

Give, O Lord, thy good Angels charge over us, that neither the devil nor his wicked inſtruments, neither the world nor its vanities, that neither evil cuſtoms, nor the evil bent of our own hearts, may bring upon us thoſe miſeries which may make our lives uncomfortable; but if afflictions are neceſſary, and if in thy wiſe providence Thou ſhalt think fit to viſit us, give us grace that we may thankfully receive, and patiently bear, whatever thy hand ſhall bring upon us, ſtedfaſtly believing, that all things ſhall work together for good to thoſe that fear God and truſt in his mercy.

Bleſs all our honeſt endeavours with good ſucceſs; continue to us the bleſſings we already enjoy; make every condition of life, every bleſſing we receive, every thing that befalleth us, a means of bringing us nearer unto Thee, and to that happineſs which thou haſt prepared for them that love thee.

Give us grace that we may never forget that we depend upon Thee: That we may never truſt in ourſelves, nor in uncertain riches, but in the living God, who hath graciouſly promiſed that he will never fail them that ſeek him. Lord, let it be unto thy ſervants according to this word.

Continue to us the means of grace, thy word, and ſacraments; the comfort of ſolemn aſſemblies; the bleſſing of a regular, learned, and pious miniſtry, and let none of theſe favours be loſt upon us; but that we may grow in grace, and in all ſaving knowledge, until we come to thine everlaſting kingdom.

Bleſs the King and Government of this land. Let brotherly love and charity increaſe amongſt us, and root out all growing vices. Supply the neceſſities of the poor and needy; help and comfort the afflicted, the fatherleſs, and the widow; deliver or ſupport all that labour under any preſſing calamity, ſadneſs of ſpirit, or infirmity of body, and eſpecially all ſuch as ſuffer for a righteous cauſe.

Preſerve all that travel by land or ſea; bleſs the labours of all honeſt men; and hear our prayers for all that deſire or that ſtand in need of them, and eſpecially for thoſe that cannot pray for themſelves.

The Lord bleſs, preſerve, and keep us this day, and all that belongs to us: the Lord make us innocent in our lives, uſeful in our generation, prudent in our behaviour, obedient to his laws, and thankful for his favours.

Vouchſafe us a ſhare in the happineſs of the next world, and his bleſſed will be done for what ſhall be befall us in this.

Theſe things, and whatever elſe our neceſſities, our charity, or our duty, obligeth us to pray for, we moſt humbly beg in the name and in the words of our bleſſed Saviour.

Our Father, which art in Heaven; &c.

To be added on Sunday Morning.

Be graciouſly preſent with all that this day meet to ſerve Thee; bleſs the labours of thoſe that watch for our ſouls; and give us all grace to hear with attention, to receive the word with meekneſs, and to ſerve the Lord with joyfulneſs and gladneſs of heart.

Teach us all things neceſſary to ſalvation; enable us to underſtand and remember the ſacred truths delivered to us, with full purpoſe of living accordingly, that our converſation may be holy, and our end everlaſting life.

ANOTHER

EVENING PRAYER,

For a Family.

O Almighty and everlaſting God, for all the bleſſings we every day receive from thy bounty; for all the known, and for all the unobſerved favours, deliverances, viſitations, and graces of thy Holy Spirit; we bleſs thy good providence, beſeeching Thee ſtill

to continue thy fatherly care over us, for we have no power to help ourſelves: to Thee therefore we pray daily; to Thee we give thanks and praiſe; from Thee we expect and hope for the greateſt bleſſings when we do well; and from Thee we fear the ſevereſt puniſhments when our deeds are evil.

God be merciful unto us that have broken his laws, abuſed his patience, deſpiſed the means of grace, and reſiſted his good Spirit, making ourſelves unworthy of the leaſt of his mercies, and liable to his juſt anger.

O Lord, make us to ſee the evil and the danger of ſin; that we may repent and turn to Thee with all our hearts, and bring forth fruits meet for repentance. Pity our infirmities, and help us to overcome them; renew in us thy image daily, and keep us from forſaking Thee for the time to come, that death may never overtake us unprepared.

So teach us to number our days, that we may apply our hearts unto wiſdom; that we may conſider in this our day the things that belong unto our peace, for we are ere long to die. O that we may live as we hope to die! that in the hour of death and in the day of judgment, our Lord may deliver us from the power of the devil, from the juſt reward of our ſins, and from everlaſting death.

If at any time we are in danger of forgetting Thee and our duty, reduce us by ſuch ways as to Thee ſeems moſt meet, and make us at all times obedient to thy gracious call, that the longer we live we may ſerve Thee more faithfully.

Deliver us, O God, from the ſin that doth moſt eaſily beſet us; from the luſt of the fleſh, the luſt of the eyes, and the pride of life;—from all unprofitable and ſinful thoughts;—from lying lips and a deceitful tongue;—from an uncharitable heart, and from an inconſtant mind.

Let thy good Spirit ever be with us, to direct and rule our hearts, to keep us from falling, and to preſent us blameleſs before the preſence of thy glory.

Let thy bleſſing, O Lord, be upon us, to defend us in all dangers, and to comfort us in all adverſities.

Take us under thy protection, defend us from the dangers of the night, from the prince and powers of darkneſs, from all filthineſs of fleſh and ſpirit, and keep us in perpetual peace and ſafety.

In mercy remember all that want thoſe bleſſings we enjoy; all that want thy help; all that call to Thee for ſuccour.

Remember, O merciful God, our friends, our relations, and all thy ſervants, that they may be made partakers of the ſame bleſſings which we aſk for ourſelves.

And grant unto us all, that when we depart this life, we may dwell with Thee in life everlaſting.

Hear us, O God, not according to our weak underſtandings, but according to the full meaning of that form of words, which Jeſus Chriſt hath taught us:

Our Father, which art in Heaven; &c.

To be added on Sunday Evening.

Bleſſed be God for this good day, and for the many opportunities of ſerving him. Grant, O Lord, that we may not receive thy grace in vain, but that we may live as becometh Chriſtians who believe and hope for the joys of heaven.

Reward all that do us good, and eſpecially all ſuch as watch for our ſouls; grant that they may ſave themſelves, and ſuch as hear them, that both we and they may enjoy an everlaſting ſabbath, through the merits of Jeſus Chriſt.

PRAYER to be uſed for a Sick Perſon.

O LORD, infinitely merciful, whoſe very corrections are the effects of thy love, give us grace to know, and hearts to conſider this, that we may evermore thankfully receive thy fatherly corrections, and rejoice in the midſt of the ſorrows that encompaſs us, ſtedfaſtly believing, *that all things ſhall work together*

ther for good to thoſe that fear God, and truſt in his mercy.

Gracious God, let it ſo happen unto this thy ſervant viſited with thine hand, that *he* may take *his* afflictions patiently, and, with a dutiful ſubmiſſion to thy will, bear whatever Thou ſhalt be pleaſed to lay upon him; that the diſorders of *his* body [or mind] may contribute to the health of *his* ſoul; that being made perfect through ſufferings, *he* may be owned by his bleſſed Saviour, who through great afflictions entered into glory.

To this end, we beſeech Thee to enlighten *his* mind, that *he* may underſtand thy dealings with *him*, and make that uſe of this viſitation which Thou deſigneſt by it.

Give *him* grace to know wherein *he* has offended, that *he* may endeavour to amend wherever *he* has done amiſs; and give *him* a firm reliance on thy gracious promiſes, that *he* may not ſuffer either in body or mind, without the comforts of grace, and the hopes of being beloved of Thee.

Deliver *him*, O God, from the danger of impatience, diſtruſt, or deſpair; from the illuſions and aſſaults of the powers of darkneſs; and from all anguiſh or affliction, which may any way draw *his* mind from Thee.

Enable *him* to wait with patience thy good time, till Thou ſeeſt fit to perfect *his* recovery. And in the mean time, bleſs all the good endeavours which ſhall be uſed for *his* health and comfort.

Lay upon *him* no greater burthen than Thou ſhalt enable *him* to bear with Chriſtian patience; that others, ſeeing the powers and effects of true faith and truſt in Thee, may learn to glorify Thee, and to ſubmit to thy wiſe diſpenſations.

For Jeſus Chriſt his ſake, who by his merits has purchaſed pardon, and comforts, and grace, for all his faithful ſervants, hear me, anſwer me, and let thy merciful kindneſs be upon thy ſervant.

Give *him* patience under this trial, that *he* may bear it as becomes a diſciple of Chriſt, conſidering that it is *his* croſs, and laid upon *him* by thy appointment.

This muſt be thy gift, O God, for of ourſelves we are nothing but weakneſs and ſin; this muſt be the effect of thy mercy to us.

Shew mercy therefore to thy ſervant, O Lord; have compaſſion on *him*, and help *him*.

Help *him*, O God, as Thou didſt always help thy faithful ſervants which called upon Thee in the time of trouble.

Above all things, give *him* grace, that with an entire ſubmiſſion *he* may reſign *his* will to thine, remembering, that thy will is holy and juſt, and that it is our duty to receive and approve whatever is appointed by Thee.

For what are all our profeſſions of being thy ſervants, if we complain and are not pleaſed that thy will be done with us?

O give us grace to overcome the unwillingneſs of nature, and to make it yield to thy appointments.

Deal thus with this thy ſervant, O Lord, and do as Thou knoweſt beſt for *him*, either relieve *him* in thy mercy, or mercifully enable *him* to bear this burthen with patience.

Grant this, O moſt merciful Father, for the ſake of Jeſus Chriſt, our Lord and Saviour. Amen.

A ſhort and neceſſary Inſtruction for the *Lord's Day* in the Morning.

THE Lord, who has bleſſed *One Day in Seven*, bleſſeth all thoſe that keep it holy: And very terrible have been his judgments upon them that have profaned it.

It is your Duty, therefore, *on this good day*, to lay aſide, as much as poſſible, all worldly buſineſs; all worldly thoughts; all worldly pleaſures; that you may honour your Creator to the beſt of your power,—by owning your dependance upon him,—by hearing his Word and his Commands,—by aſking his Bleſſings, and giving him thanks for his favours.

If

If then it is our intereſt, and our happineſs, to ſerve God, it is our duty to be at his Houſe before his ſervice begins; to ſhew that we fear his Majeſty, and dare not offer him *a lame ſacrifice*; to ſhew, that we do indeed deſire his Bleſſing, and take delight in ſerving him.

When, therefore, you come into the Houſe of God, and firſt kneel down, *ſay ſecretly this ſhort Prayer:*

A ſhort Prayer at your coming into Church.

MAY the good Spirit of God diſpoſe me unto, and aſſiſt me in, his Service! The Lord give us all a true and lively ſenſe of our wants, and of his mercy and preſence amongſt us, that we may ſerve him with our hearts as well as with our bodies, and that our Prayers may be heard, for the ſake of his Son Jeſus Chriſt our Lord! *Amen.*

After this, attend diligently to what is ſaid, and prayed for; remembering, that they are *your* prayers which are offered up to God; but that you have no ſhare in them, if you do not mind what is aſked in your name.

That your Heart may go along with your Prayers, ſay ſoftly, *Amen*, So be it, to every petition. This is what the moſt unlearned may do, and it may be the moſt learned cannot do better, to keep their minds intent upon what they are about.

When you *confeſs your ſins*, do it with great ſerioufneſs and concern, remembering, that you are for ever undone, if you are not forgiven. And then hear with comfort upon what condition God will pardon you: If you *repent, and believe the Goſpel*, you are ſure to be forgiven.

When the *Word of God* is read or preached, be careful to mind it, that you may know your duty, and the reward of doing it; that you may obſerve the way of God's dealing with mankind, in puniſhing the wicked, and in protecting and rewarding the righteous; that you may know the manner of our redemption, and the great Love of God in bringing it to paſs; that you may ſee the dangers you are liable to, and the bleſſedneſs that is ſet before you, ever remembering, that *Faith, without which we cannot pleaſe God, cometh by hearing, and hearing by the Word of God.* Rom. x. 17.

And be ſure to behave yourſelf with great *Reverence* and *Devotion*, while you are in the Houſe and Preſence of God; for if, when you ſhould be on your knees, aſking God's Pardon and Bleſſings, or ſtanding to praiſe the Creator of Heaven and Earth; if, inſtead of doing ſo, you ſit and ſleep away the time, or careleſly gaze, and think of other matters, then you will return from God's Houſe with a Curſe and not with a Bleſſing.

And yet the very beſt of us, after all our care, have cauſe to beg pardon even for the faults of our devotions. Therefore, before you riſe from your knees, ſay privately *this ſhort Prayer:*

A ſhort Prayer before you leave the Church.

THE good Lord accept of our duty and ſervice; pardon our ſins and infirmities; give us what is needful for our ſouls and for our bodies; and keep us evermore under thy protection, for the ſake of Jeſus Chriſt our Saviour! *Amen.*

And now, God forbid that you ſhould ſpend the remainder of this good day, ſo well begun, in ſin and vanity! Rather think how you may do moſt Honour to your Creator and Redeemer.

If you can read, you can both inſtruct yourſelf, and them that will hear you.

If you have Children and Servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at Church, and reſolve to do, to the beſt of your knowledge, as you have been taught.

Then will the Lord be with you, to bleſs you in the way you go; to preſerve and to proſper you. For this is what he hath declared, *Them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed.* 1 Sam. ii. 30.

A Prayer

A Prayer for SUNDAY MORNING.

O LORD, who haſt conſecrated this day to thy ſervice, give us grace ſo to obſerve it, that it may be the beginning of an *happy week* to us; and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, *that here we have no abiding-place*, that we may ſeriouſly and timely provide for another life; and grant that this great concern may make us very deſirous to learn our duty, and to do what Thou requireſt of us. And bleſſed be God, that we have Churches to go to, that we have ſuch times ſet apart for the more public Worſhip of our Creator, and that we have Paſtors to teach us! The Lord proſper their labours, and give us grace to profit by them, that they and we may enjoy an everlaſting Sabbath with thy Saints in Heaven, for Jeſus Chriſt's ſake. *Amen.*

A plain and uſeful Inſtruction for SUNDAY EVENING.

Concerning the Providence of God, or his wiſdom and goodneſs in governing the world.

THAT God is great, and to be greatly feared, we know by the world he hath made, and from his dreadful judgments.

That God is good, and to be loved and worſhipped, we are convinced from his care of the whole Creation.

For his tender mercies are over all his works. Pſal. cxlv. 9. Therefore have his creatures the comfort of the rain and ſun, of food and ſhelter; the earth yields increaſe, and the ſeas are ſtored with creatures innumerable.

In the Hand of God are theſe and all other bleſſings, which he withholds, or giveth, according to his good pleaſure, to teach us, that we wholly depend on him; *that Man liveth not by Bread alone*, nor by his own induſtry, but by the Providence of God, who ordereth all conditions of life for the beſt, for thoſe that cannot chuſe for themſelves.

And if he ſuffers *ſome to be poor*, it is becauſe that condition is beſt for them *now*; but he will make them a great amends in the next world for what they want in this, if they will be content and honeſt, neither murmur at their own lot, nor envy that of others.

When God giveth Riches, it is not to make them an occaſion of our ruin, but to try our virtue; for, *if we are not high-minded, if we truſt not in uncertain riches, but in the living God; if we do good with them, and readily diſtribute to the neceſſity of others; then are Riches a real Bleſſing, and help to bring us to eternal life.* 1 Tim. vi.

If he bringeth us into affliction, it is not that he is pleaſed with the miſeries of his creatures, *but he is ſhewing them their tranſgreſſion, he is opening their ear to diſcipline, that they may return from iniquity, and ſave their ſouls from death eternal.*

If he ſuffers us to be tempted, it is not that we might fall, but to make us more ſenſible of our own weakneſs, that we may come to him for help, on whom we depend, *who will not ſuffer us to be tempted above what we are able to bear*; and who will reward our poor endeavours with unſpeakable happineſs.

If we have *Friends*, it is the Favour of God to us; and if we have *Enemies*, they are rods in his hands, either to correct us, or to make us careful of our ways.

The devil himſelf, that powerful ſpirit, is under God's command to execute his judgments upon wicked men, while they that truſt in the Lord have nothing to fear, for he hath no power to hurt them.

Happy are we, who know theſe things now; and we ſhall be for ever happy, if we live according this belief,

For then *we ſhall truſt in the Lord with all our heart, and not lean unto our own underſtanding.*

We ſhall call upon *him* for what we want, and thankfully receive what he is pleaſed to ſend. For *ſhall we receive Good at the Hand of God, and ſhall we not receive Evil?*

We ſhall hope for his favour when we mean

mean well, and never expect his bleſſing when our deſigns are evil.

We ſhall look upon God's time as the beſt, and not grow impatient when our deſires are not anſwered.

We ſhall acknowledge his hand in every thing that befalleth us, and hope for his mercy even when he is angry, knowing, *that all things ſhall work together for good to them that love God.* Rom. viii. *Thus ſhall we dwell under the defence of the Moſt High, and ſhall be ſecure from fear of evil.*

A Prayer for SUNDAY EVENING.

ALMIGHTY God, by whom all things were *made*, and are *preſerved*, give us hearts to know, and grace to conſider this, that we may chearfully commit ourſelves, and all that belongs to us, to thy merciful care; that we may ever look up to Thee for what we want; be thankful for thy favours; never reſiſt thy dealings with us, or neglect the means of grace which thy providence affords us.——Bleſſed be God, who giveth us what is ever beſt for us; who keepeth us from dangers, and hath provided for us better than all our works can deſerve! The good Lord make us mindful of our duty, that as we often hear how we ought to walk, and to pleaſe God, we may continue to do ſo unto our lives end, through Jeſus Chriſt our Lord. *Amen.*

A ſhort ADMONITION *to All, and eſpecially to Maſters of Families.*

AMONG the many growing vices of this profane age, one wretched and ungodly cuſtom is too common; *viz.* of people's falling to their meals, as beaſts do to their fodder, without any thoughts of God or thanks for his Bleſſings.[a]—And even too many of thoſe who have not quite laid aſide this Chriſtain duty, perform it after ſuch a ſlight and negligent manner, as makes it as ſinful as the omiſſion.

When a man like ourſelves beſtows a favour, we naturally give him thanks. Are not Food, and the Supports of Life and Health, mighty Bleſſings? Is not God the ſole giver of theſe? Are they not worth aſking, and giving thanks for?—This ſhews plainly, that this ſin, being againſt the very natural notions of ſenſe and gratitude, is of the Devil, who makes the tables of too many to become a ſnare and a curſe to them, by intemperance, gluttony, and drunkenneſs.

All Chriſtians, who have any regard to the example of their Saviour, who always glorified God, and gave Him public thanks for his Bleſſings;—or to the example of St. *Paul*, who would not omit this duty, though in bonds, and in the preſence of a numerous company of Heathens:—All Chriſtians, ſeeing the reaſonableneſs of this duty, and the ſin of omitting it, or of not performing it after a ſerious manner, will be inexcuſable before God, if they neglect to glorify Him at their daily meals.

Now, that the moſt unlearned may not want words to expreſs their thanks, and beg God's Bleſſing upon themſelves and their daily food, theſe following may be made uſe of:

GRACES *before our Meals.*

O GOD, who giveſt food unto all fleſh, grant that we may receive theſe thy gifts with thy Bleſſing, and uſe them with ſobriety and thankful hearts, through Jeſus Chriſt our Lord. *Amen.*

BLESS us, O God, and grant that we may receive theſe thy gifts with thy Bleſſing, through Jeſus Chriſt our Lord. *Amen.*

GRACES *after our Meals.*

MAY God, who hath given us bodily food, give us alſo ſpiritual food and life, and make us ever mindful of the wants of others, for Jeſus Chriſt's ſake. *Amen.*

MAKE us truly thankful, O Lord, for our daily bread, and for all other mercies which we receive: And help us to love and ſerve Thee, the giver of all good, for Jeſus Chriſt's ſake. *Amen.*

[a] Grace before Meals, the practice of the *Romans*.

Nec prius aut Epulas, aut Munera grata Lycæi,
Fas cuiquam tetigiſſe fuit, quam multa precatus
In menſam. Sil. Italicus.

'Nor touch'd the Meat, nor taſted was the Wine,
'Till ev'ry Gueſt implor'd the Pow'rs Divine.'

MAXIMS

MAXIMS

OF

PIETY,

AND OF

CHRISTIANITY.

MAXIMS OF PIETY,

AND OF

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AFFLICTIONS

BRING us the neareſt way to God. If God gives fortitude and patience in affliction, it is a certain mark of God's care and love.

Afflictions are preventative of ſin, correct the corruption of nature, are an exerciſe of grace, a conformity to Chriſt, a mark of adoption to a ſincere Chriſtian, an aſſurance of God's love, and a preparative for Heaven.

Why ſhould a living man complain of the puniſhment of his ſins? All ſin *muſt* be puniſhed here or hereafter. Juſtice requires it, as well as the nature of our condition; for health and proſperity are moſt likely to corrupt us. The croſs only can bring us back to God. We judge of our merit by the worldly advantages we enjoy. God is forced to ſhew us our miſtake, and our dependance upon him, by afflictions, &c. He that is uneaſy under the croſs would ſerve God with that which coſts him nothing. Let us conſider the iſſues of proſperity and adverſity, and then we ſhall eaſily perceive by which we have been moſt gainers.

Thoſe whom God loves, he weans from the affections for this world by afflictions.

Whatever befals us by means of the creatures; whether we ſuffer by the injuſtice of men, or from any unforeſeen accident, it proceeds from God, either to reſtrain us by fear, or to draw us from ſin out of mercy; or to puniſh us in this world, that he may not be obliged in juſtice to do it in the next; when we turn a deaf ear to theſe, it is God whom we refuſe to hear.

Afflictions are always uſeful, eſpecially when they oblige us to have recourſe to God.

If good men will ſcramble with the wicked for what is properly their portion and happineſs, it is no wonder that they come by the worſt, for this is their hour and the power of darkneſs.

Afflictions and *Calamities*. And many and many a ſoul has dated its ſalvation from ſome happy calamity.

The Divine goodneſs has appointed afflictions to be the portion of his own children, to make them fond of the love of God, who will make them more than amends for all the miſeries they can ſuffer here.

Affliction and *Joy* together. This is a ſecret and privilege peculiar to faith and the goſpel. 1 Theſſ. i. 6.

Afflictions ſhould oblige us to think of the juſtice of God, whoſe goodneſs will not ſuffer him to afflict any but ſuch as he finds ſinners. We need not fear applying this conſideration to ourſelves; but it may be raſhneſs in doing it to others.

Afflictions, both the righteous and the wicked ſuffer. The one is better for them, the other worſe.

If God permits any evil to happen to us, it is becauſe that very evil is our good.

We know not what we loſe, when we pray to be delivered out of afflictions, becauſe God always increaſes his conſolation and grace as afflictions abound. 2 Cor. i. 5.

God will never forſake his ſervants, though he ſuffer them to be afflicted for a ſeaſon.

Increaſe of labours will be attended with an increaſe of rewards; God will bring his faithful ſervants the eaſieſt way (for he takes no delight in our afflictions) to happineſs; therefore afflictions in ſuch a meaſure are abſolutely neceſſary.

Afflictions may make men eſteem us leſs; but God loves us more, if we bear them with patience and holy ſubmiſſion.

Afflictions never intolerable, but when we ſee them in a wrong light; as the effects of others' malice, of our own folly, of chance, of deſtiny, &c.; but look upon them as from God, a Father, &c. and all will be eaſy.

We ought to judge of the great danger of our diſorder by the violence of the medicine which our unerring Phyſician is forced to make uſe of. Let us beware, leſt, endeavouring to leave the croſs, we forſake him who was, for our ſake, faſtened to it.

Afflictions, *temptations*, *dangers*, &c. are neceſſary to awaken in us that faith which is too apt to fall aſleep in the midſt of an undiſturbed proſperity. It is then we are moſt ſenſible how much we ſtand in need of God, when he withdraws his favours and the light of his countenance, and when we are under the apprehenſion of evils, or feel them.

Happy is that condition which forces us to truſt only in God, and to be in the hand of his providence. Afflictions diſpoſe us to pray; and we are ſure to want nothing, if we find God in prayer.

How good is God in permitting afflictions, ſince it is only to force us to ſeek for reſt, and eaſe, and peace in him for ever.

Afflictions, *poverty*, &c. do not make men wicked; but they diſcover, they ſhew, what men are.

What a mercy it is to be forced to turn to God, by afflictions, ſickneſs, or the ill-uſage of men! Mark v. 26.

Afflictions are deſigned, by a gracious God, to do that for us which we are not able to do for ourſelves. They are a proof of our being within the care of a Father who cannot be pleaſed with our ruin.

Alms.

He who makes uſe of the beggar's hand to aſk our charity, is the very ſame from whom we aſk *our daily bread*; and dare we refuſe him when we have to give?

The duties of charity are acts of juſtice, ſince God requires them; and becauſe we are members of the ſame body, and beholden to one another.

Our Alms ſhould be, in ſome meaſure, proportioned to our ſubſtance and to our ſins.

Alms are due in juſtice; but we are at the ſame time the greateſt gainers.

To give to pious uſes, is to put out our money to intereſt upon the ſecurity of God himſelf.

God has not made all men equally rich, that by his grace in the hearts of men, he may provide for all, and that men may have opportunities of exerting their charity, and working out their own ſalvation by helping others. God has put the portion of the poor into the hands of the rich, to try their fidelity; and the ſpiritual portion of the rich into the hands of the poor, that members of the ſame body may love and depend one of another. And he that wrongs the poor, wrongs himſelf moſt, by withholding their portion or part. A day will come when we ſhall be reduced to an equality.

Ambition.

To be ſolicitous to better the condition of ſo very ſhort a life, (unleſs obliged to it by the plain appointment of God)

God) ſavours very little of a true Chriſtian faith.

By ſuch as are ambitious, every thing is accounted juſt that is advantageous.

Apparel.

Religion only recommends modeſty, and condemns ſingularity.

All ſuch dreſſes are forbidden, which incite irregular deſires.

Singularity may be blameable, but modeſty in dreſs is not ſingularity, though the world be never ſo extravagant.

Appetite.

We need but taſte a pleaſure a very little while, to become a ſlave to it.

Angels.

The pooreſt has them for his guard, greater than thoſe of an eaſtern monarch.

Anger.

He that ſays that he deſigned no offence, and deſires to be at peace, if he ſays true, ſhould take immediate care to repair the offence which he has given, though unadviſedly.

Atheists.

Every man that does not believe that he ought to obey God is an *Atheiſt*, let him call himſelf what he will.

A contempt of God, and of Religion, do neceſſarily undermine the peace of every nation, and haſten its deſtruction.

No ſurer proof that the majority are Atheiſts, than when ſins againſt men are puniſhed with ſeverity, and thoſe againſt God ſcarce taken notice of.

All ſuch as reject Jeſus Chriſt are Atheiſts, according to St. Paul, Epheſ. ii. 12. Αθεοι εν τω κοσμω.

Atheism.

Joſephus, ſpeaking of the Jewiſh nation, before its deſtruction, ſaith, there never was a more Atheiſtical generation γενηα ἀθεωτέρα. They deſpiſed the laws of men, and made a mock of the laws of God, and thoſe that publiſhed them,—made no difference betwixt good and evil;—a ſure preſage of a near deſolation.

The true reaſon of the growth of Atheiſm is the glaring light of the Goſpel, which diſcovers plainly that there are torments appointed for the wicked.—Wicked men, the more plain this is, the more induſtrious they are to ſhut their eyes, to hearken to any thing that perſuades them that this may not be, till God gives them up to a reprobate mind.

Atonement.

The offering ſuch condition to the party offended, as he ſhall judge proper to accept, for the offence committed, and ſufficient ſatisfaction. Thus Jeſus Chriſt offered to God ſuch ſatisfaction as he was pleaſed with, for the ſins of mankind.

Attributes of God.

The Angels rejoice in the excellencies of God, the inferior creatures in his goodneſs; ſinners only rejoice in his mercy and forgiveneſs.

Authority.

It is neceſſary that one ſhould ſometimes forget that he is a ſuperior, and to remember that he is a brother.

Authority, power, greatneſs. Nothing will diſtinguiſh a great man from the pooreſt ſlave at the tribunal of God, with whom there is no reſpect of perſons, ſo much as the ſevere puniſhment the firſt will receive for the abuſe of their power, &c. and the allowances the latter will have made them for the circumſtances they lay under.

Authority. Paſtor. Men generally look upon the advantage, the pleaſure, the honour of commanding; that is, of having other people under their care.—Would they look upon it as a charge, that is, of having other people's faults to anſwer for, as well as their own, it is probable, they would not be ſo fond of power and authority.

He that is convinced by a lawful authority, is convinced by reaſon; for reaſon bids us, in many caſes, to ſubmit to the determination of authority.

Backslidings.

He that intermits his duties, will either loſe the faculty of doing them, or will have the pain of recovering them.

Baptism.

The Holy Spirit at baptiſm takes poſſeſſion of us, and keeps poſſeſſion, till men grieve him; then he forſakes us, and an evil ſpirit ſucceeds.

By Baptiſm we contract and oblige ourſelves, all our life long, to complete and perfect the image of Jeſus Chriſt in ourſelves.

The bleſſings and excellencies of Baptiſm:—It ſeparates us from Adam, and engrafts us in Chriſt.——It is a reſurrection from ſin to grace.—It diſcharges us from the debt owing to the juſtice of God, by our ſins, now fully ſatisfied by faith in the ſufferings and death of Chriſt.—It cancels the law of death and malediction which was againſt us.—In Baptiſm our ſins did indeed die, and were buried; but the ſeed and root remain in us. Theſe we are to mortify all our lives long.

Bleſſed are they that mourn; that is, who are troubled at every thing that they believe diſpleaſeth God.

Blindness,

In ſpiritual things, is the juſt and natural puniſhment of a carnal life.

Books

Have their fate from the capacities of readers, or rather from their principles.

Brazen Serpent,

Deſigned not only to take away the pain, but the very poiſon that cauſed it. So the Croſs of Chriſt is not only intended to eaſe the conſcience for paſt guilt, but to root all ſin out of the ſoul; to crucify ſin with the affections and luſts.

Daily Bread.

That bread which nouriſheth to eternal life. He who has loſt his appetite, is certainly ſick; ſo is the ſoul that deſireth not the food which cometh from God. We receive grace in the ſame degree as we deſire it.

Business.

Nothing is more difficult than to converſe much with one's-ſelf.

The worldling, the man of buſineſs, the man of pleaſure, and too often the man of learning, are all moved by the ſame ſecret ſpring, namely, the ſatisfaction men find in forgetting themſelves. It is, therefore, their great concern to be always buſy, let the buſineſs be what it will, leſt leiſure ſhould leave them at liberty to think of what may come hereafter.

We have but one great buſineſs, that which God has aſſigned us to do; all others are included in that. Let us be faithful in our proper buſineſs, and reſigned as to the ſucceſs; to be anxious for *that* is the effect of ſelf-love, ſelf-will, and pride.

No buſineſs is innocent which hinders us from minding our ſalvation, and making that the great buſineſs of life.

Calamities

Are always good, both in their original, (which is from God) and in their end, either to exerciſe the good, to chaſtiſe offenders, or to puniſh the wicked.

When we pray for the removal of calamities, we ſhould firſt lay aſide the ſins that are the occaſion of them.

People too often conſider the calamities themſelves, rather than the ſins which have drawn them down.

Call *to the Miniſtry.*

A lawful call gives good ground to hope for mercy at the great day, and the grace of God in the mean time.

Calumny,

Calumny.

A Chriſtian runs greater hazard from commendation, than from an unjuſt calumny.

Cares, *Riches.*

It is not always great and crying ſins that create a forgetfulneſs of God, and a contempt of his laws; very often the cares of the world extinguiſh our faith, &c.

Case *of fallen man.*

Not as that of a creditor and debtor; but as that of a rebellious ſubject and a generous Prince. The one offering a pardon, the other deſpiſing it.

Casuist.

Intereſt, a deciſive caſuiſt; removes ſcruples; is eaſieſt conſulted; readily hearkened to. After all, though it may be conſulted, it ought not to govern or determine by itſelf.

Charity.

A ſincere and univerſal charity, the moſt certain rule never to be wanting in what we owe to others.

It is charity to love and pray for all, eſpecially your enemies.

Charity to the poor. He that makes his own imaginary wants, a reaſon for not giving to the poor, will never want pretences for his covetouſneſs.

Where love abounds, faith increaſeth. A *teſt.* 2 Theſſ. i. 8.

True Chriſtian charity ſees things in the ſame light that God does: He can, and perhaps will, make a change for the better, the next moment. Grace does not hinder us from ſeeing faults; but it teacheth us to bear with them in ſubmiſſion to the deſigns of Providence; not to be ſurpriſed at the corruption of the world;—to ſee the good as well as the bad,—to conſider our own faults,—to think what trouble or offence we have given others,—and to conſider the obligations we have to God.

If, for want of charity to the poor, I ſhall be ſhut out of Heaven, I need no other argument to perſuade me to give alms.—*I was an hungred, and ye gave me meat,* &c.

The poor work miracles every day: We give them, and they give us treaſure in Heaven.

Nothing muſt hinder our loving our neighbour;—many things may juſtly hinder familiarity with him.

We never deſpiſe others, but when we do not know and think of ourſelves.

Whoever ſhews mercy to men, will certainly find the ſame from God.

The gift of charity is from God; a gift more precious than all the world, becauſe it prepares us for the reception of all other bleſſings.

That perſon who is not concerned that his brother ſhould not periſh, is in great danger of periſhing himſelf.

What a large ſtock would the poor have to the fore, if Chriſtians would but lay by for them all that they lay out in unneceſſaries: Nay, if they were but to have all that Chriſtians lay out in ſin and vanity, in pride, intemperance, &c. to comply with evil cuſtoms, &c.! And, in good truth, I cannot ſee how any Chriſtian can make amends, ſuch as will be accepted of God, for all his idle expences; but by giving to the poor in ſome way proportionable to the money he has miſ-ſpent, and what he has by him.

Charity, or, *Love of our Neighbour.* It is not ſo much our neighbour's intereſt as our own, that we love him. St. John makes it the ſure mark of a ſpiritual reſurrection. We *know* that we have paſſed from death unto life, becauſe we love the brethren.

Signs of want of charity:—An averſion to their company—ſatisfaction in hearing them evil ſpoken of—a joy in their misfortunes.

If you fancy that your love of your neighbour is to go no farther than deſert, conſider what your condition is like to be, if God ſhall ſo deal with you; that is, according to your deſert.

In

In caſes of neceſſity, all things ought to be, as it were, in common amongſt thoſe who poſſeſs Chriſt in common upon earth, and who are to poſſeſs him in Heaven, as their joint inheritance.

Charity

Suffereth long,—Beareth the imperfections of others, without vexation;—waits for their amendment, without impatience,—and begs it of God without being weary.

Is kind,—Good-natured, far from creating needleſs trouble to any one.

Envyeth not,—Rejoicing in the happineſs of others, and contented that others be preferred before her.

Is not raſh,—Does nothing without conſideration and order.

Is not puffed up,—Labours to forget herſelf, is little in her own eyes, and can eaſily bear a ſuperiour.

Doth not behave herſelf unſeemly,—Never looks on others with ſcorn, but always finds out ſomething in others, for which ſhe may value them.

Seeketh not her own,—Maketh her neighbour's intereſts her own; and is ready to ſacrifice her own to his.

Is not eaſily provoked,—Never loſes her tenderneſs for her neighbour, however much ſhe hates the ſin; and, therefore, does not eaſily take fire.

Thinketh no evil,—Does not entertain groundleſs ſuſpicions, but readily perceives what is good in others.

Rejoiceth not in iniquity,—Whatever advantages ſhe may reap from it, being always moſt concerned for the honour of God, whom all iniquity diſhonoureth.

Rejoiceth in the truth,—In the knowledge of the truth, however difficult to be practiſed;—loves goodneſs in every body, and is pleaſed when it is embraced.

Beareth all things,—With all with whom ſhe converſeth; never calling for, or accuſing, the divine vengeance of being too ſlow.

Believeth all things,—Knowing that the authority of God is equal in all things, even in the moſt difficult duties of loving our enemies, whom we are to believe the beſt of.

Hopeth all things,—Both from the power of God, and from the love ſhe bears to others.

Endureth all things,—Rather than deſtroy the unity of the church, or that her neighbour ſhould be offended, and driven into ſin.

Will never fail,—Will never have an end, becauſe it is that bond which unites us to God, and to one another in Heaven.

Falſe Charity.

To leave people in their ſins, for fear of awakening them and making them uneaſy.

Children. *Parents. Riches.*

No inheritance can ſupply the want of virtuous education.

You love your children, therefore you would leave them rich; that is, you would leave them in a ſtate of life that ſhall be a temptation and a ſnare to them, and fill their minds with ſinful luſts. Our Saviour loved the young rich man, and for that reaſon he bade him ſell all that he had, and give to the poor. Have you the ſame love for your children that Chriſt had for this man? No, ſure.

Put you on the ſame juſt thoughts of the world which Jeſus Chriſt had, and which you will have when you come to die; and you will tell them, that riches are a ſnare, that they hinder us from loving God and our neighbour; that they are haſtening to a ſtate in which the world will ſignify nothing to them;—that all that indifference for God and holineſs is owing to the wrong opinion which men have of the world, and to their valuing it too much;—that it corrupts the heart, blinds the underſtanding, and leads to ruin;—that no man can ſee his true intereſt, or follow it, but he that is dead to the world.

CHRIST, *our Pattern.*

How unworthy an opinion would a ſtranger have of Chriſt, if he were to judge what Chriſt was by the lives of thoſe who call themſelves his followers.

Chriſt the only Phyſician. Neither the philoſophers among the Gentiles, nor Moſes among the Jews, could find out a remedy for ſin. They ſaw and felt the wounds of ſin, but could not heal them. None but Chriſt can relieve us.

Chriſt, and the World. To be a Chriſtian and to be loved by the world, is a paradox which the Goſpel does not allow of. John xv. 19.

Chriſt crucified. A ſacrifice on which depended the ſalvation of the whole world.

We ought to humble ourſelves for being ſo miſerable, that nothing but the death of the Son of God could ſave us.

Jeſus Chriſt on the Croſs. All men were with him on the Croſs, becauſe he there ſupplied their place as their victim.

Neceſſity of Chriſt's Death. If nothing had been done to deter us from ſin, both God and his pardon would have been deſpiſed.

CHRISTIANITY, *or, the Sum of the Goſpel.*

Jeſus Chriſt came into the world, to form unto himſelf a people that ſhould wholly depend upon God, and, placing no confidence in any earthly ſupport and comfort, ſhould be after another manner *rich*, after another manner *wiſe*, after another manner *noble*, after another manner *potent*; in one word, after another manner *happy*; deſigning to attain felicity, by the contempt of thoſe things which are generally admired.

A people that ſhould be ſtrangers to filthy luſts, by ſtudying in this fleſh the life of Angels,—that ſhould have no need of divorce, as being able to mend or to bear all manner of evils;—that ſhould be wholly ignorant of oaths, as thoſe who will neither diſtruſt nor deceive any body;—that make not the getting of money their buſineſs, as having laid up their treaſure in Heaven;—that ſhould not be tranſported with *vain glory*, becauſe they refer all to the glory of Chriſt alone;—void of *ambition*, as diſpoſed, the greater they are, ſo much the more to ſubmit themſelves unto all men for Chriſt's ſake;—ſhould avoid *wrath*, much more *revenge*, as ſtudying to deſerve well of thoſe that deſerve ill of them;—that ſhould be ſo *blameleſs* as to force infidels to ſpeak well of them;—that ſhould be born again to the purity and ſimplicity of infants;—that ſhould live like the birds of the air, without ſolicitude;—among whom ſhould be the ſame concord as among the members of the ſame body;—where the abundance of one ſhould ſupply the wants of another, and evils of ſome be mitigated by the good offices of others;—who ſhould be the ſalt of the earth;—as a city on an hill, conſpicuous to all that are about them;—whoſe abilities ſhould make them forward to help others;—to whom this life ſhould ſeem vile;—death deſirable;—fearing neither death, tyranny, nor the Devil; relying upon the invincible power of Chriſt alone;—who ſhould live as if every day were their laſt, and wiſhed for that day, when they ſhall enter upon the poſſeſſion of a true and a laſting happineſs. *Eraſmus.*

Character of a Chriſtian.

He endeavours after holineſs; lives not in the practice of any known ſin; gives the whole praiſe of this to God, and to Jeſus Chriſt, who obtains this grace for him and for all Chriſtians; lives as in God's preſence; converſation unblameable; makes the Holy Scriptures, and particularly the example of Chriſt, the rule of his faith and manners.

Chriſtian Charity does inſtruct us to love, and, as far as may be, to benefit all mankind.

Chriſtian duties. Take care to practiſe the duties of your ſtation and condition;—patience in adverſity,—content in poverty,—humility in proſperity,—a forgiving temper when at variance,—watchfulneſs

fulneſs in the midſt of temptation,—to avoid vexation and going to law.

Chriſtian duties founded on reaſon, not on the ſovereign authority of God, commanding what he pleaſes. Suffering becomes ſinners, therefore we are commanded ſelf-denial,--to be thankful for favours,—to fear what is truly dreadful,—to rejoice, if it is for ſomething which we have reaſon to be glad at. God cannot command us what is not fit to be believed or done, with reſpect to the condition he has placed us in; all his commands being founded in the neceſſities of our nature, and to make us more happy than we could poſſibly be without them.

Chriſtian Faith makes future good things preſent; caſes temporal evils; gives us a contempt for the pleaſures of this world; and gives us a fore-taſte of the joys of eternity.

Chriſtian Liberty. Deprive not yourſelf of it; indulge not ſcruples; and dread libertiniſm;—ſome have run from one to the other. Serve God, and be chearful.

Chriſtian motives. It is neceſſary to govern ourſelves by motives of Chriſtianity in moſt common actions of our lives.

Chriſtian myſteries, in great mercy, revealed for our uſe, not for our curioſity. Chriſt's Divinity; that we might worſhip him without idolatry, &c.

Chriſtian privilege. As you are a Chriſtian, you are the peculiar care of your Redeemer, and under the guardianſhip of his holy Angels.

Chriſtian perfection, attained, as all other perfections, by degrees;—ſo that a Chriſtian is not to be diſheartened by his imperfections. God ſuits his graces to our preſent condition, and accepts of our endeavours after holineſs, though often interrupted, provided they be ſincere.

The way to advance in Chriſtian perfection is, to make Chriſtian reflections upon every occurrence of life, and to endeavour to improve by them.

Chriſtian perfection conſiſts not in having no failings, but in the reſiſting them always; and victory in not conſenting to them.

Neither does it conſiſt in doing extraordinary things, but in doing common things after a Chriſtian manner.

One does not become holy all at once;—do not run before grace. He that does not advance, certainly goes backwards.

God commands unlimited holineſs—*Thou ſhalt love the Lord thy God with all thy heart*; that he may proportion his rewards to the greatneſs of our endeavours.

All that we can do (morally conſidering our weakneſs, temptations, &c.) is the meaſure of our duty.

Chriſtian Religion. To follow our own will, our paſſions, and our ſenſes, is that which makes us miſerable in this world. It is for this reaſon, and that we may have a remedy for all our troubles, that Chriſtianity obliges us to ſubmit our will, our paſſions, and our deſires, to the Will and Law of God.

An invincible proof of the truth of the Chriſtian Religion, that Jeſus Chriſt foretold exactly whatever ſhould happen to himſelf and the Church; and that his doctrine ſhould prevail over the powers of the world, and againſt the very corruptions and inclinations thereof, not by force, but by ſuffering, and by the Word and Spirit of God alone.

The *Chriſtian Religion* conſiſts in performing worthily the duties we owe to God, our neighbour, and ourſelves.

One of the greateſt proofs of religion is this, that no man ever found a perfect certainty on the ſide of irreligion.

The end of Chriſtianity is, to perfect the human nature by a participation of the Divine.

Chriſtian Virtue conſiſts in order, namely, in letting every duty have its proper place and concern. The firſt duty, for inſtance, of a Clergyman is, to take care of his flock;—of a magiſtrate, to diſcharge his office;—of a parent, to take care of his children;—of a maſter, his family;—of a ſervant, to do his maſter's buſineſs faithfully. To engage in other buſineſs

buſineſs, before they acquit themſelves of theſe, is to go againſt order, and all their virtues are uſeleſs.

Chriſtian yoke. Let not the name affright us;—it is a yoke, but eaſier and ſafer than full liberty;—it is a yoke that makes the practice of virtue pleaſant—that ſecures us from the violence of our corrupt nature—from being ruined by falſe pleaſures—that will make thoſe croſſes, that are unavoidable, to be borne with pleaſure—that gives us a liberty which the world knows nothing of, and a reward unſpeakable, that ſweeten our croſs, recompenſe our loſſes, and make death, to others frightful, to Chriſtians a bleſſing,—a yoke to hinder us from ruining ourſelves.

They that would make Chriſt's yoke eaſy, by diſpenſing with the love of God, and permitting men to love the world, are bad directors.

The great end and deſign of Chriſtianity is, the reſtitution of mankind to the love of God, from which they are fallen, by mortification, humility, ſelf-denial, and taking up the croſs.

Its deſign is, to reſtore us to the favour of God, by reſtoring us to his image, in which we were created, but are ſince fallen. In order to this, it propoſes to us the remiſſion of our ſins, the aids of the Holy Ghoſt, and eternal happineſs after death.

Christians.

It is an invaluable bleſſing to be a Chriſtian. But then the crimes he commits in that ſtate are greater, and more is expected from him.

To be a Chriſtian is, to follow the rules and precepts delivered by Chriſt,—to love what he loved,—and to deſpiſe what he deſpiſed, &c.

A *Chriſtian* ought to be ſuch in the whole action of his life, as well as in the acts of religion.

Chriſtians indeed. In vain do we bear the name of believers, if we do not live like believers.

Few people conſider that they are Chriſtians.

A man without Chriſtianity, cannot but be in a ſtate of doubt, confuſion, fear, diſtruſt, &c.

Church *on Earth, the only way to that in Heaven.*

The Goſpel repreſents the Church as a people who ſhould take up the croſs, renounce the world, and all worldly maxims and policies, and even themſeves; who ſhould deſpiſe the pomp, the wealth, and pleaſures, of the world, and only glory in their ſufferings, their poverty and mortifications, and in their good works; who ſhould bring unbelievers to Chriſt's yoke, by mildneſs, by humility, and the exerciſe of a ſincere charity.

The *Church* is called a vine-yard, becauſe it is a place of labour, in which no man ought to be idle.

Though a man's being in the Church is no certain mark of ſalvation, yet his being out of it is too ſure a proof that he is in the way of inevitable miſery.

Church Communion, being appointed by God under the Law, and by Chriſt under the Goſpel, as a means to promote the glory of God, to preſerve the faith entire; a Chriſtian will not look upon himſelf as in a private capacity, but as one united to Chriſt and his Church; praying to and praiſing God for every favour which he vouchſafes to any member, &c.

Pale of the Church. The mercy of God, where there is faith, ſincerity, and good works, can make good all canonical defects; but this ſhould not encourage men to deſpiſe the favour of being in a found part of the Chriſtian Church, which only has a right to the ineſtimable promiſes of the Covenant.

Civility.

There is a civility that proceeds from vanity, there is alſo a civility that is the effect of humility, charity, and zeal.

Contempt *of the Clergy.*

We may truly ſay, as Moſes did, "What are we? your murmurings are not againſt us, but againſt the Lord."

Cloaths.

Decency and cleanlineſs, according to our rank;—all above that creates contempt inſtead of reſpect. They that are in Kings' houſes may, without vanity, wear ſoft raiment.

Come, *let us kill him, that the inheritance may be ours.*

This is ſtill the language of wicked men: Let us make his Miniſters contemptible, deſtroy their order, &c. and then they will no longer torment us; we can then do what we pleaſe with Chriſt, his Goſpel, and Chriſtianity, and live as we pleaſe.

Comforts *and Fears.*

Religion brings the greateſt comforts along with it; but then it ſhould be remembered, that ſuch comforts belong to true Chriſtians only. We ſhould be very careful not to adminiſter them to ſuch as have no right to them. They that want to be awakened, are by far more than they that want comfort. To teach people to make the beſt uſe of their afflictions,—to teach people how to die well,—to exhort ſinners to a ſincere repentance,—to let men know plainly when they are, and when they are not, in a ſtate of ſalvation. This is the true, and only ſafe way of adminiſtering comfort.

On the other hand, Chriſtians are not to be terrified without reaſon.

Spiritual Comforts, are great bleſſings; but, unleſs attended with obedience, ſelf-denial, humility, and other works, of faith and labour, of love, &c. may be deluſions of Satan.

Common *Prayers.*

In theſe we join and pray, not as private men aſking bleſſings for themſelves, but as a religious ſociety, exerciſing their charity, which is the peculiar badge of the Chriſtian Religion.

Communion *of Saints.*

A Chriſtian is myſtically united to all the worthies on Earth and in Paradiſe, has an intereſt in their prayers, and in all the bleſſings aſked and granted them.

The order to be obſerved in keeping God's Commandments.

Moral duties, where both cannot, muſt be obſerved before poſitive injunctions; *I will have mercy, and not ſacrifice*, ſaith our Saviour. [Matth. ix. 13.] Works of charity before works of piety.

Religion of the end, namely, thoſe acts of religion, thoſe virtues, which have an intrinſic goodneſs in them,—before that *religion of the means*, namely, thoſe inſtrumental duties which are only means of attaining the other.

For inſtance:—Prayer is a direct act of religion, expreſſing humility, dependance on God,—a gratitude, *love*, confeſſion of his power, his truth, or faithfulneſs, wiſdom, goodneſs, &c. before preaching, which is only a means of inculcating theſe.

Concupiscence

Conſiſts in the love of preſent pleaſure.

Condemn *not.*

How deſperately mad and blind are we to expoſe ourſelves to the ſeverity of God's juſtice and vengeance, by not ſhewing an indulgence and tenderneſs towards the failings of our brother?

Conditions *of Life.*

Every man's condition in life is appointed by the wiſdom of God; and no man ought to wiſh it otherwiſe than it is; nor can he do it without taxing God with injuſtice.

Self-Confidence.

It is the greateſt of all maladies, to think ourſelves whole when we want a phyſician.

Conscience.

God only needs to deliver a ſinner to his own conſcience, to be avenged of his ſin.

Conſcience is the preſent opinion a man has of his own actions.

When men have once ſuffered theri conſciences to be governed by their paſſions, the vileſt wickedneſs will be called a zeal for God.

When conſcience forſakes a man, the Spirit of God does ſo too.

Peace of Conſcience, never to be obtained but by the rooting out of ſin.—This will ſupport you under all worldly afflictions, and enable you to go through every difficulty of life, when you know that you are in the way to heaven, and endeavouring to pleaſe God.

Consideration, *is half Converſion.*

We ſay we love ourſelves, and yet do not care to converſe with ourſelves. This is abſurd; it is for want of thinking that we are undone.

Repentance, and *Amendment*, are the natural conſequences of *Conſideration.*

Consolation.

We have God for our Father, Jeſus Chriſt for our Mediator, the Holy Ghoſt for our Comforter. Will not faith in theſe aſſuage all our ſorrows?

Contentment.

Be content with a little. Jeſus Chriſt was ſo, though all nature was at his command.

Neceſſaries are ſeldom wanted. It is ſenſuality which is never ſatisfied.

Controversy.

In moſt controverſies, there is ſome truth on both ſides; prejudice will not let us ſee, much leſs acknowledge it.

It is but a miſerable glory to be an ingenious, a learned diſturber of the peace of the Church.

Conversation,

Should be mild, well-bred, without debate, without obſtinacy; bearing with others' faults, without reflecting on the abſent,—backwards to believe evil reports,—ſpeaking the truth ſimply,—not judging others,—avoiding flatterers and flattery. Chooſe for your friend perſons of ſenſe and piety, but never ſuch as take freedoms. Do not be in pain to hear of your faults. Suffer no-body to take freedoms with you, or to ſay any thing which you ought not to hear. Afflict nobody, but comfort the afflicted. Have no odd humours;—never blame without reaſon, and then you will be always minded;—never reprove with paſſion;—make not yourſelf familiar with your ſervants, but remember, that they have a title to your charity, whether ſick or ignorant. Hurt nobody;—be ready to pardon injuries;—never make a jeſt of any body;—every moment implore the aſſiſtance of God, &c.

The manner of our ordinary converſation is that which either hardens people in ſin, or awakens them to a ſenſe of piety.

We always do good or harm to others by the manner of our converſation.

Evil Conversation.

If you ſee any man induſtrious to propagate impiety, infidelity, a diſregard to God's laws, and diſcipline, be aſſured of it, that man is an agent of Satan.

A man never converſes with evil people, (unleſs in order to convert them) who does not leave them with his heart infected,—his mind obſcured,—his ſenſes tainted,—his faith weakened by their maxims,—his hope leſſened,—and all his graces corrupted.

Conversion.

Natural prudence may contribute towards the converſion of a man; but nothing that is natural can effect it. No true converſion without a change of life.

Imperfect Converſions; ſuch as, forſaking great ſins,—obſerving ordinances, &c. often more hazardous than profligate lives. Theſe may ſtartle, thoſe may keep

keep the mind at eaſe. The Goſpel, the only rule to judge by. Bring forth fruits meet for repentance.

Conviction.

To cloſe with the truth, when it is propoſed, is oftentimes a neceſſary ſtep to converſion.

Corruption *of our Nature.*

This is the firſt principle of piety and religion.

He that will carefully look into his own heart, will certainly find either all vices, or the ſeed of all vices, ready to grow up, if not rooted out.

Covetousness.

They who toil, that their heirs may be lazy; and they who deny themſelves, that their children may live in luxury, are condemned by reaſon and religion, as inſtances of madneſs and infidelity.

Covetouſneſs has ſuch a blinding power, that all the arguments in the world will not convince a man that he is covetous.

The fewer deſires, the more peace.

Covetouſneſs is called idolatry, becauſe it leads a man to do all that for money and riches, which he ought to do for the ſake of God.

A man covetous not only in wronging others, but in holding his own with too much concern and affection. Riches become not only the care, but the torment, of them that poſſeſs them, thro' fear of loſing them.

Take Counsel *of God.*

That is, aſk his leave and aſſiſtance before you act. This will both ſhew us what is fit to be done, and reſtrain us from doing what is not fit.

Courtier.

The fear of diſpleaſing his Prince, and loſing his place, is what chiefly prevails with ſuch a perſon: if he has not the fear of God, he will ſacrifice conſcience, &c. to that deſire, &c.

Creatures.

We ſhould never look upon the creatures without conſidering their relation to the Creator;—how much of his perfections he has communicated to them;—how he is preſent in them;—the uſe he would have us make of them, &c.

Creed.

It is not the evidence of its articles I ſhould require, but their truth; that is, whether I have undeniable reaſons that God has revealed them.

Cross.

He who had all things in his power, made choice of the croſs.

All we aim at is to be eaſy: the Goſpel ſaith, *Bleſſed are they that mourn.* Strive to enter the ſtrait gate. Woe to that man who meets with no troubles.

The moſt conſummate wiſdom made choice of the croſs, of poverty, and meanneſs.

God does not require it of us, that we ſhould not feel any uneaſineſs under the afflictions of this life, but that we ſhould ſtrive to overcome it by his grace.

Since the Fall, there is no ſalvation to be hoped but by the croſs. *In the ſweat of thy face thou ſhalt eat bread;—we muſt through much tribulation enter the kingdom of Heaven.* This is a fundamental truth. The good Lord engrave it upon my heart.

We know not what we loſe when we pray to be delivered out of our afflictions.

Take up the Croſs. Can God, who loves us, take pleaſure in our ſufferings? Could not he ſhew us a way to be good without afflicting us? We are to judge of what is beſt, and what is neceſſary, by what he does, and what he requires. We are in a fallen condition; and, in order to be reſtored, we muſt of neceſſity, be humble,—depend on God entirely,—deny our own will, which leads us from God,—believe him,—put our whole truſt in him,—wean our hearts from the world, &c. all which God does by diſappointing us very often,—by ſuffering men to injure us,—by letting us relapſe into ſin, to convince us of our own weakneſs.—Self-love wiſhes to be made perfect at once; but ſelf-love is what

what God will deſtroy, by a courſe of irkſome trials. Our diſeaſe is, an exceſſive love of ourſelves, and of the world. God orders or permits a train of events, to cure us of this love. The cure is painful; but it is neceſſary. We ſuffer not from his cruelty, but from his love and care. He is a Father, and cannot take pleaſure in our miſery;—he deprives us of what we love inordinately, that we may love him;—by correcting he amends us;—we would do ourſelves hurt, and he hinders us;—we lament the loſs of a friend, that is, we are ſorry that he has eſcaped a great deal of ſin, vanity, &c.—we are purified by afflictions, and made fit for Heaven. God forces us from a vain, deceitful world; and we are in diſtreſs for this. Chriſt was made a man of ſorrows, to teach us how uſeful ſorrows are.

This is deſigned as a peculiar favour to Chriſtians. All men, ſince the fall, are ſubject to unavoidable miſeries; all the difference is, Chriſtians ſuffer in obedience to the will of God, which makes them eaſy; unbelievers ſuffer the ſame things with an uneaſy will and mind.

Croſſes. It is a moſt dreadful judgment when God permits a ſinner to meet with no obſtacles in accompliſhing his deſigns.

Custom.

Diſorders are not leſs criminal for being common, nor will they be leſs puniſhed on this account.

Damnation.

Men need not be at pains to go to hell; they will go there of courſe, if they make no reſiſtance, but leave themſelves at liberty.

Darkness.

This life is truly called ſo, becauſe it hides from us things of the greateſt concern to us, which we mind not, underſtand not, while we are buſied with the world.

Death.

Inevitable, by our own confeſſion; and yet we will not think of it. *Life* miſerable, (we own it) and yet afraid of that which, if we pleaſe, will put an end to our troubles. What deplorable blindneſs is this?

A timely preparation for death frees us from the fear of death, and from all other fears.

If you hope to die well, take care to live well.——In order to this,

I. Renounce the love of the world; for *this*, and the love of God, are inconſiſtent.

II. If you think this a difficult work; remember, that the world is to be condemned to eternal miſery; that is, all that love the world better than God.

III. The moment we die, our fate is determined for ever and ever.

IV. This conſideration, and a fear for ourſelves, ſhould ever be preſent with us, leſt the health we enjoy, and the ſeeming diſtance of eternity, ſhould make us careleſs.

V. If we deny ourſelves the pleaſures of this life, we ſhall enjoy pleaſures that ſhall laſt for ever.

VI. Conſider that there can be no ſolid ſatisfaction in this life, till we are got above the fear of death, and of what may follow,—a miſerable eternity.

VII. The ſting of death is ſin. An holy life, therefore, is the only cure for the fear of death.

VIII. Let us, therefore, devote ourſelves wholly to God, make him the object of our love and deſires, and reſolve that nothing in this world, be it of never ſo great moment, ſhall prevail with us to do what we believe will diſpleaſe him.

IX. Make the Word of God the rule of your actions, and pray for his grace, that you be able to obſerve it.

X. Keep a ſtrict watch over all your ſenſes, leſt intemperance get the maſtery of you, and your outward ſenſes be inſtruments of polluting the ſoul.

XI. Give

XI. Give alms of your goods, and ſo you will gather yourſelf a good reward in the day of neceſſity. *I was an hungred, and ye gave me meat*, &c.

XII. Do not dare to ſleep till you have made your peace with God, by confeſſing your ſin, and by making reſolutions of amendment, where you have done amiſs.

XIII. Of all things beware of lukewarmneſs, and an indifference for eternity. To prevent this,

XIV. Let the awakening conſideration of a future judgment be ever preſent with you, and the conſequence of that dreadful day to the ungodly.

XV. The Lord's Supper being a ſovereign medicine for all the diſeaſes of the ſoul, and eſpecially againſt that univerſal diſeaſe *the fear of death*, it ſhould never be neglected.

XVI. In ſhort, live as becomes a Chriſtian, and then you may ſay with with the Apoſtle, *To me to die is gain.*

Our happineſs or miſery begins when we die.——It is only your ſins that can make you afraid of dying.

It concerns us, more than our life is worth, to know what will become of us whe we die.

When death comes, we ſhall either be infinitely happy, or infinitely miſerable, as ſure as we now live, as ſure as God is true; ſo that there is no trifling in a matter of ſuch concern.

If we look upon death only as a puniſhment to which we, as ſinners, are juſtly condemned, we could have little comfort in the thoughts of it.

But if we look upon it in another view, as a ſacrifice for ſin, which God will mercifully accept of, in union with the death of his Son, for the pardon of all our offences, provided we ſubmit to it as due to our ſins, the thoughts of death will then be matter of real comfort to us.

Our only confidence is to be derived from God's mercy in Jeſus Chriſt, with full purpoſes of doing our duty.

A good Chriſtian will neither be fond of life, nor weary of it.

If God were pleaſed to kill us, (ſaid the wife of Manoah) he would not have received a burnt-offering at our hands, neither would he have ſhewed us all theſe things.

Now this is the comfort of God's ſervants:—If God vouchſafes them time to conſider their latter end,—and grace to prepare for it,—by renewing their vows,—by receiving the Lord's Supper,—by touching their hearts with the duties of charity and alms-deeds, &c. All theſe are proofs of God's tender regard for his poor creatures, and grounds for a Chriſtian to hope that God will give his graces with pardon and happineſs.

Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.—*Theſe, my Lord, are thine own.*

N. B. Much more of our proſperity is owing to the providence of God, than to our own contrivance or endeavours.

Death. Funeral. When we attend a funeral, we are apt to comfort ourſelves with the happy difference there is betwixt us and our dead friend. Let us at the ſame time remember, that every wicked man is dead while he lives,—dead to all the true ends of life. *Let the dead bury their dead.* Matth. viii. 22.

Death and Judgment. Who will pretend to ſay, that he is not in a very few days to die, and to appear before the judgment-ſeat of God.

Dejection.

Be ſatisfied, that he who is tempted, and ſorry for it, is in a much ſafer condition than he that meets with no uneaſineſs, diſturbance in his ſins.

Dejected *Spirit.*

You muſt not always expect ſun-ſhine, but to have your turn of darkneſs, &c. Let not this make you uneaſy. You can do nothing of yourſelf. He that gives joy, can, and will, give you ſtrength to bear ſorrow.

Do

Do every thing with a deſire to pleaſe God, let what will come of it; then you are ſafe; all will be well at laſt.

God has very often granted the greateſt favours to the greateſt ſinners. As inſtances of his mercy and goodneſs, &c. that none may deſpair, who ſeek him in ſincerity.

Deism.

Whoever rejects the Mediator, declares war againſt God.

Deiſm. Atheiſm. He that acknowledges a God, without knowing his own miſery, is no more than a Deiſt; as he is an Atheiſt, who ſees his own miſery, without knowing and confeſſing a God, who is able and willing to help him.

Self-Denial,

The very foundation of ſpiritual comfort.

We have reaſon to ſuſpect every doctrine which would teach us to avoid ſin, without offering violence to nature, ſince the Sacred Scriptures every where ſpeak of the *difficulty* of working out our ſalvation, and becoming innocent.

Self-Denial, abſolutely neceſſary to fit one to receive the grace of God. It was for this reaſon that John the Baptiſt was ſent before Chriſt, to prepare the way, &c.

He that takes all the liberty he may, will certainly repent of it. In all earthly pleaſures be ſatisfied with a little, and you will never repent of doing ſo.

He that does not practiſe the duty of ſelf-denial, does not put himſelf into the way of receiving the grace of God.

Self-denial. Not to lay ourſelves under any unalterable obligations. It is often a great ſnare. Beſides, when one has it in his power to enjoy the world, it is then a great virtue either to deny one's-ſelf, at ſuch and ſuch times, or to uſe it as becomes a Chriſtian.

If a man would ſeriouſly apply himſelf to maſtering the infirmities of his nature, and the inconveniencies he is ſure to meet with, he would have ſufficient to exerciſe this virtue:—To learn to bear the pride of one, the ſtupidity of another, the rudeneſs, the neglect, of a third, with calmneſs;—to ſubmit to hurry of buſineſs when duty requires it;—to noiſe, diſorders, negligence of ſervants; diſappointments, loſs of goods, of friends;—to bear with the humours, the follies, the tricks, the indecencies, of thoſe with whom we have to do.—Theſe are inſtances of great ſelf-denial, if they are done in a ſpirit of piety, with ſweetneſs becoming a Chriſtian.

If God ſuffers us to follow our natural inclinations, we are ſure to be for ever undone: We are, therefore, to pray to him to give us the grace of ſelf-denial.

A life of idleneſs, indulgence, and ſelf-love, is a reſignation of ourſelves to every vice, except ſuch as cannot be committed without trouble, and gives men entirely up to the power of the Devil.

Despair.

Conſider what God can do, and you will never deſpair of ſucceſs.

God never leaves us till we forſake him. We do this, or are in danger of doing ſo, when we forget very often to think of him, and *to live as if in his preſence.*

No man is fallen beyond the power of God to raiſe him.

All people ought to be brought to deſpair of ſalvation without holineſs of life.

We never ſeek Chriſt too late, or to no purpoſe, when we ſeek him with ſincerity, humility, and a penitent heart.

Detraction.

I will hear you ſpeak evil of others, provided you will own that you deſerve to be evil ſpoken of yourſelf.

Devotion.

To deſire to ſerve God in the ſtate of life his Providence has placed one in, endeavouring every day to ſerve him in hat ſtate more perfectly: This is true devotion,

devotion, true zeal; all beſides is vanity, or preſumption.

Devotion is a conſtant application to the duties of one's ſtation.

You deſire to know how moſt aſſuredly to pleaſe God? Make your ſoul a temple, and ſerve him there continually;—watch over yourſelf, that you neither think, nor ſpeak, nor do any thing to diſpleaſe him:—When you have ſo, immediately aſk pardon: He is always in his temple.

Devotion has its name from devoting ourſelves entirely to God,—univerſal obedience to his will, to his commands, and to all the appointments of his Providence, in all circumſtances of life;—to part with all for his ſake;—to obey him without reſerve.

Devout.

To be devout is, moſt earneſtly to deſire to be ſaved, and to neglect nothing in our power in order to that end. In other concerns, it is called Application of the mind to the buſineſs you have undertaken.

The *devout* ſee things in a true light; they enter the church with veneration, knowing it to be the houſe of God;—they conſider the preacher as God's meſſenger,—his ſermon, as God's word;—the congregation, as God's children;—the Sacraments, as effectual means of grace, and as ineſtimable bleſſings.

Difficulties.

A man may have truth on his ſide, and yet be put to a ſtand by a ſubtil adverſary.

It is prudence to conſider and foreſee difficulties; but then it is Chriſtian prudence, when God calls us to any work, to obey God, and to depend upon him for means of overcoming thoſe difficulties, which we ourſelves are deſtitute of. For God generally removes all thoſe obſtacles, when a man undertakes any thing for his ſake alone, with faith and courage.

When a man conſiders, that God is as powerful againſt all men as againſt one ſingle perſon, a good Chriſtian will not be caſt down, though the whole world ſtrive to oppreſs him.

Difficulties of Chriſtianity. If grace will make every thing eaſy, and if grace may be had for aſking, a Chriſtian has no reaſon to ſay, that any thing that is commanded him is hard.

Discipline.

We have reaſon to bleſs God for thoſe ſins which awaken us, lead us to repentance, make us to love much, becauſe much has been forgiven.

Disappointments.

Let your expectation be moderate, and your diſappointment will not be grievous.—Events feared, often prove beſt; and where we have expected ſatisfaction, we often meet with croſſes.—Theſe are God's ways.

It is happy for us, ſometimes, to meet with diſappointments, that we may be forced to adhere more cloſely to God, and to ſeek for conſolation in him alone.

Disconsolate.

When fears oppreſs a Chriſtian, he ſhould call to mind the words of Jeſus Chriſt to his diſciples. [John vi. 20.] *It is I, be not afraid.* This will comfort us under all troubles, to believe that it is Chriſt who ſpeaks to us.

Disputes.

Strive not about little things, leſt you loſe the ſight of the mark of your high calling.

Diſputes are certainly neceſſary, where fundamental truths are attacked and to be defended, or when very dangerous errors are broached.

Diversions.

Men of buſineſs, men of pleaſures, and too often men of learning, are all moved by the ſame ſecret ſpring, namely, a ſatisfaction they find in forgetting them-

themſelves, and diverting the thoughts of dying.

Diverſions are apt to make us loſe the remembrance of the dangers that encompaſs us, which is the ready way to ruin.

Divine Grace

Repairs all the miſchief which ſin has made in our nature,—recovers us from the ſlavery of our luſts,—diſpels the darkneſs of our underſtanding,—heals the infirmities of our will,—cures us of ſelf-love,—carries us from the creature to the Creator,—and, from being enemies, makes us children of God.

Divine Nature.

Communicated to us by *ſincerity*; that is, by doing what is in our power to pleaſe God, and by avoiding what will diſpleaſe him;—by *ſelf-denial*, that is, denying the animal life, even in things indifferent, if they endanger captivating us;—by *earneſt prayer* to God for the aſſiſtance of his Spirit, to enable us to know and do our duty.

Do *to others as ye would they ſhould do unto you.*

That very ſelf-love, which blinds us, with reſpect to our neighbour's good and rights, is made by Chriſt a means of convincing and informing us what we ought to do, by obliging us to change perſons, &c. which will ſhew us our injuſtice and our duty.

Do not the publicans the ſame?

A man who finds nothing in his life, but what may be found in a Turk or an Heathen, will find at laſt that his Chriſtian name will be of little uſe, unleſs to condemn him.

Doubts *of* Conscience.

Never diſobey the plain commands of God; and when there is nothing but probability of ſinning, in obeying the commands of your governors, do not ſet opinion before judgment. Obey authority, if it is not very plain you ſhall ſin againſt God.

One may ſometimes obey a ſinful command without ſinning. Thus Joab obeyed David in numbering the people.

Dreadful Truths

Are not to be forborne for fear of caſting men into deſpair. They are rather to be often inculcated, to force ſinners, by the ſight of their dangers, to throw themſelves into his arms, who is the only refuge of all ſinners.

Duty.

It is dangerous to ſeek for expedients when we ſhould do our duty. Thus Pilate ſcourged Jeſus Chriſt, in hopes that would ſatisfy the Jews, and that he might not be obliged to act againſt his conſcience, in condemning him, which yet he did.

The ſlothful and the diligent are upon a level, if neither of them knows what to do, or does it not.

Be more intent upon the diſcharge of duty, than upon the fruit of it.

Men are often ſet upon doing not what they ought, but what they deſire.

Duty of Friendſhip. It is a pernicious complaiſance to conceal from our friends mortifying and afflictive truths, when it is expedient they ſhould know them.

Duty of Station. When I ſee a poor man taking care of his children, teaching them their duty, or bringing them to be taught, I conclude this man performing the duty of his ſtation.

Edification.

You ſay you were much edified by ſuch a diſcourſe, yet you continue ſtill the ſame: You deceive yourſelf, you were not edified.

Perſuaſion. Edification. It is not he that teacheth that convinceth; but we convince ourſelves, when, by God's grace, we attend to what we hear, and dwell upon it.

Election.

Our ſecurity is not to be derived from ſigns, but from *duty*, which is the beſt ſign; and God's mercy the beſt ground of confidence.

We cannot poſſibly periſh, if we adhere to Jeſus Chriſt, by a lively faith in the power of his grace, by a perfect reſignation to his guidance and direction, and by a well-grounded confidence in his goodneſs.

Elect and Reprobate. God's mercy and goodneſs towards the former, is more amazing than his ſeverity towards the latter.

Eloquence.

That Eloquence is to be avoided which would raiſe the paſſions, without curing the errors of the underſtanding.

True Eloquence, is ſpeaking of our duty clearly; *true piety*, is acting what one knows. To aim at more than this, is to run into endleſs miſtakes.

Enemies.

When we think of doing kindneſs, our enemies ought to have the firſt place in our thoughts; for then we act as becomes Chriſtians.

To forgive our enemy before he is ſenſible of his fault, is to encourage him in his ſin; but not to forgive him, is to ſin one's-ſelf. Which will you chooſe?

Love of Enemies conſiſts in deſiring their welfare, praying for them, ſpeaking well of them, and aſſiſting them as their occaſions require. No Lawgiver but God, who ſees the heart, could give ſuch a law ſo contrary to fleſh and blood, with hopes of having it obeyed;—but God—who ſees it neceſſary to fit us for Heaven. If God had not loved us while we were his enemies, we never could be ſaved.

We have more reaſon to love than to hate our enemies, if we look upon them as inſtruments of our ſanctification, as they really are, when they give us occaſion to exerciſe our virtue.

Remember that you are the diſciples of him who died for his enemies.

A man who conſiders that perhaps his own ſalvation depends upon the ſalvation of his enemy, will not fail to pray for him, and endeavour for his converſion.

The End *of Man.*

We reproach our Maker when we act as if we were made only for little ends.

Enmity.

A man that is at variance, and refuſes to be reconciled, has but one prayer to make, namely, that God would change his heart.

You ſay that you cannot ſee the man that has injured you, and yet you muſt ſee him, and forgive him too, before you die.

I will forgive, but I will have nothing to do with him. It is plain you do not forgive him.

Error.

Serious piety is the beſt defence againſt wicked doctrine.

An error in faith will almoſt neceſſarily be followed by an error in practice.

There is a contagion of minds, as well as of bodies, which communicates itſelf by the ways and manners of thoſe with whom we converſe. And this too often happens, when men, inſtead of conſulting inward truth, attend to the ſentiment of others, who have already corrupted themſelves, and, by an impoſing air, endeavour to corrupt all about them.

It is a dreadful, but juſt judgment, that the mind ſhould fall into error, when the heart has reſigned itſelf to ſin.

The mind is ſeldom corrupted before the heart. God generally puniſhes the one by the other.

Eternity.

Conſider things as they have regard to eternity.

Eternity. Death. The only happineſs of this life is, to be ſecure of a bleſſed eternity.

Eternity. Time. Now is the time in which we muſt chuſe what and where we will be to all eternity. There is no time to be loſt, to make our choice in.

Where eternity lies at ſtake, he that loſeth one day, hazards all.

Eternal Salvation.

This changes the nature of all human things, which are ſo far good or evil, as they thwart or promote this one end of life.

Evil.

Diſobedience to God's Will, the occaſion of all evil and miſery.

Evil-Speaking. There is no man but knows more evil of himſelf than he does of his neighbour.

Evil Example.

Nothing is more contagious than the evil example of perſons in authority, whether they be Lay or Clergy-men.

Good Example. There is no reproof more mild and modeſt,—no condemnation, no exhortation, more effectual than a good life.

Good Example is a language and an argument which every body underſtands.

Excommunication.

A man is cut off from the body of Chriſt, as well by not living according to the Goſpel, as by not believing the Goſpel.

Failings. *Imperfections.*

Let us not afflict ourſelves with theſe; our perfection conſiſts in oppoſing them.

Failings of good Men. God permits theſe, that men may ſee plainly that there is no perſon in whom nature is not corrupted.

Faith.

'It is faith I want,' ſaith the libertine; but then he ſhould know, that it is the gift of God; that it muſt be aſked, and that a man muſt put himſelf into a way to obtain it.

A true Faith. It is not a light matter what we believe, concerning God the *Father*, the *Son*, and *Spirit*. Our ſalvation depends on it, that we believe as the Saints of old believed, (Jude 3.) not as we have a mind to believe and underſtand the Scriptures. *If ye believe not that I am he, ye ſhall die in your ſins.* [John viii. 24.] *He that ſpeaketh againſt the Holy Ghoſt ſhall never be forgiven*, &c. Theſe are words which ſhould make us very fearful, either of diſſembling, or miſtaking the truth.

What fruits of faith have we to ſhew? Do we live by faith? Do the promiſes and threats of the Goſpel affect us as if preſent? Do we regulate our judgments, our choices, &c. by faith?

You ſay you believe the Goſpel: you live as if you were ſure not one word of it is true. This is madneſs not to be expreſſed.

Where there is a true faith, it works miracles every day; it caſts out devils,—ſpirits of malice, pride, luſt, covetouſneſs, revenge, &c.

We are as much obliged to believe God with reluctance to our underſtanding, as to obey him with reluctance to our will.

Neceſſity of Faith. He that feels what a ſad condition he is in, will ſee the neceſſity of a faith which will remove mountains,—ſuch a confidence in the power, goodneſs, and promiſes of God, as may make him ſuch as God has commanded us to be;—which muſt be wrought by that Spirit which raiſed up Chriſt from the dead, to whom nothing is impoſſible.

Faith and Practice. If it were as eaſy to perſuade men to do what they know they ought to do, as it is to convince them that ſuch things are fit, and neceſſary, and commanded, we ſhould ſoon ſee a reformation that ſhould ſurprize us.

An inward diſpoſition as neceſſary as external evidence. The proud and the wicked hate that light which would force them to forſake their ſins. A man may be careleſs

careleſs of his ſoul; abuſe the light God has given him; and he may neglect to pray for that grace which is the gift of God, and which alone can diſcover the truth to him.

People who will not believe the Goſpel, want faith more than proofs.

The excellency of faith, which makes us know things which we cannot comprehend, makes us poſſeſs that which yet is not, and makes us find ſatisfaction in the greateſt temporal evils.

Faith in God. 'Before the cock crow, 'thou ſhalt deny me.'—This ſhews us, that God knows our hearts better than we ourſelves do; and, therefore, we ought to believe what God has revealed and declared, though it be never ſo contrary to our imagination.

We often know the Will of God, without knowing the reaſons thereof; and even then to ſubmit with chearfulneſs, is the true obedience of faith.

Faith. Obſtacles. Wherever there is an inclination to diſpute the faith, there can be no diſpoſition to believe and embrace it.

I ſee the Heavens opened, and the Son of man ſtanding, &c. Faith diſcovers this to every Chriſtian; but then it muſt be an actual, preſent faith,—a faith that is next to viſion.

Our life muſt anſwer for our faith.

All Chriſtians believe the truths and myſteries of the Goſpel: only they that are ſpiritual underſtand them. A man may pleaſe himſelf with the empty ſound of words, and neglect, or be very ignorant of their importance, and of the truths contained in them.

In Jeſus Chriſt, as the mediator betwixt God and man, is the foundation of the Chriſtian Religion. As we hope for ſucceſs in any thing we do, we muſt unite ourſelves to him, and beg of him to intercede with God for us.

Faith and Obedience. God has a right to be believed in what he has revealed, as well as to be obeyed in what he has commanded. The authority is the ſame. And God expects ſubmiſſion in one as well as the other inſtance.

Faith is the meaſure of all other gifts of God. *According to your Faith, be it unto you.* Matth. ix. 29.

Faith in God. We believe a man like ourſelves upon his bare word; and yet, ſuch is the corruption of our nature, that we make a difficulty of believing the word and oath of God, when it ſuits not with our reaſon, or thwarts our paſſions.

Lord, increaſe my faith. Grant that it may purify my heart,—that it may work by love,—that I may live by the faith in the Son of God,—that at the day of judgment it may be found to praiſe, and honour, and glory.

Faith in the power of God. He that believes in God the Father Almighty, and is rooted in this faith, will enjoy peace in the midſt of the moſt powerful enemies: his infinite wiſdom ſees our wants, his infinite goodneſs will incline him to help us, and his infinite power can do what he pleaſes.

Faith, the aſſiſtance of God's Spirit. It is for want of this, that Chriſtians, under the apprehenſions of not being able to overcome all their ſins, will not ſet themſelves againſt any of them,—or will ſpare their darling ſins, and avoid that reſignation, ſelf-denial, and mortification, which are required of every true Chriſtian.

Every Chriſtian, who believes the Goſpel, may be aſſured that God, who calls us to holineſs, is both willing and able, if we are not wanting to ourſelves, to free us from all our corruptions, by the aſſiſtance of his Spirit.—And, in truth, this was the end of Chriſt's coming into the world; and who gave himſelf for us, that he might redeem us from all iniquity. *Tit.* ii. 13.

Whoever does not faithfully believe the poſſibility of doing every thing through Chriſt, who ſtrengthens us, will neither pray for ſuch a power, nor attempt to act by it, nor trouble himſelf about it.

On the other hand, when a Chriſtian is fully perſuaded, that Chriſt, by his Spirit, can

can and will assist us in overcoming the greatest corruptions that human nature is subject to; why then we set about it with courage and confidence, and shall be changed from glory to glory, by the Spirit of the Lord. 2 Cor. iii. 17.

Faith and Works. Faith is the root of works.—A root that produceth nothing is dead.

The *Life of Faith* consists in a just knowledge and esteem of the Christian religion,—a love for the Church, in which it is taught and practised,—a zeal for the Truth,—a great contempt for earthly things,—a true affection for those that are heavenly,—a great value for Christ crucified,—a desire to be united to him,—a hatred for sin,—and love of virtue;—joyfully closing with the means of grace, the Sacraments, and other Ordinances of God, and thankful for them;—an entire confidence in the grace of God, and as great a diffidence in ourselves, and in our own works;—a real love and value for the Word of God;—and, in one word, a just esteem for every thing that has relation to the world to come.

Faith, Reason, Passion. If reason opposes faith, passion opposes the dictates of reason;—must reason be despised, therefore? No. Why then must faith be set aside because what she directs seems absurd to reason?

False Shame.

Whoever is ashamed of his Master, is not worthy to serve him, much less to reign with him.

False Teachers. God permits these, sometimes, to confound the negligence, idleness, or unfaithfulness of those who, by their profession, stand obliged to defend and propagate the truth.

Fasting

From *pleasant* meats, rather than from all, as it would answer the ends of mortification, in not gratifying the palate, nor ministring to luxury, so it would agree with every constitution, and answer the objection—That my health will not suffer me to fast.

Fears.

He that attempts to get rid of his fears, by running from God, will infallibly increase them.

Men are too apt to flatter themselves that God will not be so severe as he has threatened. This hardens men in sin, and makes them boldly venture upon damnation. This is to represent God as a God not terrible in judgment. Let a just fear of God's vengeance have its proper effect, &c. The Spirit of God makes use of flames, of fire and brimstone, to awaken us, to represent it to us.

You see, therefore, the folly of those who say that there is one event to the righteous and the wicked. [Eccl. ix. 2.] That it is in vain to serve God. Mal. iii. 14.

You hear, on the other hand, what the Psalmist says, and which is worth your laying to heart,—That in keeping God's commands, there is the great reward,—a reward which eye hath not seen, &c.

Fear of God. A man has no other security of his virtue, but the fear of offending God.

Fear of Man. To neglect our duty for fear of man, or any temporal evils, is to forget the anger of God.

Fear of Man. Pastor. Those whom fear renders weak and cowardly, in the exercise of the ministry, forget that they exercise it in the name and place of Jesus Christ, to whom they must account.

Food. *Intemperance.*

Without the grace of God, that which is intended and necessary for the life of the body, becomes the death of the soul.

Forgive *Injuries. Love Enemies.*

These must have no bounds in the heart, though, as to the outward behaviour, they may have some limitations.

Friendship

Is to be purchased only by friendship. A man may have authority over others; but

but he can never have their heart, but by giving his own.

Frugality.

We ought to manage our temporal riches to the beſt advantage, not out of covetouſneſs, but becauſe they are the gift of God.

By their Fruits *ye ſhall know them.*

Do Arianiſm, Deiſm, Socinianiſm, tend to make men better than the Orthodox doctrine? Do not they rather deprive us of many helps, motives, and means of becoming better? Therefore, do they not do harm to Chriſtianity?

Glory *belongs to God.*

For it is He that gives ſucceſs to the labours of his Miniſters. Let us beware of taking it to ourſelves.

Degrees of Glory. The nature of things proves this;—for holineſs being a qualification for happineſs, the beſt man muſt be the happieſt: and he that does not deſire to be as happy as he poſſibly can be, is in a fair way of not being happy at all.

For this reaſon, a Chriſtian ſhould begin betimes, that he may have a greater ſtock of virtues to depend on;—at leaſt, to loſe no time, when once he is convinced of this truth.

God.

Whatever relates not to God, is not worth your care.

God and the World. Sad is the condition, and vain the endeavour of thoſe that would pleaſe both theſe.

How often do we ſee the Word of God, good deſires, and even good works, ſubſiſt for ſome time together, with vanity, worldly luſts, ambition, luxury, and even grow up together with them?—Sooner or later the thorns grow up, and choke the good ſeed, if not rooted up in time.

Whenever we take the part of truth, if we would not be deceived, let us not expect a good reception from the world.

God Almighty. It will be a dreadful thing to be convinced of the power of God, by the terrors of his juſtice, rather than by the greatneſs of his mercy to ſinners, and ſuch as truſt in him.

To ſerve God. We then ſerve or glorify God, when we any-ways acknowledge, and eſpecially in a public manner, the wiſdom, goodneſs, power, juſtice, or providence of God;—and all this we do in our public ſervice.—We, by confeſſing our ſins, acknowledge his juſtice, and by praying to him for what we want, his providence, &c. &c. And ſo in every part of our ſervice.

Favour of God, better than life, for it laſts to eternity.

God's Omnipreſence. You will never be truly happy until you can ſay, I am glad that God ſees all my actions, that he ſees my heart, and the very motives upon which I do every thing.

God's Foreknowledge impoſeth no neceſſity upon the will. The corruption of the will is the ſole cauſe of ſin. God has no part in cauſing that corruption: And, if he foretells things, it is only becauſe he foreſees that they will certainly come to paſs.

Omniſcience of God. God ſees every thing. This is matter of comfort to good men, and matter of terror to the wicked.

God reconciled to Man, when he forgives his offence;—Man reconciled to God, when he thankfully accepts of the pardon, and endeavours to offend him no more.

Grace of God. By this, if we would ſpeak to the underſtanding, we muſt mean a ſanctifying principle, which joins itſelf to, and co-operates with ordinary means of providence. Not a power that ſhall force men to be good in ſpite of their reſolution to be otherwiſe.

God's preſence. 'Walk before me, and 'be perfect.' [Gen. xvii. 1.] To live as in God's preſence, the only way to perfection. When we loſe the ſight of him, we forget our repentance;—we walk as in

in the dark;—we chooſe ſhadows for ſubſtances;—we fall into ſnares, errors;—we are expoſed to our enemies, our infirmities, &c. *I will lift mine eyes unto the hills, from whence cometh my help.* [Pſ. cxxi. 1.] Looking to our feet, human prudence will not be ſufficient to ſecure us.—*Look upwards.*

God dwelleth in you. We muſt, therefore, make our addreſſes to him as dwelling in us, making his abode with us,—in *us*, as in his *temple*.—We muſt make our addreſſes to him—as our *Maſter* and *Teacher*; and, as ſcholars, beg of him to ſhew us the way we ſhould walk in. As a *King*, offer him your heart, that he may reign there, be ever ready to receive his commands, &c. As a *Father*, reverence and love him above all things, and endeavour to pleaſe him;—go to him with confidence and freedom; he will excuſe your weakneſs, and pardon your failings; cry *Abba, Father*. As a *Phyſician*, beg him to look upon the diſorders of your ſoul; *If thou wilt, thou canſt make me whole;—Speak the word, and thy ſervant is made whole.* As a *Shepherd*, aſk him food for your ſoul, keep cloſe to him, and never ſtray from him. As your *Redeemer*, beg of him to deliver you from your captivity. Lord, I am oppreſſed, undertake for me.

God ſees all things. This is the comfort of good men, and a plague to the wicked.

God's will be done. He only knows what is beſt for us; ſo that what God gives me not, to be ſure, is not fit for me.

We pray, that *God's Will be done*; but then, when God manifeſts his will by events that do not pleaſe us, we repine, and in effect pray that his will may not be done, but ours.—A greater ſin than is thought.

Submiſſion to God's Will. The ſervant is not greater than his Lord. Think often of this, and you will never complain of ill uſage, of afflictions, or humiliations.

God's own Time. He has his own proper times and ſeaſons; and he enables us, by his grace, to do that at one time, which we could not do at another.

The Goodneſs of God. He requires nothing of us but what is for our advantage,—who freely pardons our offences, and even rewards the good which he himſelf works in us.

Grace of God, not an infuſed habit or quality; but ſuch circumſtances, ordered by God, as incline a man to conſider and attend to the things which concern his ſalvation; as for example,—A fit of ſickneſs, or ſome calamitous accident;—this awakens the ſoul, makes it hearken to reaſon: theſe reaſons are either ſuggeſted by the Spirit, or by his Providence offered by a good book, ſermon, or friend, and often produce an effect, which, if God had not ſo ordered every thing, all the reaſon in the world could not have wrought his converſion.

A deſire to pleaſe God is that in which Chriſtian virtue conſiſts: Do this, and mind not what the world judges of you.

God's faithfulneſs. He never leaves thoſe in error, or under ruinous temptations, who ſeek to him by prayer, ſtudy, and endeavours.

God's Aſſiſtance. He that expects to do his duty, as a Chriſtian, muſt have a ſtrength more than human to go thro' with it; he muſt have the power of God with him.

God's hatred of Sin. How great muſt it be, when he puniſhed it ſo terribly in the moſt noble of his creatures, the very Angels.

God's Miniſters. When men really love God, they will honour him in his Miniſters. They that do not do ſo, do not conſider that prejudices eaſily paſs from the perſons to the truths they preach, and to the ordinances they adminiſter. Who does not ſee the fatal conſequence?

The ſins committed againſt God's Miniſters are not generally underſtood;

they have a peculiar guilt in them;—for they that deſpiſe them, diſhonour him that ſends them, even Jeſus Chriſt and the Holy Ghoſt.

A Miniſter of God is not to receive to himſelf the homage due to God,—but to take care that it be paid to Him.

God's Miniſters protected. God takes particular care of his Miniſters, when they are truly careful to promote his glory, in the ſalvation of ſouls.

Form of GODLINESS.

Nothing is more provoking to God, than the uſe of holy things, without the converſion of the heart.

GOOD WORKS.

Our life is the only proof of our faith.

A deficiency in good works is a certain proof of a defect in that love which we owe to God, for the pardon of our ſins, and for the graces he has given us.

Good Name. He that loſeth his good name loſeth the power of doing good.

Good Purpoſes. It is not ſufficient that our purpoſes be good; they muſt alſo be regular.

Goodneſs of Providence. An infidel age is no reproach upon the goodneſs of Providence. He brings good out of evil. His infinite patience magnifies his infinite mercy, (if one may ſo ſpeak.) He foreſaw and foretold this by his Prophets and Apoſtles, and eſpecially by his Son; namely, that faith ſhould fail, and iniquity ſhould abound,—that the times of his patience with the Gentile churches ſhould be fulfilled,—that the ingrafted branches might be cut off, &c.

Truths of the GOSPEL.

Few people deny them;—moſt live as if they were not true.

The *Goſpel* affords us infallible rules of life; and, provided we apply them right, we cannot be wrong in our judgment.

Goſpel not received. How ſhould they, whoſe hearts are ſet upon the riches, pleaſures, honours, and all the idols of this world, love a Goſpel which condemns all theſe, and recommends mortification, ſelf-denial, &c.

GOVERNMENT *of the Senſes.*

It being much more eaſy to prevent than to mortify a luſt, a prudent Chriſtian will ſet a guard over his ſenſes, which otherwiſe would expoſe him to continual dangers. One unguarded look betrayed David. Job made a covenant with his eyes. *Evil communications corrupt good manners.*

The more we abſtain from ſenſible pleaſures, the eaſier we can be without them. And the more we indulge them, the more deſirous we are to gratify them. Beſides, if we conſider how much they unfit us for the joys of Heaven, we ſhall think ourſelves obliged to forbear,—to deny ourſelves,—by which means a leſs degree of grace will ſecure our innocence, if that concupiſcence, which oppoſes it, be diminiſhed.

Government of the Underſtanding. Underſtanding is a talent, and an account will be required of the improvement and uſe we have made of it. Univerſal knowledge being impoſſible,—little things below our conſideration,—things of great difficulty to be learnt, unleſs of equal importance, are of no uſe to our great end, which is eternal happineſs.——A Chriſtian, conſidering this, will be content to be ignorant of many things which others admire,—and will only ſtrive to be maſter of ſuch truths as are of uſe to conduct him to his great end.—Such are, a ſtock of ſound principles which may defend him againſt error, and direct him in the way he ſhould go,—concerning maxims tending to the practice of a good life,—doctrines according to godlineſs: [1 Tim. vi. 3, &c.] And he deſires more light, for no end, but that he may better ſee and not miſs his way,—avoiding two rocks, *curioſity* and *vain-glory*, either to amuſe himſelf, or be admired by others, the fault of too many men; and indeed the little uſe that many learned

learned men make of their knowledge, is the true reaſon that human learning is ſo much deſpiſed. After all, the better a man knows the grounds of his duty, the better he is prepared to practiſe it.

N.B. It is not the habitual knowledge of truths of importance, but the actual ſenſe of them, upon which a good life depends.

Government of the Affections. Our affections being ſtrongly inclined to ſenſible good, for the ſake of which we are often tempted to evil, and fall into great diſorders; to prevent this, a prudent Chriſtian will reſolve at all times to ſacrifice his inclinations to reaſon, and his reaſon to the Will and Word of God, if reaſon, clouded or bribed by a preſent temptation, would lead him to do any thing contrary to *that* Word.

A good Chriſtian alſo ſubmits his will to the Providence of God, which orders all things for the beſt, how much ſoever it goes againſt the grain and his own inclinations,—for God loves us, and will ever chooſe better for us than we can do for ourſelves.

And, becauſe our paſſions, unleſs kept under a ſtrict guard, would lead us to infinite evils, eſpecially that great evil the diſturbing our reaſon, and making us unfit to act with prudence, a Chriſtian will do all he can to keep them within bounds.

Government of the Tongue. Many being the evils of the tongue, Cahriſtian, who knows that by his words he ſhall be be juſtified or condemned, [Matth. xii. 37.] will pray to God, and endeavour to ſet a watch over his mouth, and keep the door of his lips,—by avoiding

Firſt; All *profane diſcourſe*, all oaths, or making light appeals to God,—or making free with his Word, or any thing that belongs to him, which are the more provoking, as having leſs temptation.

Secondly; All *detraction*, all *cenſuring of others*, whether true or falſely. For who made me better than they? All making free with other people's reputation, conſidering the almoſt impoſſibility of making reparation for ſuch injuries;—all flattery, making thoſe proud, incorrigible, &c. whom we pretend to love;—propagating of lying ſtories, as having this great guilt, that no man knows what additions may be made by others to them, to the prejudice, trouble, ruin, of our neighbour.

Thirdly; All *boaſting*, which is the offſpring of pride, making a man a prey to flatterers, &c.

Fourthly; All *complaining* and *murmuring*, as if there were no over-ruling Providence, or that God did not do well in permitting things to fall out as they do, which is a degree of blaſphemy.

Fifthly; All *poſitiveneſs*, or being wiſe in our own eyes, [Iſ. v. 21.] as if we were not ſubject to error.

Sixthly; All *ſpeaking evil of dignities*; that is, of God in his repreſentatives; —all filthy talking and jeſting,—which ſhould not come out of that mouth which muſt either glorify God in Heaven, or will blaſpheme him in hell.

To prevent theſe faults, a Chriſtian will conſider, that the end of ſpeech is to glorify God, and benefit our neighbour; and will try all his words by this teſt; and, by uſing his tongue to theſe ends, he will avoid infinite troubles here, and much greater hereafter.

Government of Conſcience. Conſcience is that inward eye, [Matth. vi. 22.] by which a man judges of the lawfulneſs of his actions, when compared with the Law of God, which being the rule of duty, (and not our falſe perſuaſions) a Chriſtian will endeavour firſt to know what is the Will of God, what God would have him do, (that he may neither act againſt his rule, nor be anſwerable for not knowing it) and take care to act accordingly.

In order to this, a Chriſtian will do nothing haſtily, but take heed to his ways; and he will often call himſelf to an account, and judge himſelf, that he

may not be judged of God. By this means he will preſerve his conſcience always tender, that is, very ſenſible of any thing that may hurt it, and ſecure that peace of mind on which all the comfort of life depends.

Two things a Chriſtian will do,—never go againſt the beſt light he has; this will prove his ſincerity:—and ſecondly, to take care that his light be not darkneſs; that is, that he miſtake not his rule by which he ought to go.

Government of the Heart. There is no governing the outward man, without firſt governing the inward. When the heart is under no reſtraint, we ourſelves do not know whither it will carry us.

Government Rulers. The ſins of the rulers are fore-runners of Divine vengeance.

Petty Governments. Theſe are too often governed with more fierceneſs, authority, &c. than real empires.

Grace.

God gives grace, but he gives it only to thoſe that labour and pray for it.

God has promiſed his Grace and Spirit to thoſe that aſk; he has not done ſo in reſpect to any temporal good things.

Whatever favours are ſhewed to men, who either have no right to them, or have forfeited their right, muſt be ſaid to be of grace.

The Grace of God, amongſt other ways, works upon us, by ſetting certain thoughts ſtrongly before us, and by keeping off others;—by diverting us out of the way of temptation, and when we meet with ſuch, by ſuggeſting ſuch reaſons as are moſt proper to convince us, and by making us attend to them, &c.

To ſay we have not power to do what God requires of us, is blaſphemy.

Grace, Light, Security, &c. If we would preſerve this preſent light, let us dread the loſing it. If we do not ſo, and make uſe of it, God will withdraw it. The more God beſtows his gifts, the more we ſhould pray for grace not to abuſe them.

Means of Grace. God evermore accompanies the miniſtrations of the Prieſt, if there be no impediment on the part of the people.

Motions of Grace. It is a ſad misfortune to ſtrive to ſuppreſs the motions of grace, but a much worſe to be ſucceſsful in doing it.

Grace abuſed. Grace and bleſſings abuſed, harden the heart.

Grace before Meat. Every creature of God is good, if it be ſanctified with the Word of God and with prayer.

He muſt be ungrateful who partakes of God's creatures by which we live, and does not give thanks for them.

Man ſhall not live by bread alone; that is, his meat would not keep him alive; *but, by the Word of God* ſpoken to Adam and to Noah, *every moving thing ſhall be for meat for you.* By this general bleſſing, Heathens are nouriſhed; but not being ſanctified by prayer, that is, by the prayer (or grace) of every particular perſon on every meal, it preſerves their lives to no other purpoſe, than that of beaſts, whereas the meals of Chriſtians are ſanctified by prayer, as well as by God's general bleſſing.

What a ſcandalous thing it is to take our food without being mindful and thankful to him who beſtows it on us.—St. Paul gave thanks, in the preſence of the Heathens, [Acts xxvii. 35.] and Chriſtians are aſhamed to do it before Chriſtians!

Greatness.

A great man is made ſo for others (not for himſelf) to relieve the poor,—comfort the afflicted,—protect the oppreſſed, correct the vitious, deliver the captive, &c.

None ſo great as to be above giving an account to God of all his actions.

When a man looks upon greatneſs as an advantage, and values himſelf upon it, he acts like an Heathen; when he receives

ceives it with fear, and a ſenſe of his own unworthineſs, and looks upon it as a burden laid upon him for the ſervice of others, he then acts like a Chriſtian.

Greatneſs, Honours, &c. Thoſe whom God has abandoned to the deſire and enjoyment of riches and honours, deſerve, above all others, our prayers and our compaſſion,—as being in the moſt dangerous circumſtance of life, which renders them almoſt incapable of grace, and the inſpirations of Heaven. Theſe are moſt miſerable, becauſe they think themſelves happy. A Chriſtian is no otherwiſe great in the eyes of God, than as he is helpful to others,—feeds the hungry,—protects the weak,—adminiſters juſtice impartially, &c.

Conduct of the Great. How careful ſhould they be to regulate it, when they ſee how ready the world is to follow their example.

Great and Small Sins. There is not a more dangerous illuſion than that of making a diſtinction betwixt great and ſmall ſins, whereas there is no ſuch diſtinction to be found in the New Teſtament. As if God could not be offended, or a ſoul ruined, but by the greateſt impieties.

Happiness.

The only ſolid foundation of our happineſs is the diſtinct knowledge of the moral attributes of God. He is *merciful*, he will therefore pardon ſinners on favourable conditions. He is true, therefore we depend on his promiſes, fear his judgments, &c.

God will not ſuffer any ſoul to be happy, which ſeeks its happineſs in any other but himſelf. Hence diſappointments, &c.

Moſt men (even the philoſophers) placed their happineſs in an agitation of the mind, which diverted them from thinking too much of themſelves and their own miſerable ſtate. Would to God moſt Chriſtians did not follow them in this!

We plainly perceive, that we have it not in ourſelves to make us happy. If we ſeek for happineſs any where but in God, we are ſure to be diſappointed; and it is God who diſappoints us, that at laſt we may go to him.

God ſuffers none to be happy, who ſeek not their happineſs from Him.

Eternal Happineſs. There may be degrees of glory, but not of happineſs. One ſtar differeth from another in glory, but both are ſtars, and both bright according to their bulk.

The meaſure of love, and labour, and ſufferings, ſhall be the meaſure of glory.

Happineſs of Man cannot conſiſt in any thing which will not laſt as long as he is like to laſt.

Happy Life. Lay nothing much to heart;—deſire nothing too eagerly;—rejoice not exceſſively;—nor grieve too much for diſaſters;—and be not bent violently on any deſign;—and, above all, let no worldly cares make you forget the concerns of your ſoul.

Corrupt Heart.

The good Chriſtian is not one who has no inclination to vice, (for we have all of us the ſeed of every vice in our hearts) but who, being ſenſible of ſuch inclinations, does not allow them to ſpring up, and grow into ill actions.

A *Corrupt Heart* will corrupt the underſtanding and judgment.

Heaven.

There is no proportion between what we ſee, enjoy, or wiſh for, on earth, and what we hope for in heaven. The carnal man would reap without ſowing:—This is prepoſterous. To hope much, and do little, is what ſelf-love aims at, and yet none but the violent take the Kingdom of Heaven by force; and woe to them who have their conſolation in this world!

Way to Heaven. All ways are indifferent to one who has Heaven in his eye; as a traveller who does not chooſe that road which is moſt pleaſant, but that which is moſt ſafe, and which will bring him

him ſooneſt to his journey's end; ſo proſperity or adverſity, poverty or riches, if God ſo orders them, are equal to a Chriſtian. But if he is to chooſe, the way of the croſs is certainly the ſafeſt; Jeſus Chriſt made choice of *that*.

Heaven and Hell. That the knowledge of things ſo amazing and dreadful ſhould have ſo little effect upon our paſſions, and that things ſo deſirable ſhould be depiſed, muſt be for want of faith, conſideration, and a due attention.

HELL. *I am tormented in theſe flames.*

Take notice, that he who ſaid this was a Jew, one who had Abraham to his Father. This ſhould make Chriſtians beware of depending upon a good religion, without leading of lives anſwerable thereto.

HERESIES, *Schiſms*,

Always break forth upon the proſpect of worldly advantages.

The ſubtilty of human reaſoning has always been the corruption of the faith.

HERETICKS.

Thoſe that cannot be content to be the authors or eſpouſers of novelties, without deſiring to propagate them, follow the example of Satan, who would not fall without as many aſſociates as he could.

The obliging Hereticks and Infidels to explain their opinions, is the ſureſt way to put them to a ſhameful ſilence.

Heretick, Libertine. An hidden heretick is more miſchievous than an open libertine.

HIGH *Places and Poſts.*

It is the moſt difficult thing for ſuch as are in any eminent places, to eſcape the temptation of ſacrificing truth and righteouſneſs on ſome occaſion or other.

Higher Powers. The Lord rebuke thee. Since the Angels themſelves do not revile ſuch as are exalted in dignity and authority, but refer them to the judgment of God, we ought never to ſpeak evil of higher powers, but mention them with reſpect, though they ſhould not be what they ought to be.

HISTORY.

To profit by reading of hiſtory, one muſt conſider it as an account and picture of the inſtability, the vanity, of the world, that every thing is nothing, and that God alone is all in all.

HOLINESS.

Whatever is contrary to holineſs, is forbidden to all Chriſtian laymen as well as clergy.

Holy Life. The fruit of righteouſneſs is peace.

It is the greateſt blindneſs to pretend to hope for eternal happineſs, without preparing for it in the whole courſe of our lives by holy living.

HOLY GHOST.

A ſinner has no remedy to reclaim him, who rejects the Holy Spirit, who alone gives grace, repentance, &c.—Where the root of faith is plucked up, all principle of a ſpiritual life is extinguiſh'd.

The *Holy Ghoſt* a new principle of a new life.

Falſe HOPES.

Miſerable is the caſe of thoſe who have no hopes, but that the God and Word of Truth will prove falſe.

HONESTY *and* DILIGENCE

Seldom go unrewarded long.

HONOUR, *Riches*, &c.

The love of Earthly things is always accompanied with an indifference towards Heavenly.

HUMAN FRAILTY, *Self-Confidence.*

It is often that people want to be convinced that they are capable of falling,—and, therefore, it is neceſſary they ſhould fall when they leaſt fear it.

HUMAN *Motives.*

When a man reſiſts ſin, on human motives only, he will ſoon be overcome.

Human

Human Miſery. Men feel, by experience, that they want that in themſelves which is neceſſary to make them happy. They ſeek it in the creatures, and are diſappointed. If they would ſeek it in God, they would be ſure to find it.

Human Means. The deſigns of God are generally to be accompliſhed by human means. God aſſures St. Paul [Acts xxiii.] that he would protect him from his enemies, and yet St. Paul applies to the chief captain for ſecurity.

Human Reaſon. Our Lord never gives human conſolations; [John xiv. 1. *Ye believe in God, believe alſo in me:*] nor arguments from worldly conſiderations. *Fear him who can deſtroy both body and ſoul in Hell.*

Human Learning. The Church is not a ſchool of philoſophy, where every one may utter the imaginations of his own mind, &c.

Humility.

Think meanly of yourſelf, and remember, that all that is good is God's.

He that is truly humble never thinks himſelf wronged.

A ſinner that deſerves damnation will not ſure be content to be commanded to be humble. *Learn of me*, ſaith Chriſt, *for I am lowly of heart.* The difficulty of this grace appears in this, that the Son of God was forced to take our nature to ſhame us out of pride. He abaſeth himſelf, and we would exalt ourſelves, and be eſteemed what we are not. What diabolical pride is this!

To deſpair, becauſe we are poor and wretched, is not humility, but abominable pride. We are not willing to owe our cure to God alone.

Humility. An entire ſubmiſſion to the will of God in all things; receiving with reverence whatever his providence ſhall appoint for himſelf or others, looking upon it as the gift of God to the world, in order to ſome greater good, though at preſent it ſeem grievous;—dead to all pre-eminency before others;—not fond of ſingularity, praiſe, or glory, in this world.

A fault, which humbles a man, is of more uſe to him, than a good action which puffs him up with pride.

The great deſign of God, in relation to the children of Adam, is to humble them; that no fleſh ſhould glory in his preſence. He humbles the learned, by the fooliſhneſs of preaching, which they are confounded to ſee attended with ſuch ſucceſs. He humbles the preacher himſelf, and thoſe who are converted by his ſermons, by convincing them of the folly of aſcribing any thing to themſelves. He humbles the great, by requiring them to conform themſelves to Jeſus Chriſt, made of no reputation, and to truſt in him alone. He requires us all, as we hope for ſalvation, not to ſeek for it in ourſelves, (which pride would ſuggeſt) but in Jeſus Chriſt alone, who is to be our wiſdom, by the light of his word,—our righteouſneſs, by the merits of his ſacrifice,—our ſanctification and redemption, by his ſpirit and grace. So that we owe all that we have or hope for to Him alone.

The more God raiſes and exalts good men, the more they abaſe and humble themſelves. They remember with ſorrow what they are of themſelves, and what they are capable of becoming.

Humility in Paſtors. The marks of grandeur are a burthen to a holy Biſhop. He bears them before men, but, through humility, laments them before God.

Hypocrisy.

Chriſtians do not take ſo much care to avoid the ſin of hypocriſy, as what is ſcandalous in it. They bear malice in their hearts, and only take care to avoid to ſhew it in outward acts.

Hypocrite.

He that is angry at other men's faults, and is not angry at his own, is an hypocrite.

Idolatry.

There are few who have not their idols, which their hearts adore, in which they put their truſt, and place their happineſs. The worſt of all is ourſelves.

Jesus Christ, *an Example.*

All the malice of the Devil and his inſtruments are made uſe of, all the forms of juſtice are violated, in order to oppreſs, calumniate, and murder Jeſus Chriſt. And ſhall we complain of the injuſtice of human judgments, as to ourſelves? Men think they have a right never to pardon a box on the ear!—Jeſus Chriſt takes one [Matt. xxvi. 57.] with a divine meekneſs.

Jeſus Chriſt the way. To know God without Jeſus Chriſt, is to know God without knowing the way to appeaſe, to pleaſe, or to enjoy him. This is the knowledge of Deiſts, if any ſuch that are not Atheiſts.

There is no grace to be had but thro' Jeſus Chriſt, no perſon being ſaved but in him alone.

If any man thirſt, let him come unto me and drink.

In vain do we ſeek to quench and ſatisfy our thirſt and our deſires, amongſt the creatures, from learning, riches, honours, pleaſures, &c. Our drought will but increaſe, till we ſeek Jeſus Chriſt: His grace alone can ſatisfy.

Wilful Ignorance.

He that knows he is in the wrong, ought not to be argued with. [Luke xx. 8.] *Neither tell I you by what authority I do theſe things.*

Image *of* God.

This is an unconteſted truth, That God loves his own image and likeneſs;—that he is well pleaſed that this image ſhould be reſtored in men;—that he will effectually aſſiſt all ſuch as ſincerely deſire his help to perfect this image in them;—that to endeavour this, is the true way of glorifying God.

Impurity.

An habit of impurity extinguiſheth all the principles of a Chriſtian life.

Inconsideration.

We are afraid of repreſenting things, of the greateſt concern to us, to our minds by frequent meditation, leſt it ſhould make us uneaſy. And our misfortune is, we are not uneaſy enough; but can this unthoughtfulneſs hinder what God has declared ſhall follow?

Incarnation.

Jeſus Chriſt, according to the Will of God, took upon him our nature, and the ſins of the world, in order to undergo the penance and puniſhment due to them, and to become a ſacrifice for them.

Infidelity.

There would be no infidels, if Chriſtians would live as Chriſtians ſhould do.

An obſtinate reſolution of believing only what pleaſeth us cannot alter the truths of Chriſtianity: 'The reſurrection 'of the body, and the life everlaſting.'

Infidelity is either pretended or judicial. Either they reject the light, or are given up to their own darkneſs.

Too many are pleaſed with objections againſt the truth of the Goſpel, for this very reaſon, that they may not be obliged to live according to its laws.

Infidelity is too often a juſt puniſhment of that curioſity which leads men to lend an ear to the wicked reaſonings of libertines. Theſe are the ſeducing ſpirits, &c.

Cauſe of Infidelity. Men pretend they want proofs, when it is only that they may not obey the truth, if they ſhould ſee it made out. Others ſay, the Holy Scriptures are obſcure, that they may have a pretence not to ſtudy them, nor to follow their directions.

Cauſes of Infidelity. Men reflecting upon their own actions with fear of what may come hereafter, and being not willing to forſake their evil ways, or their

falſe

ways, or their falſe perſuaſions, deſpair of attaining the promiſes of the Goſpel, and ſo turn Deiſts, that is, infidels; firſt hoping, and then affirming, all religion to be falſe.

Age of Infidelity. It is a ſickly age of infidelity, which has not only deprived us of religion, but of common ſenſe, and of the common faculty of thinking.—A fooliſh generation:—It is a certain ſign of a ſound and ſteady virtue and judgment, not to be carried along with the current of libertiniſm and infidelity. Let us make this wiſe choice, to be happy with the few, rather than to go to hell with the crowd.

Infidelity is, no doubt, wonderfully and juſtly appointed, or at leaſt permitted, as a ſcourge to chaſtiſe thoſe formal hypocrites, who profeſs the true religion, and yet in works deny it, and eſpecially thoſe whoſe duty it is to teach others by their examples as well as doctrines, and yet are ſo far from doing it, that they only harden the unbeliever, and confirm him in his infidelity. But God will be glorified in both.

How thankful ſhould every Chriſtian be whom God has preſerved, in this age of infidelity, from falling from the faith, when we ſee ſo many, otherwiſe learned men, infected with this damnable vice to ſuch a degree, that they cannot ſee the plaineſt truths, becauſe they are not diſpoſed to receive them, and becauſe they are poſſeſſed with an evil ſpirit of unbelief.

Indifferent *Things.*

Strive not about little things, leſt you loſe the ſight of the mark of your high calling.

A man, who has the intereſt of God and of his neighbour at heart, will not too ſtiffly inſiſt upon indifferent things.

Inheritance *in Heaven. Charity.*

He that expects an inheritance in Heaven, will more eaſily part with his earthly inheritance, whether by charity to the poor, or through patience to thoſe who wrong him of it.

Ingratitude *for Favours*, &c.

This was Hezekiah's crime, for which he ſuffered: He forgot God, who had done wonders for him, and in the pride of his heart was lifted up, &c.

Injuries.

Be not offended at them, nor complain of men that cauſe them; but look unto Jeſus, and what, and how he bore them.

To ſay that an injury is too great to be forgiven, is to forget both the authority and the promiſes of God, as well as the greatneſs of our own offences.

The greater the injury, the greater will be your obedience to God, if, for his ſake, you forgive it.

He that ſays he never will forgive, ſays in effect, that he will never go to Heaven.

It coſts more to revenge than to bear with injuries.

It is much better to ſuffer an injury, than to commit one.

Art *of Inſtructing.*

There being a ſecret pride in man,—whenever we would inſtruct to purpoſe, we muſt do it by ſuch a method as may make men fancy that they are already knowing and able to inſtruct us. We muſt aſk them queſtions as if we wanted their light. This will oblige them to retire inward, and conſult their reaſon; and when they have given us the anſwers which inward truth dictates to them, we muſt lay them before them every moment, or elſe they will depart from them, and forget that ever they allowed them. But when you put them in mind that they are their own, ſelf-love will make them allow and think of them.

True method of Inſtruction. To inſtruct without inſulting,—to ſee faults without expoſing them,—to ſilence men without triumphing over them.

It is loſt labour to endeavour to inſtruct thoſe who are neither deſirous nor willing to know the truth.

Joy *and* Pleasure.

If you can be good with pleaſure, God does not envy you your joy; but ſuch is our corruption, that every man cannot be ſo.

Irreligion.

Let us adore God in his diſpenſations, waiting for the manifeſtation of the good which God will bring out of theſe great evils.

Judge.

A good Judge ſhould never boaſt of his power, becauſe he can do nothing but what he can do juſtly: He is not the maſter, but the miniſter of the law. Authority without virtue is a very dangerous ſtate.

A Judge, if he would not abuſe his authority, muſt be free from a deſign of making his fortune by his place; if he is not, he will never do his duty; he is no longer maſter of his conſcience.

Judges ought to take care to examine every thing, but eſpecially their own hearts, leſt paſſion and prejudice ſhould pervert juſtice.

Judgment.

Never judge by your ſenſes, what is fit to be done; but firſt conſider whether it is not ſinful, then whether it is not againſt reaſon.

Judgments delayed are generally moſt terrible, when God ſuffers ſinners to fill up the meaſure of their ſins.

Judgments of God. When once the moſt ſcandalous ſins become generally matter of mirth rather than of ſorrow and ſhame, we have reaſon to believe that the judgments of God are not far off.

The *Judgments of God* are hidden, but never unjuſt.

Judge not, leſt ye be judged. How great is the goodneſs of God, in putting our ſentence, as it were, into our own hands, provided we do not uſurp the right, which belongs ſolely to him, of judging the heart.

Of Judging by our Senſes. You ſee a poor man working hard for his daily bread, and but juſt able to get it. You find yourſelf in eaſy circumſtances; you want nothing; you fear no want; you meet with no trouble; you bleſs yourſelf and your condition, and think yourſelf much happier than the poor man. You do not conſider, after all, that this was in ſome meaſure the caſe of Lazarus and the rich man; and that that poor man is in a fairer way to Heaven than you are. This will make you thoughtful.

Public Judgments. Whilſt the Church Governors preſerve the purity of the faith, the order of diſcipline, and holineſs of manners, conformable to the Goſpel; and the civil magiſtrate backs all theſe by his authority and his power; there is no fear of public judgments in that nation.

Raſh Judgments. Remember, That he who takes upon him to judge others, uſurps the right which God has reſerved to himſelf.

Men of corrupt hearts and ill lives are willing to have all men as bad as themſelves, and ſo very eaſily believe, that there is no more virtue, piety, or ſincerity in others, than they know to be in themſelves. This gives them a falſe peace, &c.

The way to prevent raſh judgment in ourſelves is to conſider our own faults before we cenſure the conduct of others.

In order to judge well of others, it is neceſſary to know the heart.

We too often paſs judgment upon men's actions, according to the love or hatred we have for the perſons who have done it.

Envy judges of the works by the perſon who does them. Equity judges of perſons by their works.

Justice *and* Mercy *of* God.

The juſtice of God leaves thoſe in darkneſs whom his mercy does not enlighten and draw out.

KING'S-COURTS.

The providence of God teaches us in Moſes, that the court cannot without hazard be long the abode of true Chriſtians, unleſs by the ſame providence they lie under an obligation of being there.

Not fearing the wrath of the King.

We have but little faith, when the fear of man hinders us from obeying God, who is omnipotent, and always ready to aſſiſt us.

The KINGDOM *of* GOD *is within you.*

That is, the power of Chriſt, ſubduing all the irregularities of the ſoul, and keeping the paſſions in order.

Kingdom of Chriſt and of Satan. Whoever does not belong to the one, muſt of neceſſity be a ſubject of the other.

To KNOW *God.*

No man can know God, but he muſt love him; it is to know, That he is the fountain of all good,—that he loves me better than I do myſelf,—that he pities my ſad condition,—that he is ready to help me, to direct, and aſſiſt me,—that he is a Father to me,—forbids me nothing but what will really hurt me,—will give me every thing that is good for me, and at laſt eternal life, if I continue to love him unto death. This is eternal life, to know Thee and Jeſus Chriſt.

Know yourſelf. Exterior order requireth a man to keep that rank that belongs to his place.——My natural ſtate obliges me to acknowledge myſelf perfectly equal with the reſt of mankind, and conſequently to be gentle, and ſenſible of the miſeries of others. But when I retire inward, and conſider the duties of my calling, the account I am to give, the temptations I have to ſtruggle with, &c. I find cauſe to account myſelf among the laſt of mankind.

KNOWLEDGE.

God is the author of Light. To ſeek to be convinced of the truths of Religion, without aſking God's grace, ſhews that a man does not know the very firſt principles of Religion.

Affect not knowledge any farther than it is ſerviceable to virtue and an holy life. There is an intemperance in ſeeking after high things, as much as after high feeding.

There is a light ariſing from a ſincere good life, which diſpels all darkneſs.

An eager deſire of knowledge ought to be governed and reſtrained, being as dangerous and ſinful as any other inordinate appetite, even as thoſe that are confeſſedly ſenſual. Happineſs is promiſed, not to the learned, but to the good. The very ſin of Adam conſiſted in a deſire of knowledge, not neceſſary knowledge, for that he was maſter of already; but in a ſinful curioſity and deſire to know more than his preſent ſtate required, which is only ſuch knowledge as is neceſſary for the advancement of piety and a good life. All other knowledge is ſinful.

The knowledge of which we make no uſe will only ſerve to condemn us. Such knowledge is to be dreaded.

When one conſiders how very, very often the Jews perverted, miſtook the words of Chriſt, one cannot but ſet down this for a certain truth,—that none but good, ſincere men are capable of underſtanding the Goſpel.

Knowledge, without practice, will only ſerve to increaſe our condemnation.

Humility opens the heart to divine truth, while pride ſhuts it againſt the plaineſt proofs.

To be diſtinguiſhed by great talents and excellencies which fill the mind with pride, will keep out of the heart and underſtanding all ſaving truth.

How much is knowledge to be dreaded, when our works are not anſwerable!

Knowledge, when not accompanied with humility, ſerves generally to no other end but to increaſe our ſins.

Knowledge, ſpiritual. A man ought to be much diſengaged from the things of

the Earth, to be able to know the myſteries of Heaven.

Knowledge, without grace, produces nothing but pride, vanity, preſumption, &c.

That knowledge, which helps to reform the heart, is of much more uſe to us than that which only enlightens the underſtanding.

That perſon aggravates his ſin, who boaſts that he knows his duty.

True faith in Jeſus Chriſt is an univerſal ſcience, and the ſhorteſt way to knowledge.

Knowledge of God. There is a great deal of difference betwixt knowing God as a philoſopher, and as a Chriſtian. The firſt has little or no effect upon the heart, the latter fills the heart with love, and cauſes us to love and to embrace his Law.

In order to know God, that is, to have an experimental knowledge of him, we are required to meditate upon his excellencies, praiſe him, pray to him, &c. That, by ſuch exerciſes as theſe, we may gain a ſettled eſteem for and love of Him.

Known Sin.

Every man who lives in known ſin is advancing towards Atheiſm, that is, to a ſtate which obliges him firſt to wiſh, and then to ſay, *there is no God.*

Labour.

In the ſweat of thy face thou ſhalt eat bread. Labour, therefore, is a duty from which no man living is exempt, without forfeiting his right to his daily bread.

We are obliged to it, as we are *men*, by this ſentence; as we are *Chriſtians*, in conformity to Chriſt, whoſe life was all labour and ſufferings; and as *ſinners*, who cannot be reconciled to God but by labour and pains.

No man living is excuſed from labour of ſome kind or other, either of the mind or body, though his worldly circumſtances be never ſo good. Innumerable are the evils occaſioned for want of being convinced of this truth; ſuch as, Plays, clubs, diverſions of all kinds, drunkenneſs, tippling, &c.

Law.

The deſign of the Law was, to diſcover ſin, either by informing the underſtanding, or by awakening the conſcience.

Law and Prophets. The latter are commentators on the former, to explain its true ſpiritual meaning, and to enforce it.

Law and Goſpel. Both require the ſame obedience, with this difference, that the Goſpel allows place for repentance, and pardon upon that condition.—The Goſpel, as a *Rule*, abates nothing of the rigour of the Law; as a *Covenant*, it admits of repentance. What was duty and ſin under the Law, is ſo under the Goſpel. Good works are ſtill required, ſtill neceſſary, with this abatement, that inſtead of a perfect obedience, the Goſpel accepts of repentance and ſincerity. And it is this makes it indeed a covenant of grace. But then we muſt remember, that this being an indiſpenſable condition, there is no hope for mercy, if we do not ſincerely endeavour to keep the commandments, and if we do not ſincerely repent us of all our ſins—ſo as to forſake them, and bring forth fruits meet for repentance.

Law, Goſpel, Reaſon, Natural Religion.

The advantage of the Law above the Gentiles, gave the Jews true and worthy notions of God, and preſcribed them a certain way of worſhipping acceptably. The Gentile world was deſtitute of theſe. Whenever the Jews had offended, the Law provided them an atonement, ſhewing to whom and after what manner they were to apply for pardon. In this the Gentiles were utterly at a loſs.

The advantages which the Goſpel has added to the Law are, it has eaſed us of the burthenſome ceremonies of the Law; —it gives us the aſſiſtance of the Holy Ghoſt;

Ghoſt; and accepts of a ſincere, inſtead of an unſinning obedience;—gives us better aſſurances of life and happineſs after death, and full inſtructions how to attain it.

Spirit of the Law and Goſpel. When men have the knowledge of the Law, without the Spirit of the Law, they are apt to oppoſe it, when they think they defend it. Thus the Phariſees condemn Chriſt for breaking the ſabbath. The Laws of Religion are to be underſtood according to what they were deſigned for, namely, to promote the glory of God and the good of men.

Laws, Divine and Human. Let us always conſider the intent and deſign of the legiſlature; this is the way to underſtand their true meaning, and to do nothing contrary to them.

Learning.

He that does not prefer the knowledge of what belongs to the duties of his calling, to all other things, will not be able to give an account of his time.

The end of learning ought to be holineſs of life.

Human learning may be of great uſe to explain the faith; but it muſt not pretend to regulate or alter it.

All learning is impertinent and ſinful, that does not make a man more ſenſible of his duty, fill the mind with true and ſolid light, help to reform the heart and the manners, inſpire us with temperance, humility, devotion, and contempt of the world; give us right notions of God and of ourſelves, of our miſery and corruption, and how to cure them. Whatever learning does not do this is uſeleſs and ſinful. He takes pains in that which will do him no more good than the miſer's bags when he is dead; his mind is taken up with falſe ſatisfactions, which ſeparate him from God and goodneſs.

It is a worthleſs piece of learning to know every thing except the love of God, and how to ſave our own ſouls.

How much is learning to be dreaded, when the love of God does not accompany it,—when this does not make it uſeful, edifying, holy, religious, and mindful of our ſalvation.

It is not every body that can be ſcholars; but every body may be Chriſtians, if it is not their own fault.

When learning is made to ſerve religion and piety, it is truly commendable and a real ornament; but when it ſerves not to theſe purpoſes, or ceaſes to be ſerviceable to them, it is the moſt impertinent employment, and loſs of time.

Learning and Grace. Tell me not what learning a man has, but what grace. Honeſt ignorance is better than profane knowledge.

Learn of me, ſaith Chriſt. So that we muſt endeavour to poſſeſs our ſouls with the ſame Spirit which was in Chriſt when he was upon earth.

Liberty.

We contend for liberty, and it is too often ſeen, that the uſe we make of it, is to ſpeak evil of Jeſus Chriſt, of his Religion, and his Miniſters, without fear, and with impunity; at the ſame time, that the leaſt offences againſt thoſe that are but his repreſentatives are puniſhed with ſeverity.

Falſe Liberty. A liberty to ruin ourſelves, to bring ourſelves into bondage. He that will not obey the laws of Chriſt, muſt obey his own paſſions, which are the worſt tyrants;—he muſt obey the world, and the humours of others;—he muſt depend upon its fancies, cuſtoms, &c. In ſhort, to ſerve God is perfect freedom; all elſe is mere ſlavery, let the world call it what they pleaſe.

Libertine.

Why are too many pleaſed to hear religion ridiculed? Is it becauſe it is ridiculous? No: but it is becauſe men's lives are corrupt, and they wiſh ſecretly that there was no truth in religion.

The

The way to ſtop the mouths of libertines is, to oblige them to lay down their principles, and to prove them.

Libertines fear nothing: the Devils fear and tremble.

Life

Is given and continued for no other end but to glorify God, and to ſave our ſouls. This is not often enough thought of.——A true Chriſtian is neither fond of life, nor weary of it.

State of Life inconſiſtent with Salvation.

Firſt; The idle, voluptuous life of men of fortune.

Secondly; The buſy life, which allows no time to conſider.

Thirdly; The profeſſed ſinful life.

Lord's Supper.

The elements indeed are cheap and common; but the bleſſings annexed to them by the Holy Ghoſt are great and invaluable.

Jeſus Chriſt offered his body a ſacrifice to God,—to ſatisfy his juſtice,—to return him thanks for his mercies vouchſafed to men,—and to pay in their name all the debt a creature owes to his Creator.—The Prieſt, who commemorates the ſame ſacrifice, ought to have the ſame intentions.

The *Lord's Supper* is not to be looked upon as a mere ceremony, but as an act of religious worſhip, ordained by Chriſt himſelf,—as a ſenſible repreſentation of his death, and of our ſpiritual communion with him and with his whole family,—a means of keeping up the remembrance of his paſſion, of applying his merits, and of obtaining God's graces and favours, particularly the pardon of our ſins to every one of his members;—and, as a pledge to aſſure us of all this:—And, therefore, not to be neglected by any Chriſtians, or received with negligence.

The *Lord's Supper*, when duly received, a means of obtaining the bleſſings repreſented by it; that is, a means of obtaining all the benefits of Chriſt's death.

The *Lord's Supper* called Communion, becauſe every man brought ſomething out of his ſtore, to communicate unto the neceſſities of the Saints.

Looking *unto* Jesus, *practical.*

'What did I, what would he have 'done, in theſe circumſtances?'

Losses.

God will take nothing from us, but what he knows would make us unhappy.

Loſs of Goods, &c. A man loſes nothing when he only loſes that which muſt periſh, which he muſt leave at death.

Loſs of Children. God often takes them away, leſt they ſhould be corrupted and ruined eternally by the wickedneſs of the world. When we come into another world, we ſhall ſee the reaſon and the mercy of thoſe providences, which now we are apt to murmur at, becauſe we think them ſevere.

Loſs of Friends, &c. Afflictions have their uſe, when they oblige us to conſider, that theſe are periſhing things, and that we muſt ſeek for happineſs in ſomething which cannot be taken away from us.

Love *of* God.

A ſure teſt that you love God is this, that you receive afflictions willingly, not becauſe they are deſirable in themſelves, but only as they come from God.

The *Love of God* will make our duty eaſy and delightſome, and, ſetting us above the world, will ſecure us from falling.

He who fancies that leſs love is due from him to God, becauſe he has leſs ſins to be forgiven, does not underſtand what ſin is,—what ſad fate he eſcapes who is pardoned,—what great mercy is neceſſary to preſerve us from the leaſt ſin,—what ſins, without the grace of God, we are all ſubject to.

There are a thouſand things which we love more than God, without being ſenſible of it.

He

He whom we love moſt is he whom we are moſt concerned to pleaſe, whom we are afraid to offend. Let us try our love by this rule.

Love thy Neighbour as thyſelf; that is, deſire that he may be free from the ſame evils, that he may enjoy the ſame good things; eſpecially that he may be happy for ever.

How can the members of the ſame body deceive, hate, and envy one another? [1 Pet. ii. 1.] Lay aſide all malice and guile.

We love our neighbour as Chriſtians, when we love him for God's ſake; that is, when we have an eye to God, and ſeek nothing but him, in doing our neighbour good.

We love our neighbour as ourſelves, when we ſincerely endeavour that he may be ſaved.

Love of Chriſt. A man dreads the coming of Chriſt, juſt ſo far as he diſtruſts his own love of Chriſt.

He that loves the Lord Jeſus Chriſt will be affected with every thing which relates to him:—he will be glad when he ſees him honoured in his worſhip, his Miniſters, &c.;—he will be concerned when he is injured;—he will ſtrive to pleaſe him, and avoid every thing which he has forbid. By this we frame the beſt judgment of our love of God.

Love and Obedience. Our obedience will always be anſwerable to our love. This is the reaſon why God, to oblige us to obey him, gave us, in his Son, the greateſt reaſon to love him.

Love of the World. Whoever loves the world is more diſpoſed than he imagines to renounce God and his religion.

Loyalty.

It is a very material part of religion to honour God in the moſt lively image of his greatneſs and power.

Luxury.

They that make the labour, the oppreſſion of the poor, the ſupport of their extravagancies;—they that refuſe to pay their juſt debts, becauſe they cannot ſpare it from their vanity;—they that waſte their eſtates, to pleaſe themſelves: —Will theſe call themſelves Chriſtians? will they expect to be favoured by God?

Magistrates.

While juſtice on public offenders is duly executed, public calamities will not be ſent.

Unleſs magiſtrates are upon their guard, they will be made the inſtruments of wicked men, or of their revenge.

To fear the diſpleaſure of men, and not to fear doing injuſtice, is an effect of infidelity.

Maxims.

Maxims of the World.	*Maxims of the Goſpel.*
All this will I give thee.	Sell all that thou haſt.
Let us eat and drink.	Hunger and thirſt after righteouſneſs.
Vindicate yourſelf	Turn thy cheek to him that ſmiteth thee.
A ſervile temper.	Bleſſed are the meek.
A cowardly temper.	Forgive your enemies.
A ſervile fawning.	Love your enemies.
An unreaſonable patience.	Bleſs them that curſe you.
Charity begins at home.	Freely ye have received, freely give.
Every man has his faults.	Be ye perfect, even as your Father in Heaven is perfect.

Maxims of Chriſtianity.

Become as little children.

Love not the world.

Watch and pray continually.

Take up the croſs, and bear it daily.

Deny yourſelf.

Love your enemies.

Be poor in ſpirit; that is, be diſengaged from the things of the world, and ſet not your affections on them.

Martyrdom.

The world would uſe us juſt as it did the martyrs, if we loved God as they did.

Meals

Should always put us in mind of God's benefits, who feeds us continually. This ſhould keep us from ſitting down greedily

dily to our meat; prevent intemperance; and oblige us to offer this action to God, and to beg that we may receive his gifts with his bleſſing.

Means.

To neglect means, to truſt to an unactive confidence, is to tempt God.

Mediator.

Chriſt, the only Mediator of redemption; all Chriſtians (even the Saints departed) may be mediators of interceſſion one for another.

It was neceſſary that our Mediator ſhould be both God and Man, that he might take care of the intereſts both of the Creator and his creatures.

Melancholy.

Be afraid to offend God,—but be not afraid of his anger, while you *fear* him, for you are in that very ſtate to which he has promiſed pardon and happineſs, if you perſevere. And you would offend God, if you were to diſtruſt his promiſe, or his goodneſs, which has wrought that fear in you.

When I adviſe you to ſearch your ways, I muſt alſo caution you, not to do it with a mind full of terror; for by that you will only fill your ſoul with dread and confuſion, ſo that you will not ſee your way: It is one of thoſe arts which the Devil uſes, to hinder well-diſpoſed people from bringing forth fruits meet for repentance.

Members *of one Body.*

It is the ſettled order of Providence, that men ſhould depend one upon another—for inſtruction,—for bread,—for protection,—for advice,—for juſtice,—for prayer, (namely, the poor for the rich)—for peace, &c.

The Threats *of Men*

Are nothing, ſo long as God permits them to do nothing.

Men *Pleaſers.*

Chriſt himſelf abates nothing of the ſtrictneſs of his laws for fear of giving people uneaſineſs; and, conſequently, his Miniſters ought not to regard any thing which the corruption of manners, or the remiſſineſs of diſcipline, has introduced.

Mercy *and* Charity.

Mercy is not to be purchaſed but at the price of mercy. *Bleſſed are the merciful, for they ſhall obtain mercy.*

Mercy of God. It is plain from what he has done for us, that he is more deſirous to ſave us, than we are to be ſaved.

It is a falſe notion of God's mercy, namely, that it has no bounds or rules, which is the ruin of many. Our Lord tells us, [Luke xvii. 30.] that it ſhall be with ſinners as it was with Sodom. Let us judge by that of God's mercy and judgment.

Merits.

He that reckons up his own good works, does but recount the gifts of God.

A Messenger *of Satan.*

It is the glory of Chriſt's power, that he can make the greateſt enemies of mankind inſtrumental to their ſalvation.

Troubled Mind.

Inward trials are as neceſſary as the outward: both come from God, on purpoſe to exerciſe us; and as the outward ſhew the malignity of the world, the inward ſhews us our own weakneſs, and to what danger we are expoſed, if God did not ſupport us every moment. Our duty is, to keep our will ſubmiſſive to God's deſign, faithfully to depend on him to deal with us as he pleaſes. For theſe inward ſtruggles are not in our own power more than outward afflictions.

Grief and fear are a very plain proof of our love for that which we fear we want.

MINISTER *of* CHRIST.

His ſalvation does in ſome meaſure depend upon that of others.

MINISTRY.

The Goſpel Miniſtry is founded upon ſucceſſion from the Apoſtles.

MIRACLES.

There are miracles of grace as well as outward miracles. The former are wrought every day in the converſion of ſinners, and are not minded, although the converſion of a ſinner is as great a miracle as any Chriſt or his Apoſtles wrought on earth.

Men are generally fond of hearing, and ready enough to believe ſtrange things, unleſs when God is the author of them. It is then they begin to doubt of them.

God works more inviſible miracles than viſible. The laſt were deſigned to ſtrengthen the belief of the former. It is a ſecurity that God will do the former when there is occaſion.

MIRTH.

When we think to laugh innocently, we ſhould take care our mirth be not criminal.

MISBELIEF.

Men very eaſily perſuade themſelves, that what is contrary to their inclinations is contrary to reaſon and religion.

MORALITY

Makes not a Chriſtian, though no man can be a Chriſtian without it.—Faith muſt change moral virtue into Chriſtian graces.

God is to be obeyed in every thing he commands. This is moſt certainly the great principle of morality. He that will not obey the *poſitive laws* of God cannot be ſaid to be a *moral man*, when once thoſe laws are made known to him.

Morality conſiſts in the practice of Chriſtian virtue, proceeding from Chriſtian principles and motives.

The *Moral Law* leaves us under our own inability, and under ſin and the curſe; ſo that we may preach morality long enough, as the Heathen Philoſophers did, without any great effect, if we do not preach Jeſus Chriſt, who alone can give us grace to fulfil the law.—Without faith in Jeſus Chriſt we can do nothing profitable to ſalvation; Faith being the ſource of prayer, prayer of grace, and grace enabling us to keep the law. The voice of the law is, *The man that doeth them, ſhall live in them.* [Gal. iii. 12.] The knowledge of the Law can only make us ſenſible of our own inabilities, but cannot help us. It is not only remiſſion of ſins, that Jeſus Chriſt has merited for us by his death, but grace to do good.

Moral Virtue conſiſts in a temper of mind, and conformity of manners, to right reaſon and the commands of God.

MORTIFICATION.

Every day deny yourſelf ſome ſatisfaction. Deny the *eyes* all objects of mere curioſity;—the *tongue*, every thing that may feed vanity, or vent enmity;—the *palate*, what it moſt delights in, (but this not to be ſeen by others;)—the *ears*, by rejecting all flattery, all converſation that may corrupt the heart;—the *body*, all delicateneſs, eaſe, and luxury, by bearing all inconveniencies of life, for the love of God; cold, hunger, reſtleſs nights, ill health, the negligence of ſervants and friends, contempt, calumnies, our own failings, melancholy, and the pain we feel in overcoming the corruptions of nature.

Mortification and Prayer muſt ever go together, or prayer will degenerate into formality. Do all this with the greateſt privacy, as in the ſight of God, as having no other view but to pleaſe him.

Do not make yourſelf uneaſy at the temptation to which human nature is ſubject, or diſturb yourſelf with thoughts you cannot help.

Be not over-fond of talking about religion; rather let the inward operations of the Spirit appear in a meek, humble, reſigned, and chearful behaviour.

Deſire nothing with paſſion and eagerneſs. This is not of God; He dwelleth in peace.

Bleſſed are they that MOURN,

For the dangers that ſurround us,—for the contempt of God, whom we love,—for the many ſad occaſions of ſorrow.

MYSTERIES *and* MAXIMS *of Chriſtianity.*

Men own the former, becauſe they do not make them uneaſy; but in their practice they deny the latter, becauſe they condemn the life they are reſolved to lead. They will not hear, nor ſee, the truth, that they may ſin without remorſe. They embrace errors, without ever examining whether they are ſuch, becauſe the truth would make them uneaſy.

MYSTERY.

It is not poſſible that a myſtery can be explained. If the truth of it be proved, that is ſufficient.

We are in a ſtate of trial; it is neceſſary that our faith, as well as our obedience, ſhould be tried,—to humble that pride, which would have us believe nothing but what our reaſon can comprehend; but God will have us believe him upon the ſole authority of his Word.

Beſides, God, deſigning that his ſervants ſhould worſhip his Son, it was neceſſary that we ſhould know that he was very God, otherwiſe we ſhould have been required to be idolators.

NATURAL *Religion. Moral Philoſophy. Reaſon without Grace.*

The vanity of all theſe will appear when men come to make uſe of them.

To a man, for inſtance, in affliction, in diſgrace, &c. ſay all the fine things that Marcus Antoninus, Seneca, &c. ever ſaid, and ſee if his mind will reſt ſatisfied with them.

It is the grace of God which makes the difference betwixt the Scriptures and the ſayings of philoſophers; the one is a two-edged ſword; the other, wanting the Spirit, is a dead letter.

Hear the fair confeſſion of one who was accounted a maſter of reaſon, &c.

Dr. Radcliffe, in a letter to the Earl of Denbigh, October 15, 1714, has theſe words:—'Your Lordſhip is too 'well acquainted with my temper, to imagine that I could bear the reproaches 'of my friends, and the threats of my 'enemies, without laying them deeply 'to heart, eſpecially when there are no 'grounds for the one, nor foundation 'for the other.—Give me credit, when 'I ſay, theſe conſiderations alone have 'ſhortened my days. The menacing letter incloſed will ſhew you from what 'quarter my death comes.—I find theſe 'inſupportable; and have experienced, 'that tho' there are repellent medicines 'for diſeaſes of the body, thoſe of the 'mind are too ſtrong and impetuous for 'the feeble reſiſtance of the moſt powerful artiſt, &c.' A very fair confeſſion, one would think, from one who found the truth of this by experience; for he died immediately.

There is natural reaſon,—there are natural duties,—there are laws of nature,—but natural religion there can be none; for the notion of religion which all people have, and which the very Word imports, is a means of bringing men back to God who have gone from him.—Now, how can nature, which is corrupt, and carries us from God, bring us back to him without his help?

NATURE, *Corrupt,*

Appears in nothing more than this,—to ſee man forſaking his true good, and purſuing vanity with all his might.

Natural Corruption. To root out this muſt be the work of a Chriſtian's whole life,—the taſk God has ſet us;—for as ſuckers, if not conſtantly rooted up and taken away, do at laſt draw the ſap to themſelves, and hinder the good fruit from thriving, ſo do growing corruptions, if not narrowly *watched*, and, when they appear, immediately plucked up. This makes mortification, ſelf-denial,

watching,

watching, ſo neceſſary Chriſtian duties, that, by *crucifying the fleſh*, we may in ſome meaſure conquer all its greater corruptions at laſt.—The want of this care is the cauſe of ſo many diſorders amongſt Chriſtians.

NEIGHBOUR

Is every one who ſtands in need of our aſſiſtance, let him be what he will.—The being miſerable gives any man a right to our mercy, which is a *debt*, not a *favour* left to our diſcretion.

NEWS-PAPERS.

If we would read theſe with this view, that wars and commotions of empires, inſurrections, perſecutions, &c. are all the judgments of God upon ſinful men; that his providence, and all his glorious attributes, are ſeen in them; we ſhould generally read them to better purpoſe than to gratify a curioſity, a paſſion, or to paſs away time, or to divert your thoughts from other ſubjects.

The NIGHT *cometh when no man can work.*

We ſeldom conſider this till it is too late.—Time is often a burthen;—and yet eternity depends on it. We cannot always do what we wiſh to do; but we can always do what is proper to our condition, and that is what is beſt pleaſing to God. Vain amuſements, uſeleſs correſpondencies, unprofitable converſations, are all time loſt.

NOT *many wiſe men after the fleſh, not many mighty, not many noble, are called.*

The advantages of learning, birth, and authority, are too often hindrances to ſalvation—greater and more certain than men will be perſuaded to believe.

NUMBER *of* SINNERS

Does not hinder God from excerciſing his vengeance upon them, though it may ſometimes prevent the puniſhments of men.

OBEDIENCE.

The dignity of the Maſter we ſerve ought to make our obedience moſt free and chearful.

If God requires obedience to his laws, it is only that we may not be miſerable.

They that do not obey God, do not know God.

Obedience to the Will of God intitles us to a peculiar promiſe of God's aſſiſtance, &c.

OBSTINACY.

Sad is the condition of that ſick perſon who is afraid of being cured. We do not conſider, that this is the caſe of an infinite number of ſick ſouls.

OFFERTORY.

It was one puniſhment in the Primitive Church, not to admit certain ſinners to the Offertory, who yet might join in other parts of the ſervice. The Church, ſaith St. Chryſoſtom, receives not offerings from the injurious.—This went in thoſe days for a very great puniſhment.

OPINIONS. *Prejudice.*

There are ſome opinions fatal, as it were, to ſome men; it is, therefore, uncharitable to fall out, or to contend too eagerly about them, unleſs they very nearly concern their ſalvation.

OPPORTUNITY *Loſt.*

Men have been loſt for neglecting to take ſome certain ſteps, upon which God has made their ſalvation to depend.

OPPOSITION.

The oppoſition one meets with in the way of duty, a very neceſſary counterbalance to the joy occaſioned by any good works one has done, the poiſon of which, and the commendation one may meet with, is much more dangerous and difficult to be overcome than the contradiction one meets with.

ORACLE *of* REASON.

Though the unhappy author of that wicked book boaſted of his performance, he did not conſider, that the Oracle of God is not to be met with but in the Temple of God, in an undefiled body, and in a purified ſoul.

Ordinances.

Though God has not tied himſelf to theſe, yet he has tied us to the uſe of them.

God can diſpenſe with his Ordinances, and ſave a ſoul without them; but he will not ſave thoſe that deſpiſe them.

Original Sin.

Every man is ſenſible of an oppoſition which the law of the body maintains againſt the law of the mind.

Proof of Original Sin. God can puniſh none but ſinners. Death is the puniſhment of ſin: God declares it. Thoſe die who never were capable of committing any ſin by their own will,—infants, &c.

Sad experience from our very cradle ſhews us how prone we are to ſin.

Original Corruption. Nature is certainly weak and corrupt; but it is an error to aſcribe all the evils which proceed from baſe principles, evil cuſtoms, looſe education, love of the world, &c. to the corruption of nature.

Outward Performances

Are more apt to puff up, than to ſanctify, when not animated by the Spirit of God.

Pastor.

His final ſtate and ſentence will depend very much upon his faithful diſcharge of his duty: [1 Theſſ. ii. 19.] *For what is our hope, or joy, or crown of rejoicing? Are not even ye our flock?* That is, all the hope we have is, that we have taken care of them.

The double duty of a Paſtor is, to inſtruct by the Word, and to pray for grace, that it may become effectual to them that hear it.

The remiſſneſs of Paſtors is too often the cauſe of the faults and miſcarriages of the flock.

Patience.

The practice thereof conſiſteth in a firm belief,

Firſt; That nothing comes by fate or chance.

Secondly; That all occurrences are conſiſtent with the wiſdom, juſtice, and goodneſs of God.

Thirdly; That the moſt bitter things do, in God's intent, aim at our good.

Fourthly; Our duty, therefore, is,

To ſubmit to God's Will:

To truſt in God for the removal of our afflictions, or for ſtrength to bear them patiently:

To wait God's time and leiſure:

To humble ourſelves under the hand of God; by conſidering our unworthineſs, weakneſs, ſinfulneſs, &c. and God's holineſs, and juſtice:

To ſuppreſs all complaints, neither to charge God fooliſhly, nor to expreſs any wrath or revenge againſt the inſtruments he employs; this being, through their ſides, to wound his Providence:

To bleſs God, and to own his juſtice, his goodneſs, in afflicting us for our benefit.

To be careful to avoid all ſinful ways of redreſſing ourſelves.

To induce us to the practice of theſe duties, let us conſider,

That it is the right of God to aſſign our ſtation in the world:

That he having promiſed to ſupport and to reward us, it is a great ſin to diſtruſt in his Word:

That we being his ſervants, he has a right to diſpoſe of us:

That being grievous ſinners, we ſhould be content with any thing leſs than damnation:

That while we have our reaſon, a good conſcience, aſſurance of God's love, a ſure title to happineſs, our condition is not without comfort:

That afflictions bring us the neareſt way to God.

But, above all things, let us look unto Jeſus, what and how he ſuffered; that we may know how to deport ourſelves.

His whole life was one continued exerciſe of patience.

Is not this the carpenter's ſon? *The foxes have holes, &c.—but the Son of Man hath not where to lie his head.*

The

The world hated him.

They took up ſtones to ſtone him.

They called him an impoſtor, a blaſphemer, a dealer with the Devil;—all this he received without any paſſion or diſturbance, any reflection, any revenge.

To Judas; *Friend, wherefore art thou come?* To one that ſmote him; *If I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me?*

To thoſe that ſpit on him, ſcourged him, mocked him, &c. not one angry word.

To the groſſeſt ſlanders, not one diſſatisfactory return.

To thoſe that crucified him,—*Father, forgive them, for they know not what they do.*

And now, ſhall we repine, when God made this the portion of his dear Son?

Though he were a Son, yet learned he obedience by the things he ſuffered.—And ſhall we repine?

Was he ſilent, when he was aſperſed;—patient, when he was belied;—entirely reſigned, when he was injured, condemned, crucified?—And ſhall we, who have the ſame joys ſet before us, not endure the little injuries which we meet with without reſentment?

O Lord Jeſus, give us better minds.

He that ſuffers injuries with an eye to the juſtice of God will bear them with reſignation, and without repining.

Peace.

The only ſure way to peace is, to give one's-ſelf entirely up to God.

Peace and Unity. The means of preſerving them;—to be diffident of our own opinions,—to deſpiſe worldly honours,—to love ſubjection,—and to ſit looſe from earthly things.

The Peace of Heaven is for none but thoſe who love it upon earth.

Inward Peace, not to be found in the world, but in God only. Neither poverty, croſſes, diſtreſs, can diſturb your peace. All theſe are favours in the hands of God.

Peace of Mind. Nothing but innocency and knowledge can make the mind truly eaſy.

Peace of mind, preſerved beſt by doing our duty, and expecting our reward from God only, and not from man; and then, though we ſhould be ill-treated, we ſhall not be diſappointed, nor our minds diſturbed.

The only way to peace is, to give the heart entirely to God.

The ſure way to attain peace of mind is, to be content to ſuffer one's-ſelf to to be governed and guided by the Word of God, or a prudent Paſtor, who has the care of our ſouls.

Peace be unto this houſe. That is, all kind of happineſs, that your hearts can wiſh,—ſucceſs in honeſt undertakings.

The world cannot give peace. It may flatter us a while, but will deceive us at laſt. Nay, though one were ſure of proſperity all his days, which no man on earth can be ſure of.

Peace of Conſcience. This will be ſufficient to ſupport you under all worldly afflictions, and enable you to go through every difficulty of life,—when you know that you are in the way to Heaven, and endeavouring to pleaſe God.

Penitent.

A penitent ſinner is no longer a ſinner in the ſight of God.

Persecution.

Jeſus Chriſt permits not his Apoſtles to revenge themſelves by their apoſtolical power, nor even to deſire that He ſhould do it. It is their part to labour without ceaſing, to ſuffer without reſentment, and to leave their cauſe to God, with a full truſt in him.

He who wonders to ſee the wicked deſigns of evil men ſucceed, does not reflect upon the conduct and deſigns of God concerning his Church.

We deceive ourſelves with the hopes of ſeeing an end of the afflictions of the Church, before the end of the world.

The

The Grace which ſupports us, and the Eternity we hope for, is the only remedy and comfort we ought to depend on.

It muſt not be expected, that the Devil will let thoſe reſt who are labouring to deſtroy his kingdom.

Perseverance.

The world, the fleſh, and the devil, are not ſo eaſily vanquiſhed as renounced.

Persuade.

Thoſe muſt be taken by their ſenſes, over whom reaſon has no influence.

There is a danger in being perſuaded before one underſtands.

Persuasion. *Edification.*

It is not he that teacheth, that convinceth; but we convince ourſelves, when by God's grace we attend to what we hear, and dwell upon it.

Art of Perſuaſion. We ſhall hardly gain the mind and the aſſent by perpetual invectives,—unleſs we raiſe their minds (at the ſame time that we fill them with fear) with marks of our eſteem, and hopes of better things.

Plays, *Operas, Romances*, &c.

Are contrivances to corrupt the heart, in which the Devil and man have ſhewed their utmoſt ſkill.

He that is not ſatisfied they are unlawful diverſions, let him, if he dare, pray to God to bleſs him in the way he is going; and to keep him from their danger, &c. It is preſumption to depend on one's own ſtrength, without grace; and it is impudence to aſk it, when one is going wrong.

Pleasures. *Amuſements.*

No pleaſure is innocent which hinders us from minding our ſalvation.

Whenever we find that we uſe pleaſures without fear, we ought forthwith to forſake them.

Senſible Pleaſures. Let them be what they will, whether thoſe of youth or of old age, of the rich or the poor, of learning or ignorance, what the world calls innocent or criminal; yet they ſeparate us from God, and are as ſuch to be avoided as we hope for Heaven.

Pomp, Pride, &c.

There is a great deal of difference betwixt the diſtinction which belongs to dignity, and which is not condemned in the Goſpel, and that pomp and magnificence which pride inſpires, and which cannot but be diſpleaſing to God.

Poor.

It is great comfort to the poor, that they can give even more than the rich, [Mark xii. 43.] and to ſurpaſs them in liberality.

The poor ſhould not be dejected; they are happier than they imagine,—a thouſand times happier than they who enjoy riches, pride, luxury, and all the delights that riches afford.

The *Poor*, having nothing upon earth to engage their affections too ſtrongly, fix them more eaſily upon God.

Poor in Spirit. A Miniſter of the Goſpel is not bound to part with all, or to ſerve the Church by depriving himſelf of all things. But whoever is not ready to be deprived of all, rather than be wanting to his duty, is not worthy of the name of an Apoſtle of Chriſt.

Poverty

Is ſo far from being an unhappineſs, that it is a ſecurity againſt temptation to greater ſins, to which the rich are expoſed.

A man is not forſaken of God becauſe he is in want. The very diſciples were forced to pluck the ears of corn, when Chriſt was with them, when he could have ſupplied them with one word.

None are poor but thoſe that want faith in God's Providence.

Poverty, Riches. God hath choſen the poor of this world, to make them rich in faith, and heirs of the kingdom of Heaven,

Heaven, rather than the great and the learned. It was ſuch as they who firſt received his Word; and yet this is the condition we flee from, which we abhor, and are afraid of more than death.

Poverty. Power of Faith. How glorious is it to God, to make himſelf to be beloved by thoſe, to whom he denied thoſe things which men moſt doat after,—and purely for his own ſake! This is a ſure proof of the Chriſtian Religion, and of the power of grace.

Prayer.

A ſinner, that prays for any other mercies but the grace of repentance and converſion, muſt not expect to be heard.

God knows our wants; but he commands us to pray often, that we may often think of him, which we cannot do without actually believing, hoping in, and loving him, as the only being able to ſatisfy our deſires. Now, theſe acts beget habits of *faith*, *hope*, and *love*; and it is for this reaſon, that we are commanded to pray,—that we may get theſe habits.

The lukewarmneſs of our prayers is the ſource of infidelity. If riches were to be had for aſking, how earneſt, conſtant, ſhould we be at our prayers?

We muſt never pray for ſuch things (riches, honours, proſperity) as it is not fit for Jeſus Chriſt to intercede with God for. We may beg God's grace to deſpiſe ſuch things.

Every man that prays owns himſelf a beggar, which will make him humble.

The eloquence of prayer conſiſts in our propoſing our wants to God in a plain manner:—*Lord, if Thou wilt, Thou canſt make me whole. Lord, help me. Lord, increaſe our faith. Lord, ſave us, or we periſh.*

Woe to them whoſe prayers God hears as he did the prayers of the Gergaſenes, when they prayed Jeſus Chriſt to depart out of their country.

Prayer ſhews the dependance man has upon God, and keeps up a correſpondence betwixt Heaven and Earth.

The way to be always heard is, to aſk nothing of God but that his Will be done; to chuſe that for us which he judges to be moſt conducive to his glory, which will ever be beſt for us.

The Word of God is to be the rule of our deſires.

If we have not what we pray for, let us believe either that we have not aſked as we ought to have done, or that it is good for us that we ſhould not have the thing we prayed for.

Prayer being the deſire of the heart, it follows, that he who leads an evil life is continually offering a wicked prayer to God.

There cannot be a better way of judging what ſpirit we are of, than the trying to recommend our actions to God in our prayers. If we dare not recommend them to God, we may be ſure they are evil. This is not to be underſtood of trifles, but of things of concern.

A true Chriſtian prayer is always heard, becauſe ſuch a one aſks nothing more than that *God's Will may be done.*

Prayer is the groaning of an heart ſenſible of its own miſery, poverty, and inability, begging of God the grace to know, and to be able to aſk, what it wants.

The condition which God requires of us, when we aſk any favour of him, is this, that we earneſtly deſire to obtain it. Men often aſk that which they are afraid ſhould be granted, the power of leaving their evil ways.

Daily Prayer. Family. If we are once convinced that nothing can proſper in our hands, to which God does not vouchſafe to give his bleſſing, we can never think light of, or omit this duty.

Public Prayer. Prayer is good in all places; but there is a particular bleſſing attends it, when offered in the houſe of prayer,—the Houſe of God himſelf.

Temporal and Spiritual Power.

The more Chriſt reigns in our hearts, the greater is our loyalty and obedience to temporal ſovereigns.

Praise.

PRAISE, *Applauſe.*

He who loves praiſe, loves temptation.

PREACHER.

To pretend to preach the truth without offending carnal men, is to pretend to be able to do what Jeſus Chriſt could not do.

No man can ſpeak of, or underſtand the things of God, as he ought, but he that is filled with the Spirit of God.—This Spirit is given Chriſtians at baptiſm; but they too often deprive themſelves of it, by a carnal life; and by adhering to their own wiſdom.

PREJUDICE.

Both wicked and good men ſee with their eyes;—but if a man has the jaundice, he does not ſee as others do. The mind may be diſordered as well as the eyes.

We eaſily perſuade ourſelves, that what is contrary to our inclication is contrary to reaſon and religion.

PRIDE.

The Devil never tempts us with more ſucceſs, than when he tempts us with a ſight of our own good actions.

It is a very dangerous thing to think too much of the good we have done, leſt we ſhould imagine, that God is in our debt, and to expect our reward here, and leſt God ſhould give us our deſires.

PRIESTS.

The Maſter will not be, is not, honoured, where his ſervants are ſlighted.

PRIESTHOOD.

Thoſe only who can exclude from the Sacraments can adminiſter them.

Prïeſthood. Miniſters. A contempt of theſe does moſt naturally lead us to the contempt of God and of Chriſt. *He that deſpiſeth you, deſpiſeth Him that ſent you.* We have Chriſt's own word for it.

PRINCIPIIS OBSTA.

One does not begin to fall when the fall becomes ſenſible.

If we would put a ſtop to the beginning of ſin, we muſt begin there where ſin begins; namely, in the heart and thoughts; which the Goſpel has ſubjected to the Law of God, as well as the outward actions; which was the error of the Phariſees, who took care of the outward man only. This will make our duty eaſy.

Would men conſider, that there may be ſome things and circumſtances, ſeemingly inconſiderable, on which God has made their ſalvation perhaps depend, they would never omit any opportunity of good,—nor admit the leaſt temptation to any evil whatever; for one evil is but the ſtep to another;—and the leaſt degree of grace rejected may be the occaſion of the denial of a greater.

PROFICIENCY.

By this we know that we are in the way of Heaven, as we know a tree is alive by its daily growth.

PROMISES *of* GOD.

Let us often repreſent unto the eye of our faith, the greatneſs of God's promiſes, and his faithfulneſs in performing them; nothing is more proper to animate us in the way of virtue.

PROVIDENCE *of* GOD

Is the comfort of the righteous. His wiſdom cannot be ſurprized, his power baffled, or his love ſhortened. When men forget this, fears, diſquietudes, &c. ſurround them.

God very often conceals his Almighty power and care over his creatures, under means that ſeem altogether natural and human.

That man is ſafe who has Providence on his ſide, in whoſe hands are the hearts of men, and all their power.

PROSPERITY.

A ſtate full of danger. Both the wiſe and pious have been enſnared by it.

If God denies proſperity to good men, it is in order to ſomething better.

It is too ſure a ſign that God is angry with thoſe whom he ſuffers to proſper by means which he himſelf has curſed.

Purity *of Heart*

Conſiſts in ſuch a government of the affections, as not only to forbear outward acts of ſin, but even all conſenting to it, or ſuffering it to have any entertainment in the heart. This is a ſure ſign that a man acts upon a principle of conſcience, that he is a ſincere Chriſtian; becauſe he pays a reverence to the Laws of God, in that part where no worldly conſideration can reach,—neither fear, ſhame, intereſt, decency, &c. And it is a virtue moſt acceptable to God, being an acknowledgement of all his glorious perfections after the beſt manner,—his wiſdom, &c. It is this that influences the whole life. [Matth. xxiii. 26.] *Cleanſe firſt the inſide of the platter, that the outſide may be clean alſo.*

Purposes, *Deſires.*

Let us not ſtop at good purpoſes: they are the gift of God; and not to improve them is to ſlight his gift and grace, and to put ourſelves into the number of ſlothful ſervants, and be liable to their ſentence.

Quality, *and High Birth.*

It was *virtue* which firſt raiſed it above the vulgar; and when that ceaſes in a family, there is an end of the real quality, and it becomes a diſgrace.

Reason *inſufficient.*

The Heathen Philoſophers thought it enough to lay good reaſons before men, in order to perſuade them.—They knew nothing of the neceſſity of divine grace, and therefore they are often forced to complain of the inſufficiency of reaſon.

You will not be able, by all the ſtrength of reaſon, to ſubdue one luſt, or ſupport your mind under any great affliction.

Reaſon and Grace. Human reaſon, though never ſo highly improved, will fall ſhort of a true knowledge and inſight into ſpiritual matters, if not aſſiſted by grace.

Reaſon and Free Will. Trials have been made by man, how far theſe will ſecure him in a ſtate of perfection,—in the ſtate of nature after the fall, and in the time of the law, with all outward helps and advantages: and the concluſion has always been, blindneſs, wickedneſs, and groſs error. And yet there are men who call theſe ſufficient, and would fain bring us back again to theſe, even while we are under the diſpenſation of an effectual grace.

Reaſon and Faith. Whatever is the object of pure faith cannot be the object of reaſon. Without the knowledge of original ſin, we are utter ſtrangers to ourſelves; and yet nothing is more ſhocking to reaſon, than that the tranſgreſſion of Adam ſhould affect his whole poſterity.

Reaſon and Revelation. It has been proved, that opium will kill a man.—Muſt we not believe this, but take any quantity at a venture, becauſe our reaſon cannot comprehend how it has this deadly effect?—The hiſtories of Chriſt are above our reaſon; but we believe them, becauſe we have all the proofs neceſſary to convince any reaſonable man, that God has revealed them as certain truths.

Restoration *to the Image of God,*

The moſt effectual means of our recovery to what we are fallen from, conſiſts,

Firſt; In a firm belief of the remiſſion of ſins through Jeſus Chriſt, who died for us, to *aſſure us* of the ſincere love of God for his poor creatures, and that he is fully reconciled to them, if they will be reconciled to the means he has propoſed in the goſpel.

Secondly; *A firm faith in the power of God*, for recovering the Image of God

in us, conſiſting in righteouſneſs and true holineſs. Called, therefore, the Righteouſneſs of Faith; becauſe produced by a firm faith in the power of God.

Thirdly; In earneſt prayer to God, for *light* to diſcover what is evil in us; and for *ſtrength* to overcome and root it out.

Laſtly; In a wary and watchful walking in all external righteouſneſs, ſuch as is in our power to perform; by which we may be aſſured, that our prayers are ſincere, when we do what we can, and pray for what we cannot do without the eſpecial grace of God.

Reformation *of Manners.*

The reſtraint which conſcience lays men under, is ſo much greater than the reſtraint which temporal laws and puniſhments can lay men under, that if ever a reformation of manners be effectually brought about, it muſt begin at conſcience.

A Regenerate Person *cannot ſin.*

[1 John iii. 9.]

That is, he has by faith and the grace of God got ſuch an habit of holineſs, ſuch an inclination to virtue, that he cannot, upon any temptation, knowingly conſent to tranſgreſs the laws of God. Having *overcome the world*, that is, all thoſe temptations by which men are led to commit ſin, *he is dead to ſin*; that is, he can no more ſin deliberately, than a dead man can breathe.

Regeneration.

The only certain proof of regeneration is victory. *He that is born of God overcometh the world.* [1 Jo. v. 4.] When we live by faith; when faith has ſubdued the will, hath wrought repentance not to be repented of, [2 Cor. vii. 10.] hath conquered our corruptions—then, to him that overcometh, will God give to eat of the tree of life.

Religion.

If a man has no religion, it is becauſe he will have none. He loves darkneſs better than light; and he will not aſk the grace of God to aſſiſt and enlighten him.

One may be religious in any condition of life, without fear of being laughed at, provided we own that we fear God, and our life be all of a piece.

When Religion is made a ſcience, there is nothing more intricate; when it is made a duty, nothing more eaſy.

One of the great ends of religion is to keep men in a conſtant dependance upon God.

He that is perſuaded that true religion conſiſts in the regulation of the heart, will not fear the judgment of men, or be much concerned at it.

A man may have the form of Godlineſs without the power; but he cannot have the power while he deſpiſes the form, that is, the outward practice.

Religion makes God one's friend.

Rule of Religion. Where the ſcriptures are ſilent, the church is my text; where the ſcriptures ſpeak, the church is my comment; where both are ſilent, I follow reaſon.—*Relig. Medici.*

Religion changes nothing in the order of providence;—it leaves the great in their ſtation, only makes them careful not to abuſe the favours of God; makes the poor content, &c.

Thoſe are not the greateſt enemies to religion, that are moſt irreligious.—A formal Chriſtian does more hurt ſometimes than an Atheiſt.

Religion does not depend on our opinion; its principles are as ſure and laſting as God himſelf.

They that live without religion will die without any hopes of happineſs.

Wicked men, not being able to excuſe their principles or their lives, endeavour to ruin the Authority of that Word, and thoſe Paſtors, which reprove them.

Religion not defended by force.—'Lord, ſhall we ſmite with the ſword?' They know Chriſt but little, who ſuppoſe, that he is to be defended by arms.

Chriſtian

Chriſtian Religion conſiſts in performing worthily the duties we owe to God, our neighbour, and ourſelves.

Non eſt res inventa, ſed tradita.

Nothing but religion can give us the ſatisfaction and peace we all ſo earneſtly deſire.

True Religion cannot conſiſt in any thing which a wicked man can perform as well as a good man. So that external forms, however neceſſary, are not the eſſence of religion.

True Religion conſiſts in a prevailing love of God, and in an effectual reſolution of obeying him in all inſtances.

The Religion of the World. Setting aſide Infidels, the reſt of the world believe that *ſome Religion* is neceſſary.—The conſequence is, they take what they like, not what Chriſt has preſcribed;—they will give God words and ceremonies; they will ſerve him, but the world too; they will do *ſome* of the things he has commanded, and ſome too that he has forbidden:—They flee to him in diſtreſs, but it is when every thing elſe forſakes them.——As far as the cuſtom of the world allows, they will ſerve him. But is this what we vowed, when we were made Chriſtians? Is this to love the Lord with *all* the heart and mind, and to renounce every thing that he hates?

Repentance.

There is no repentance where there is not a change of heart.

Repentance is the great privilege of the goſpel, obtained by the ſatisfaction made by the Son of God, that we may be pardoned on our repentance, which we never could have hoped for without that ſatisfaction.

There is no other choice, but Repentance or Damnation.

The Devil aims at two things with regard to ſinners; either to hinder them from repentance, or to make them repent as Judas did.

Nothing is troubleſome to us, ſo long as we are not obliged to change our hearts.

By Repentance, we are to underſtand a new nature, a new life. There is no difficulty in this.

Reproaches.

We are then good Chriſtians when we are pleaſed to be treated as Jeſus Chriſt was. [John vii. 12.] *Some ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people.*

Reprobate.

It is one of the greateſt judgments in the world, to be left to ourſelves, and to be permitted to act as we pleaſe.

When, having laid aſide the care of their own ſouls, men labour to corrupt and deſtroy others, it is then they are filling up the meaſure of their ſins apace.

Reproof.

Any man who diſturbs the falſe peace of ſinners, muſt expect to be ill treated, and reproached, and defamed.

Reprove, *Convince.*

To reprove with ſucceſs, allow your adverſary to be in the right, as far as he really is ſo, namely, as he takes the thing; (for the underſtanding, as well as the ſenſes, is not miſtaken, where it has a right view of the object) then ſhew him that ſide of the object, which he did not take notice of, and he will hear with more patience. For to be *confuted*, is but to be *better informed*; and if we do it with this caution, that we make not pride and ſelf-love our enemies, a man will hear us with the ſame attention and good-will, as a traveller would do, when we tell him he is out of his way, and ſet him right.

Method of reproving is, to do it with marks of reſpect and mildneſs;—to do it in ſo plain a manner, that the perſon may be made the judge of the reaſon, &c.

Resignation.

Perfect reſignation is the ſureſt way to Heaven.

Happineſs

Happineſs conſiſts not in being exempt from ſufferings, but in a voluntary acceptance of them as the will of God.

To repine at ſufferings, is to charge God with doing us injuſtice; it is to ſay, we are innocent, and have not deſerved them. Alas! if it were left to ourſelves to execute juſtice for the offences we have committed, we ſhould be too partial, or too cowardly to do it. It is God only can do it, and we are angry.

Reſignation to the will of God is no leſs a privilege than a duty.

When God deprives us of any thing that is moſt dear to us,—health, eaſe, convenience, friends, wife, children, eſtate, &c. we ſhould immediately ſay, 'This is God's will, I am by him commanded to part with ſo much for his ſake. Let me not therefore murmur, or be dejected, for that would ſhew plainly, that I did love the thing more than the will of God.'

We ought to acquieſce in every diſpenſation of Providence, becauſe God finds his glory therein.

Reſignation, Humility. He that is truly humble is always ſatisfied with God's diſpenſation; becauſe he knows, that of himſelf he deſerves nothing, and that his very virtues are the gift of God.

Resolution.

He can never be good that is not obſtinate, that is, in doing what he knows he ought to do.

Resurrection *of Chriſt.*

God ſignified to all the world by *that*, that the debt was diſcharged for which he was made a priſoner by Death.

Retirement.

We are apt to condemn thoſe that are continually in the throng of buſineſs, &c. But if our ſtudy and retirement produce no ſolid good, it is even as good to be engaged in company and with buſineſs as to be alone.

Rules *of natural Rhetorick.*

Firſt; Never be positive:—that upbraids the ignorance of them we ſpeak to. Rather let them believe they know and do as you would have them, and they will come up at laſt to what you ſuppoſe they are already.

Secondly; Never triumph. Many would yield, but for the ſhame of being overcome.

Thirdly; Let ſuch propoſitions as are not attended with the cleareſt evidence be delivered by way of enquiry.

Fourthly; A modeſty in delivering our ſentiments leaves us a liberty of changing them without bluſhing, when we find it reaſonable ſo to do.

Fifthly; He that underſtands his ſubject well, and is heartily affected with it, will not want ways of expreſſing himſelf agreeably.

Sixthly; To have our great end, that is, the Glory of God, in our thoughts and deſires, is the beſt way of attaining knowledge and piety.

Seventhly; There are ways of recommending religion, where it would be unſeaſonable to ſpeak of them directly.

Eighthly; By running from one argument to another, you ſhew a ſecret diſtruſt of the goodneſs of the firſt; and your adverſary lays hold of the weakeſt.

Riches.

A rich good man is more afraid of not finding worthy perſons to give to, than a poor man is of not finding one to give.

He that conſiders an eſtate as a truſt only, will often think of the account he is to give.

If Chriſtianity forbids the love of riches, it is becauſe the Author of it knew that they are the root of all evil.

The beſt eſtate or inheritance has this condition annexed to it,—*Whatever is ſuperfluous belongs to the poor.*

Riches, Proſperity. To believe that God gives, for a reward of virtue, ſuch things as raiſe in us the love of the world, and all the vices that flow from it, there cannot be a greater miſtake in religion.

The

The portion of the Elect cannot be both riches and perſecution.

Riches, though not evil in themſelves, are yet one of the greateſt ſnares, and almoſt inevitably lead to pride, &c.—[1 Cor. 1. 26.] *Not many noble, not many mighty, are called*, &c. This will make a thoughtful Chriſtian afraid, leſt God give him riches and honours in his anger, and as a judgment.

Pride, eaſe, hard-heartedneſs, and pleaſure, the too natural conſequence of riches.

The Rich and Great have moſt need of being told the truth, and yet they ſeldomeſt hear it.

May not I do what I will with my own?—No; unleſs you would go to hell with him that fared ſumptuouſly and let the poor ſtarve at his gates.——Never were words more abuſed.—Your own! Who made you a proprietor?—Give an account of your ſtewardſhip, talents, &c. *Of thine own do we give thee.*

We are not forbid a moderate care to acquire, to improve, to ſecure riches. Induſtry is a duty. To vilify them is a fault; honeſtly gotten, they may ſerve to good ends. That they are not our treaſure, that they are uncertain, that they are temptations,—all this is true; but that they are uſeleſs, &c. is not true.

It is certain, no man ever found true happineſs in riches. Chriſtians, therefore, are to be warned againſt ſetting their hearts upon them, truſting in them, &c. *All this will I give thee.* This *All* is nothing but vexation of ſpirit. Chriſtians ſhould be convinced, that to deſire them with eagerneſs, is to deſire to be further from ſalvation;—to be in a condition, which will make us unwilling to hear the truth,—which will lead us from God, and make us love every thing better than God;—which furniſhes men with what will pleaſe the ſenſes, ſtifle reaſon and conſcience;—a condition directly oppoſite to humility and a teachable temper. Few dare be ſincere with thoſe that are above them.

The Rich have all the infirmities of other people, and have leſs time and fewer means of being cured.

In ſhort; riches oppoſe Chriſtianity in all its parts:—this bids us ſet our affections on things above.

Riches ſet before us whatever may allure our minds, and make us love the world:—We ſhould hope, and put our truſt in God.

Riches tempt us ſtrongly to confide in them;—they lead to covetouſneſs, which is oppoſite to charity, &c. The rich young man is a ſad inſtance how hard it is to part with them, even for Chriſt's ſake, and where he commands us. Who can be humble, when every thing tempts him to pride?

Well then; muſt they be flung away? No: But they that have them, as they hope for ſalvation, muſt be *poor* in ſpirit;—*humble*, though tempted ſtrongly to be otherwiſe;—*temperate*, though they have it in their power to make proviſion for the fleſh, to fulfil the luſts thereof;—*charitable*;—*watchful*;—have a mean opinion of themſelves, when every body about them is admiring their good fortune and happy condition;—*teachable*, *fearful*, *devout*, as ſtanding in need of more grace, &c.

They that would be rich fall into temptation and a ſnare;—truſt not in uncertain riches, but in the Living God. 1 Tim. vi.

Riches are apt to make men lovers of pleaſure, more than lovers of God.—That Jeſus Chriſt might diſpoſe us for Heaven, he firſt brings down the price of all earthly idols,—he chuſes a life of poverty. *Bleſſed are the poor. Take no thought what you ſhall eat, &c. How hardly ſhall they that have riches enter into the kingdom of God!*

God hath made our lives ſhort, that we may have no pretence to ſet our hearts on this world. *The things that are ſeen are temporal.*—Do not let a Chriſtian ſay, 'I muſt do this, or I ſhall be undone for ever—my *all* lays at ſtake, &c.' This

is not true:—Nothing lay at ſtake, but a ſhort tranſitory life; periſhing treaſures, &c.

Take heed, and beware of covetouſneſs. Our Lord would not have ſaid this, but there is reaſon for it. Experience ſhews it; and when we come to die, we ſhall confeſs the vanity of riches.

When riches increaſe, ſet not your heart upon them. That is the time of danger. Thoſe that are moſt able are very often the leaſt inclined to do good with them.

The duties of the Rich increaſe as do their riches. What will all the advantages they afford us be to us, if it ſhould end in everlaſting death?—Let us pray, that we may ſo paſs through things temporal, that we finally loſe not the things that are eternal.

How hardly ſhall they that have riches enter into the kingdom of God; for ſuch men think themſelves above *cenſure, reproof,* [Ecclus. xi. 24.] *fear of God* or *man,* above *advice.* It is hard to have riches, and not to truſt in them;—hard to ſubmit to changes;—hard to believe the next world better than this.

Who then can be ſaved? Why, verily, nothing but the ſpirit and power of God can ſecure a man, beſet with the temptation which riches bring, from being overcome by them.

Jeſus Chriſt declined riches; he did it to teach us not to be fond of ſuch things as lead to eaſe and idleneſs.—[See Chillingworth, 398.] Thoſe that make the beſt uſe of riches run hazards of being ruined.

After all, rich men are not to be ungrateful to God;—riches are his gift.—The Apoſtle tells us what uſe we are to make of them; ſo does our Lord:—*Make to yourſelves friends,—lay up your treaſure in Heaven.*

Poor in ſpirit. Having no conſolation in the enjoyment of wealth and honour.

A ſoft and ſinful life, too generally the effect of riches. *Thou fool, this night ſhall thy ſoul be required of thee.*

We are but ſtewards, not proprietors; the not conſidering this, makes us eager in contending for our rights, fall out for trifles;—we are accountable only for ſo much as we can keep with peace and charity; God can ſupply all the reſt.

Let us lay up for our children a treaſure in Heaven, where the unthrifty cannot ſquander it,—adminiſtrators cannot diminiſh it, &c.

Gen. xxxii. 10. *With my ſtaff I paſſed this Jordan.* Here proſperity is aſcribed to God alone;—and ſo may the greateſt part of men acknowledge.

Riches, got by deceit, make a man no more rich than a dropſy makes him fat. [Ecclus. xxxvii. 3.]

The true character of a Gentleman. One who has a good eſtate, and authority, &c. and makes uſe of theſe to promote the glory of God, the good of his Country, and to help thoſe that are in need. *The falſe notion which people have:*—He is one who lives at eaſe; without labour and care; without fear of want; accountable to no-body; hath whatever his ſoul deſires; fears no changes; reſpected, whether he deſerve it or not, &c. This makes all deſire riches ſo impatiently.

It is ſeldom conſidered, how difficult a thing it is to anſwer all the duties which the being rich requires of us.

Riches are bleſſings, juſt as poverty or affliction are, that is, when men comply with God's ends in ſending the one or the other.

Riches have this advantage,—they put it into the power of thoſe that have them, to ſupply all their own real wants, and to help others; that is, to provide for both worlds, this and the next.

Thou fool, this night ſhall thy ſoul be required of thee. Thus God calls thoſe whom the world admires for having gotten great eſtates for their children, and in a ſhort time.

Riches are almoſt always abuſed, without a very extraordinary grace. They arm injuſtice;—they ſupport pride;—they

they are the object of the moſt violent paſſions, and the occaſion of all other evils.

Great riches are too often great obſtacles to ſalvation.

Riches, pride, do very naturally beget a contempt of the love of God.

To be rich is a great misfortune; Chriſt himſelf affirms it with an oath, [Matth. xix. 23.] and that ſuch a one cannot be ſaved with an ordinary grace; ver. 24. The only way is to uſe them, not as a proprietor, but as a ſteward; and then a man may be ſaid to be poor in the midſt of riches. But this muſt be the work of God, who alone can root out the love of riches from the heart.

Whoever finds in riches his reſt, his dependance, his ſatisfaction, his joy, his ſafety, will never heartily apply to God for theſe: Here lies the danger of riches.

Riches and Power. How great a grace is neceſſary to keep a man from abuſing them!

Riches, Proſperity. When we take all the comforts theſe afford, they will make us forget the neceſſity of paſſing through ſufferings in our way to Heaven.

Chriſtianity does not reject the Rich, but it inſpires them with a contempt of riches, and makes them as humble as if they were never ſo poor.

Riches, unreaſonably heaped up, and kept without neceſſity, prove a canker to the owners, juſt as the manna did; [Exod. xvi. 20.] which being kept contrary to God's command, until the next day, bred worms and ſtunk, &c.

It is one of the moſt difficult things in life, to know when one has enough of the world.

Rich and Poor compared. Bleſſed are the *Poor*, they that *mourn*, they that are *perſecuted*, &c. Not one word in all the Scriptures like *Bleſſed are the Rich*, the *Proſperous*, the *Great*; and yet we all deſire and ſtrive after a condition, which has no promiſe of a bleſſing attending it.

RIDICULE.

Nothing is more certain, from reaſon and experience, than that wherever the ſpirit of ridicule prevails, they that labour under it are incompetent judges of what is ſerious and ſacred.——*Biſhop of St. David's Serm. of Reformation.*

SABBATH.

God forbad labour on the Sabbath, leſt ſervants ſhould be oppreſſed by the covetouſneſs of their maſters; and that men might have ſufficient time to mind their ſalvation.

SAINTS, *Chriſtians.*

Chriſtians cannot be too often put in mind, that they that are Saints by profeſſion ſhould be ſo by their converſation.

SALVATION, *Deluſion.*

Men flatter themſelves, that their ſalvation is always in their own hands; that they can ſet about it and ſecure it when they pleaſe: A very great deluſion!—St. Luke xiii. 24.

Mark of Salvation. Nothing can give us a greater aſſurance of our being in the way of ſalvation, than to ſee ourſelves rejected and deſpiſed by thoſe who will not think of another life.

Means of Salvation. It is God who alone knows our nature, and what is neceſſary to make us happy; he cannot err in the choice of theſe means, his goodneſs will not ſuffer him to lead us wrong; and therefore, without enquiring into the intrinſic nature of theſe means, we may depend moſt ſecurely upon them as the very beſt way to happineſs; namely, the means which God has preſcribed, not thoſe of our own chuſing. And theſe are his commandments: Mat. xix. 17, 18, 19. And if men will be wiſer than God, conſult their own eaſe, employ their reaſon and their wit, deſpute every thing he has preſcribed, they will certainly come ſhort of that happineſs they hope for.

SATAN.

Satan.

All the power he has over us is that of temptation; force us he cannot.

No good Chriſtian ought to be afraid of him or of his inſtruments; becauſe he is a ſlave of Chriſt's, and can do nothing without his leave. But a Sinner ought to fear him, becauſe he is the miniſter of God's juſtice and vengeance. Wherever Chriſt does not reign, the Devil does.

Scepticism.

Men that accuſtom themſelves in human ſciences, (in which they find little or nothing certain) to judge according to the light of reaſon, condemning every thing that does not agree thereto, are often raſh enough to carry that principle into the concerns of religion, and to doubt of things revealed without remorſe.

Scepticks determine peremptorily concerning thoſe very things which they propoſe as doubts.

Schism.

When the mercies of God will not prevail with Chriſtians to unite, he often does it by his judgments.

Separation, Schiſm. It will be found at laſt, that unity, and the peace of the church, will conduce more to the ſaving of ſouls, than the moſt ſpecious ſects, varniſhed with the moſt pious, ſpecious pretences.

Holy *Scriptures.*

He that reads them, with a purpoſe to profit by them, will find them clear, and his duty determined.

Read them with humility, not to appear more knowing, but to edify.

The Holy Scriptures teach us how, by repentance and faith, we may recover God's favour here, and be happy for ever.

They that preach the Goſpel, ſo as to accommodate it to the maxims of the world, the intereſts of this life, and to the inclinations of nature, have forgot that Chriſt's kingdom is not of this world, nor deſigned to promote its grandeur.

A man that reads the Scriptures, as he does other books, for diverſion, for improvement in knowledge, &c. only, and not with a deſign to order his life, according to the rules, examples of piety, &c. he finds there, will never by all his reading, become wiſe unto ſalvation.

The reading of Scripture, when ſerious, is ever attended with a bleſſing: [Acts viii. 28.] for inſtance, the Ethiopian Eunuch.

Holy Scriptures obſcure,—That we may apply ourſelves to ſtudy them; and that we may have recourſe to the Holy Spirit, by which they were written, for the underſtanding of them.

He that is of a teachable temper will ſubmit to the rules of the Goſpel in their plain and obvious ſenſe; and he that will not do ſo will run into endleſs errors, even as much as if the Goſpel had never been preached.

If we would not fall into endleſs errors and miſtakes, touching the deſigns and will of God, we muſt receive the Goſpel, in the plainneſs and ſimplicity thereof; without wire-drawing it, to bring it to our own ſentiments and deſires.

A Chriſtian life is the great key of the Goſpel.

A man may know all the learned criticiſms of the ſcriptures, without knowing the ſpirit, the piety, and the myſteries thereof.

By the Holy Scriptures, every man may ſee what he is,—what he is not,—and what he ought to be. Let us therefore meditate upon them,—conſult them as our rule,—and make them evermore our pattern.

Read the Scriptures, but read them with attention:—Read the parable of the prodigal,—of the rich man,—of him that built new barns, &c. Read theſe, and ſee if nothing in them belongs to you; whether

whether you are not faring ſumptuouſly every day, while others want bread; whether you are not laying out too much upon fine cloaths, while others want cloaths to keep them warm, &c. &c.

Holy Scriptures are an adorable mixture of clearneſs and obſcurity, which enlighten and humble the children of God, and blind and harden thoſe of this World. The light proceeds from God, and blindneſs from the creature.

Scruples.

Inſincerity is the cauſe of more ſcruples than ignorance.

There are very many caſes, where we muſt ſubmit to the judgment of others, or elſe we could not be ſaid to judge reaſonably.

Sensuality.

That you may have your portion with beaſts in this world, you are content to have your portion with devils in the next.

Whoredom and wine [Hoſ. iv. 11.] take away the heart; that is, its right judgment, taſte and perception of things.

Religion requires a greater mortification of the pleaſures of the palate, than is generally thought of. Senſual a man may be, without intemperance; ſenſual, not having the ſpirit, ſaith St. Jude. Earthly, ſenſual, deviliſh. Jam. iii. 15.

Sermons

Should be inſtructions, and not declamations.

Servants.

We cannot be ſecure of the fidelity or honeſty of a ſervant, who fears not, who is not faithful to his God; but we may depend on him who ſerves God faithfully.

The Serious Temper *truly Chriſtian.*

When a Chriſtian conſiders the almoſt univerſal corruption of the believing world, he cannot ſure but be very ſerious;—and therefore all the mirth and jollity, and fooliſh entertainments, which are propagated with ſo much eagerneſs, are really as unbecoming Chriſtians, as it would be for a wife or a child to rejoice at the death of the huſband or father.

Shame.

Be not aſhamed of being a Chriſtian.

Falſe Shame. Whoever is aſhamed of his maſter, is not worthy to ſerve him, much leſs to reign with him.

Sickness; *Afflictions*; *Pain.*

If you conſider Sickneſs as a pain to nature, and not as a favour from God, it will be a grief and torment to you.—To make it a comfort, believe that it is ordered by God, a loving Father,—a wiſe Phyſician;—it is the effect of his mercy for your ſalvation. You become dearer to him, by being like to his Son, *faſtened to the croſs*;—he will looſe you when it is beſt for you. We often hinder our recovery, health, eaſe, &c. by truſting to phyſic and worldly means more than to God. Means ſucceed juſt as far as God pleaſes. God ſends pains of the body, to cure thoſe of the ſoul; if he ſends them, he only can cure them. Be not impatient to be at eaſe: while you are chaſtened, you are ſure God loves you; you are not ſure of that, when you are without chaſtiſement.

Simplicity.

It is much better to be accounted, or to *be*, a weak man, than a wicked man.

Sin.

Where there is a real abhorrence of evil, there will be a proportionable care to avoid it. *Abhor that which is evil.*—[Rom. xii. 9.]

Sin is no ſooner committed, but the judgment is paſſed:—No ſooner did Ahab go to take poſſeſſion of Naboth's vineyard, but the Prophet is ſent with this meſſage from God to him: *In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.*—Chriſtians do not conſider this.

All Sin includes in it *Atheiſm*, *Rebellion*, and *Idolatry*. This ſhould be well conſidered.

The evil of Sin may be known from the *atonement* that was neceſſary to make ſatisfaction to the Divine Juſtice, and from the puniſhment which it will be attended with,—everlaſting miſery; which even Infinite Goodneſs has aſſigned it.

God often permits ſin, even in the Elect, that he may make their fall inſtrumental to their converſion and ſalvation.

God ſees in Sin the good which he deſigns to bring out of it; otherwiſe he would never permit it.

Sinners often find themſelves forced to ſee their ſin and their danger, when they endeavour to ſhun the ſight of them with the greateſt care.

It is extremely dangerous to take even one ſtep in the ways of ſin; ſince it is ſo difficult to retreat, and ſince it almoſt neceſſarily leads to another.

When a man is once out of the way of God, he eaſily falls from one ſin to another.

When a man is not only content to neglect his own ſalvation, but is induſtrious to ruin others, he then is filling up the meaſure of his ſins.

Sin and Wickedneſs. The more we ſee in others, the more ought we to fear for ourſelves.

The Sins of others ſhew us what we ourſelves ſhould be without the grace of Chriſt.

We have reaſon to bleſs God, that he has not taken us off by a ſudden ſtroke of death, every time we have ſinned, as he did Ananias and Sapphira.

Sin puniſhable. Few people are ſo blind as to flatter themſelves, that God will permit their ſin to go unpuniſhed. What then do they do to divert ſo uneaſy a thought?—Why, they endeavour to ſtifle, to divert ſuch thought.

The crime of Satan was, his not being content with the ſtate of a creature, which depends entirely upon God. God therefore ſuſtained him no longer by his grace, which was by him diſowned. The ſame befals men, who, for want of humility, do arrogate (aſcribe) to themſelves thoſe things which are God's; that is, every thing that is good.

There is no ſin which a man ought not to fear, and to think himſelf capable of, ſince we have in our corrupt will the ſeed of every ſin.

Sins of Impurity. It was theſe ſins which brought deſtruction, an entire deſtruction, upon the Canaanites. People do not conſider this.

Sins particularly forbidden in the Goſpel:—Unreaſonable Cares and Fears; a love for Worldly things; ſenſual Luſts; ungovernable Paſſions; Anger, Malice, Envy, Hatred, &c.; Pride and Vanity; Falſhood, Hypocriſy; Murmuring; Diſcontent.

Sincerity.

He that ſhews the power of Religion by its fruits, has the beſt teſtimony of his ſincerity.

The conduct of our lives is the only proof of the ſincerity of our hearts.

Singularity.

If a man is alone in doing his duty, he has the more reaſon to be thankful to God, and not to be aſhamed of it before men.

Sinners.

To puniſh Sinners, God need only abandon them to their own paſſions;—they will ſoon be miſerable.

The greateſt misfortune does not conſiſt in a man's being a Sinner, but in his not knowing the danger and the remedy of ſin; and in rejecting the ſaving hand of his phyſician who would heal him, and the means he propoſes for his recovery

The Condition of a Sinner:—To be perpetually vexed at his own folly and weakneſs;—to do ſuch things as he inwardly condemns;—to be afraid of that light which would diſcover him to himſelf and others;—to be afraid of what may comhereafter, &c.

Conſolation to Sinners. Though the ſin be to us inveterate and incurable, yet it is not ſo to an Alwiſe, Almighty Phyſician.

Since nothing but the death of Chriſt could ſave us, this ſhews indeed the greatneſs of our miſery, and ought to humble us. But then, how infinite is the mercy of God to Sinners, ſince he would vouchſafe to give his only Son to die for us:—this ought to ſupport us.

SLEEP

Is ſo like Death, that I dare not truſt it without ſaying my prayers.

SOLITUDE

Is the School of Wiſdom; it is there ſhe teaches us ſecrets, which the world are utter ſtrangers to. [Hoſea ii. 14.] *I will bring her into the Wilderneſs, and ſpeak comfortably unto her.*

We know the World, by converſing with others; but ourſelves, by converſing with God and ourſelves.

SOUL.

Remember that you are ſomething more than Body.

SPARE *Time.*

A man has no time for which he is not accountable to God. If his very diverſions are not governed by reaſon and religion, he will one day ſuffer for the time he has ſpent in them.

STRAIT *Gate.*

This is the only paſſage to Heaven, for all Chriſtians, rich and poor, great and mean.

STRANGE *Relations.*

To give credit to all ſtrange accounts, is lightneſs and imprudence;—to give credit to none, is ignorance and raſhneſs.

STATE *of Life.*

If thou wilt enter into Life, keep the Commandments. So that to chooſe, or to continue in any place or condition, or ſtate of life, in which we cannot keep God's Commandments, is to chooſe not to be ſaved.

STATE *of Trial.*

Man is in a ſtate of trial. This trial is for eternal Happineſs or Miſery.

We continue here on Earth only to be purified, and to be rendered worthy of that happineſs for which God has deſigned us.

STATE *and Grandeur.*

It is the love of State that makes it thought neceſſary to the Epiſcopal Dignity.

STUDY

Not to be more knowing, but to be more holy, and to make others ſo.

I am taught by experience, that the finding of divine Truths, as well as the receiving them when found out by others, is the ſpecial gift of God, vouchſafed to ſouls fit by holineſs to receive ſuch impreſſions.

It is one thing for a man to fill his underſtanding and memory with truths, and another, to nouriſh his heart with them.

Be not ſolicitous to read any thing which has no relation to virtue, piety, and being uſeful in your generation.

SUCCESS.

We own this to be the gift of God, and yet we value ourſelves, as if it were through our own power, wiſdom, &c. This is the ſad effect of ſelf-love.

SUPERFLUITIES.

To deſire Superfluities, is a ſign of weakneſs. To know what is enough, and to deſire no more, is the great wiſdom.

SUFFERINGS.

He that reſolves to do his duty, and is true to that reſolution, will infallibly meet with variety of ſufferings, both from within and without.

The natural unwillingneſs men have to ſuffer puts them too often upon unjuſtifiable means of avoiding ſuch inconveniences.

This is not to follow the example of Chriſt. *He* voluntarily choſe to ſuffer, *we* ſtudiouſly ſeek to avoid ſufferings, and every thing that is capable and deſigned to mortify our corruptions.

And if reigning with Chriſt be the conſequence of ſuffering with him, how few will attain that glory!

To ſuffer for righteouſneſs, as an evil doer, is the greateſt humiliation; but then it makes a Chriſtian more conformable to Chriſt.

How uſeful are ſufferings, ſince they do not only looſen our affections from this world, but oblige us to believe, to hope for, and to expect a better. He cannot be miſerable, who has a firm expectation of happineſs hereafter.

To ſuffer is the lot of Jeſus Chriſt, and his miniſters, and ſervants.

Talk.

Be ſparing of your words, and never talk in paſſion.

Take *my Yoke upon you.*

The generality of the World glory in nothing more than throwing off the yoke of Chriſt, of Religion, of Chriſt's Miniſters:—Do they get eaſe by this? Is this the way to be happy either here or hereafter?

Teachers.

Let us not attribute that to them, which belongs to Chriſt alone. He died for us, and it is He alone who by his Miniſters does all for us. We ought not therefore to miniſter occaſions to the fond affections and inclinations of men, leſt they ſhould be led to adhere to the miniſtry of the truth, rather than to the truth itſelf.

Temperance.

The bounds which ſeparate what is allowed and forbidden being almoſt imperceptible, it will always be dangerous to go to the utmoſt bounds of what is allowed.

Temperance has reſpect to the good eſtate of the Soul, as well as the Body. It is not enough that I injure not my health by eating, drinking, &c. but it is neceſſary that the mind be not be carried away to the lower pleaſures of ſenſe, ſo as not to reliſh thoſe heavenly pleaſures which we all hope to enjoy hereafter. This ſhews why mortification and ſelf-denial are ſo much inſiſted upon in the Goſpel; they are neceſſary to take off our minds from the pleaſures of this life, in order to fit us for thoſe of the next.

Temporal *good Things.*

The more plentifully God beſtows them, the more jealous we ſhould be of ourſelves, and the more earneſt to beg of him the grace to make a good uſe of them, or elſe they are a ſnare, &c.

Test.

The perſecution of Paſtors diſcovers the true ſheep. [2 Tim. 1. 15.]

If we would really know our heart, let us impartially view our actions.

Teſt of our Condition. Were we ſatisfied of the ſafety of our condition, we ſhould never ſeek out occaſions of diverting our minds from thinking of our own happineſs, which is that we ſhould love above all temporal things.

Teſt of being true Chriſtians. They that are true Chriſtians have crucified the fleſh with the affections and luſts.

Teſt of true Piety. Where your treaſure is, there will your heart be. He that does not every now and then think of God, God is not his treaſure.

Teſts of Religion. Such only may be depended on, as render a Chriſtian more holy and virtuous.

If men would conſider how far they are influenced in their religion by ſhame, by law, by cuſtom, by example, by worldly conſiderations, &c. they would then ſee how much true Religion they have.

If nothing but the outward profeſſion of Religion diſtinguiſh us from infidels, we ſhall be Chriſtians only in order to a ſeverer condemnation.

Teſt of a ſtate of Grace.—John x. 27. *My Sheep hear my Voice.* This is a diſtinguiſhing mark of Chriſt's Sheep.

Rom. viii. 13. *If ye through the Spirit do mortify the deeds of the Fleſh, ye ſhall live*; that is, eternally.

He

He that is born of God, doth not commit ſin; that is, all wilful ſin is inconſiſtent with a regenerate ſtate.

Hereby we know that we are in him, becauſe we keep his commandments;—eſpecially ſuch as are called Relative Duties, as alſo ſuch as no law nor cenſure of man can reach; that is a ſign that we have regard unto God indeed.

Old *and* New Testament.

The Patriarchs knew, as well as we, that Faith and Repentance was the only way to pleaſe God;—they had faith in the promiſe of the Meſſiah; they confeſſed their ſins, &c. [See Pſalm li.] and in their prayers there was nothing concealed but the name of *Chriſt*, which they expreſſed by *the tender mercies, the loving kindneſs of the Lord, &c.* In ſhort, both Churches had the ſame Mediator, the ſame Spirit, as well as the ſame God; and for this reaſon, we uſe the ſame pſalm and the ſame prayers as they did, becauſe dictated by the ſame Spirit. As far as they embraced the great promiſe, ſo far they embraced Chriſt. Thus *Moſes eſteemed the reproach of Chriſt greater riches than the treaſures of Egypt; for he had reſpect unto the recompence of the reward.* This is of great moment to be underſtood, in order to underſtand the Bible. And we only add the Gloria Patri, &c. to the Pſalms of David, to make them Chriſtian Hymns.

New Teſtament. Behold! a greater than Solomon is here.

Thanksgiving.

He who forgets the favours he has received, deſerves not to have new ones.

They *that be whole, &c.*

The ſad condition of thoſe who are afraid of ſeeing their danger, and of being cured, is more common than is imagined.

It is God's way to make us ſenſible of our wants, and the neceſſity of extraordinary help, before he thinks fit to afford it.

Nothing but the ſenſe of a preſent unhappineſs, or a proſpect of imminent danger, will put us upon ſeeking, looking out for relief. While they that are in love with their maladies, and think themſelves ſafe in the midſt of enemies, and well under the moſt mortal diſeaſes, neglect their recovery and the means of their ſalvation.

Things *Sacred and Profane.*

Mr. Mede [Book ix. p. 1017] is of opinion, that the little regard to the diſtinction betwixt things Sacred and Profane, is that which will moſt ſurely bring down judgments upon the Proteſtant Churches, which are all more or leſs guilty of this *Sin-drawing-down judgment.*

Things valuable.—A young Saint; an old Martyr; a religious Soldier; a conſcientious Stateſman; a great Man courteous; a learned Man humble; a Woman loving ſilence; a Friend not changed with proſperity; a ſick Man chearful; a Soul departing with comfort.

Thoughts.

How many paſs in our Souls unfit, very unfit, for God to behold.

Time

Is very precious, when the ſalvation of our Souls is concerned.

Remember the advantages that may be made of Time,—Everlaſting Happineſs.——Remember what you loſe by loſing it.

Tythes.

Nehemiah x. 39. *And we will not forſake the Houſe of our God.* So that to with-hold the Tythes, is to forſake the Houſe of God, in the judgment of the People of God. *See the Text.*

Tongue.

Intemperance in talk makes a dreadful havock in the heart.

The diſorders of the Tongue are not to be cured by human prudence. He alone can do it, who has the abſolute power over the heart.

To

To Him that hath, &c.

The more graces a man has received, the more reaſon he has to fear; and the greater obligation to labour for God.

TAKE *no Thought for To-morrow.*

Live without anticipating care; look up to God at all times, and he will, as in a glaſs, diſcover what is fit to be done.

TRINITY.

Ardent Prayers, joined to ſerious reading, and eſpecially the Scriptures, will reveal Chriſt in us; and then we ſhall have different feelings of this truth than we had before.

TROUBLES.

The difficulties we complain of are laid in our way, that we may make them ſo many ſteps to perfection and happineſs.

TRUE *Wiſdom*

Conſiſts in knowing one's duty exactly:

True Eloquence, in ſpeaking of it clearly:

True PIETY, in acting what one knows.

To aim at more than this is to run into endleſs miſtakes.

TRUTH.

Be not afraid of ſeeing the Truth; if you are, God will not ſhew it.

A ſanctified mind will ſee the Truth, when an unpurified ſoul, with much more learning, cannot perceive it.

Τὸ ἀληθινὲς ἐν πραχι κεῖσθαει. Truth lies in a little compaſs.

One may do miſchief by following Truth uncharitably.

Truths which can never be too often practiſed:—The bondage of man by ſin; the neceſſity of a Redeemer, his incarnation and his ſacrifice; the great deſign of the Goſpel; the judgment of the great Day; the power of his Grace to reſtore us to God's favour, &c.

Men are often more afraid to know the truth, than to be ignorant of it.

We too often judge of things, not according to truth, but according to our inclinations.

Men often reject the Truth, though in itſelf evident enough, becauſe the ſight of it diſpleaſes them; which God puniſhes very often with a judicial blindneſs; ſo that they canvaſs it ſo long, till they loſe the ſight of that which to an honeſt lover of truth is moſt evident.

When the ſpeaking of truth becomes a crime, then he who dares do it muſt do it at the peril of ſuffering.

Truth provokes thoſe whom it does not convert.

Practical Truths. While theſe are plain, we have no need to complain of want of light.

VAIN *Expences.*

How odd would it look to hear one, upon giving money to a poor body, bid him go to the Ale-houſe, and ſpend it; go and venture at gaming;—go buy yourſelf ſome fooliſh toy, &c.!—Why you do that yourſelf, which you own you ſhould be laughed at to bid another do.

VANITY.

We run from one unſatisfying object to another.

The remembrance of our own infirmities and miſeries is an excellent antidote againſt the poiſon of vanity.

VIRTUE.

Account nothing a virtue but what God requires of you, with reſpect to your ſtation.

Every virtue conſiſts in denying ſome corrupt inclination of our depraved nature; in oppoſing and reſiſting all temptations to the contrary vice;—Charity, in oppoſing continually ſelf-love and envy;—Humility, in reſiſting all temptations to pride; &c.

UNCHARITABLENESS.

We are generally quick, eager, and curious, to know the life of our neighbour; but ſlow, backward, and blind, to obſerve, to condemn, and amend our own.

UNDER-

Understanding.

It is certain, from Holy Scripture, that we are to be judged for the fault of our Underſtandings, as for any other crimes. If men *hate knowledge*,—*if they deſpiſe wiſdom and inſtruction*,—if they take no heed of the light that is in them, but let it turn into darkneſs, &c. they will certainly be puniſhed for their ignorance.

The corruption of the heart is the cauſe of the corruption of the underſtanding and judgment.

Union.

Chriſtians, and eſpecially the Clergy, will eaſily live in peace one with another, when they have moſt at heart the Glory of God, and the intereſts of the Kingdom of Chriſt.—Hearts are divided becauſe intereſts are different.

Unity, *Charity*.

We all belong to the ſame Lord, united in the ſame hope,—called and aſſiſted by the ſame grace,—ſanctified by the ſame ſpirit;—and ſhall we not have the ſame mind, &c.?

Unlearned.

Every body has underſtanding enough to be a Chriſtian, if he has but the will.

Walk *before me, and be perfect.*

Whatever happens to us (ſin excepted) is the will of God:—it is our duty to accept it with thankfulneſs, ſweet or bitter,—whether from the hand of God, from the malice of men, or from our own imprudence.

Every day offer yourſelf to God, that he may do in you, and with you, as he pleaſes.

Read the Scriptures; you will find there from Chriſt himſelf, what you muſt do to pleaſe him; but read to edify, not to be more knowing.

Suppreſs all vain and uſeleſs thoughts, and live as in God's preſence.

Walking warily. One may eaſily foreſee the ſucceſs of the day, by our beginning it ſeriouſly with God or the World.

Wandering *in Prayer.*

The beſt way to remedy this is, not to let the mind wander too much at other times, but to have God always before you, in the whole courſe of your life.—Be not over-much diſquieted, though your mind ſhould wander; trouble and diſquiet diſtract your mind the more: but rather endeavour to poſſeſs your ſoul in patience, and God will pity and help you.

Watch.

He that keeps a ſtrict watch over the firſt motions in the mind, will avoid not only wilful ſin, but all vain, idle cuſtoms, &c. which God ſees; and yet we ſhould be aſhamed to ſpeak them to men.

Watch and Pray. He who thinks that he can be a good Chriſtian, and ſecure his innocence, without doing ſo, muſt fancy, that our Lord did not know what was in man, when he made theſe the ſtanding means of ſecuring Chriſtians from falling into temptation.

Weakness *of our Nature.*

God will judge us not for the affections of human nature, but for the choice of our will.—Jeſus Chriſt himſelf was tempted, feared and ſuffered death.

Wealth *and Vanity.*

The beſt inſtitutions have not been found proof againſt Wealth, and the conſequence of Riches, that is, Vanity and Pride.

Whatsoever *ye would that Men ſhould do unto you, do ye even ſo unto them.*

To make this rule of uſe, we ſhould ſuffer our paſſions to plead freely on both ſides, as Counſellors, not as Judges; ſee what can be ſaid on one ſide, as well as the other. This will calm our reſentments,—make us *good-natured*;—then Reaſon will be qualified to judge what in ſuch or ſuch a caſe would be equally good, and beſt for all mankind,—for buyers and ſellers, for maſters and ſervants, for poor and rich, &c.

That

That which is equally beſt for all,—buyers and ſellers,—lenders and borrowers, &c. is the meaſure of our duty.

WHO *then can be ſaved?*

—Men are apt to ſay this,—and at the ſame time to live as if it were the eaſieſt thing in the World.

WHY *are the Scriptures ſometimes dark?*

Why; to put us in mind, that the knowledge of God, and of the myſteries of Chriſtianity, are favours which are to be aſked of God, as ever we hope to underſtand them.

WICKEDNESS,

God can remedy when he pleaſes:—What a Chriſtian has to do, is to pray for this;—neither to wonder at it, nor be dejected.

Whenever you are contriving or doing any evil thing, conſider who it is that ſets you at work,—that the Devils drive you. That ſhould terrify you indeed.

When Wickedneſs gets head, one cannot attack it without ſuffering for it.

Boldneſs of Wickedneſs. We may expect, in a ſhort time, to ſee all manner of ſins countenanced by the Magiſtrate, ſince men take the liberty to avow their ſins, without fear of puniſhment.—— Other ages practiſed wickedneſe; to ours is reſerved the impudence to glory in it.

WIDOW'S *Mite.*

Every ſtate of life affords us opportunities of doing good, and which God will reward provided we take care to act up to the opportunities God gives us. This ſhould make us contented with every condition of life.

WILFUL *Sins.*

It is dangerous to commit the leaſt wilful fault, becauſe it may have the greateſt evil conſequence.

WISDOM.

True Wiſdom conſiſts in knowing how to make every thing inſtrumental to our ſalvation.

Worldly Wiſdom. He that governs by the rules of the Goſpel, is ſurer of ſucceſs, than if he obſerved the beſt maxims of worldly policy; but then he is to know, that the Goſpel enjoins diſcretion as well as zeal.

Worldly Wiſdom is *earthly*, becauſe its aims are no higher;—*ſenſual*, becauſe it aims at gratifying the paſſions;—*deviliſh*, becauſe it impoſes firſt on others, at laſt upon thoſe that practiſe and depend upon it.

Blind are they who will be wiſe without grace; who can foreſee all events but thoſe of the greateſt concern to themſelves, namely, Death and Eternity, and the vanity of every thing they doat on.

The WORD *Preached,*

Though by a weak inſtrument, (which God generally does great things by) is likelieſt to do good, when men wait for edification in God's own way, and according to his own appointment.—— [1 Theſſ. v. 12. Heb. xiii. 17.] And as for perſonal faults, a good Chriſtian will make a diſtinction betwixt the *treaſure* and the *earthen veſſel.* [2 Cor. iv. 7. Matth. xxiii. 2.] And though he be our inferior, (which yet humility ſhould not ſuffer us to think) yet a Chriſtian will conſider, that Jeſus Chriſt himſelf did accept of the miniſtry of Angels, both for the comfort of his body and ſoul; beſides, the weakeſt man may put the greateſt in mind of his duty, which is one great end of ſermons. [2 Pet. i. 12.] Thus David was brought to a ſenſe of his ſin by Nathan.

WORLD.

It may be uſed, but not enjoyed.

It is much eaſier to retire from the world, than to live in it as one ſhould do.

Love not the World, is a precept on which depends our eternal weal or woe.

World and Religion. The love of the World and Religion are incompatible, and deſtroy one another.

He

He that has ſet his heart upon the World, is not in a capacity of underſtanding the Goſpel.

He who ſees nothing in the world which he hopes for or deſires, fears not its threats; is not tempted by its promiſes and baits of profits, honours, or any of its idols; is not driven to ſhifts; ſeeks no friendſhip, no compoſition with it; is free from avarice, envy, hatred, ſtrife, &c. This is that noble freedom which the Son gives his ſervants.

A Chriſtian conſiders the World as a place of baniſhment, where he is like to meet with difficulties and dangers—enough to make him deſpair, were he not ſecure of an Almighty protection, and a proſpect of an ineſtimable reward, if he continue firm to his God. He therefore will be very careful not to contract a fondneſs for a place where he is not like to continue long, and where he is ſure to meet with no true ſatisfaction. He ſees his own danger from what he obſerves in others, who are every day led by ill examples, corrupt cuſtoms, wicked principles, &c. as alſo by the pleaſures, honours, and profits of the world. He ſees dangers in every ſtate of life, in poverty, in riches, &c. he therefore acts and lives as one who ſees his danger, and the advantage of guarding againſt it.

In the firſt place he conſiders, that his labour, whether it be to *know* or to *do* his duty, will not be in vain:—Happineſs, and the way to it, are within his power;—nothing elſe is: All elſe is vanity. There is one only thing that, when we come to die, we ſhall repent of; namely, that we have not thought of our latter end betimes. We ſhall not be ſorry that we have not had riches, learning, honours, &c. but that we have not made the care of our ſouls the great concern of our lives. It is too often that men think not of this till very late; and then begin to ſtudy how to live, when they are going to die.

A Chriſtian, that is wiſe for himſelf, will conſider what the Spirit of God ſaith, *They that ſeek me early, ſhall find me*; [Prov. viii. 17.] that is, they ſhall find that wiſdom and grace, which is neceſſary to ſecure them from the dangers they are liable to through the whole courſe of their lives; from themſelves, from the World, or the Devil, who ſuits his temptations to all ſtates and conditions of life. A Chriſtian therefore will walk circumſpectly, as one who knows what he is to loſe if he does not;—he will walk by faith, not by ſight; that is, he will not be governed by his ſenſes, but by his reaſon and by his faith, making this the meaſure of truth, namely, what God has made known to us, concerning another life; which a wiſe Chriſtian will always have his eye upon, that he may attain eternal life, and that he may eſcape eternal death; which, if conſidered and believed, will quench all the fiery darts of the wicked one. To be for ever miſerable,—to be for ever happy:—Let us dwell upon theſe; let us conſider what ſort of life we lead,—where it will end! It is for want of this that Chriſtians miſcarry.

We never know how much we love the World, till we find pain and difficulty in parting with its good things.

Have no more commerce with the World than is abſolutely neceſſary; and if you would have it to reverence you, treat it always with an holy ſeverity.

There is no condition of life (poverty, riches, &c.) in which a Chriſtian is not obliged to renounce the World, as he hopes for Heaven; no man can love God with all his ſoul, who has not renounced the love of the World.

The World condemns without mercy all thoſe, who either condemn, or will not follow its maxims.

Whoever loves the World will never retain the word of God in his heart.

When a man thoroughly knows this World, what its ſpirit is, and what its end muſt be, he is prepared for all events, and is troubled at nothing; looking

looking upon himſelf as a Citizen of another World.

Love of the World. We are equally obliged to renounce the *World*, the *Fleſh*, and the *Devil*. We ſee plainly the ſin of following the two laſt. We overlook this great truth, that it is the love of the World which gives the other all their power over us, and miniſters occaſions of ſuch ſins as we abhor the thoughts of, till we are ruined by them.

The Spirit of the World is the love of ſenſual pleaſures, which fixes the heart to this World, ſo that it cannot raiſe itſelf to God. God will have the heart entire; when it is filled with the World, there is no place for him.

Religion accounts moſt of thoſe pleaſures criminal, and as leading to the greateſt ſins, which the World calls innocent: If we are to be governed by voices, Religion will loſe the cauſe.

Worldly Happineſs. See what it does upon thoſe that have their heart's deſires. Their faith is weak; they are leſs concerned for the happineſs of another life; they deſire to ſet up their reſt here.

Worldly Advantages. God could very eaſily give worldly affluence; but he kindly denies, reſtrains, or deprives us of them, leſt we ſhould ſet our hearts upon them; and that we might *love him* above all things.

Worldly Motives. When a man reſiſts, on human motives only, he will not hold out long.

Worldly Pleaſures. They who give themſelves up to pleaſures, are making themſelves chains not eaſy to be broken.

Marks of a Worldly Spirit:—A concern for pomp and ſhew of life; great exactneſs in the modes and cuſtoms; a quick ſenſe of honour, and reputation, and praiſe; ſtudy of eaſe and pleaſure; a deſire to grow rich, &c.

Public Worship.—*The neceſſity of joining in it.*

The ſalvation purchaſed by Chriſt is a *common ſalvation*, [Jude 3.] of which we cannot partake, but by joining with the Church or body of men to whom that privilege was granted; we can receive no influence from the Head, except we are members of the Body, and join in thoſe outward actions, the ſacrament and prayers; by which communion with Chriſt, we are all one body, (ſays the Apoſtle) becauſe we are all partakers of the ſame bread, and the ſame cup of bleſſing. Every branch of a tree muſt be ſapleſs and periſh, if it has no communication with the body of the tree.

Will a man ſay, that he is of the *Houſhold of God*, who never eats the bread of God in his houſe, and with his family?

External Worſhip. We aſſemble together, to confeſs our ſins to God; to pray for what we want; to give thanks for his favours; to hear his will, admoniſhing us to repent, and letting us know the conſequence; to know the mercy and terms of our redemption; to receive and commemorate the pledges of God's goodneſs and mercy. By theſe religious acts, performed as they ſhould be, Conſcience is kept awake and upon its guard, acquitting us when we do well, reproaching us when we do otherwiſe. Theſe, and many more, are the uſes of outward and public Worſhip; which, when performed as it ſhould be, will be attended with an eſpecial Grace of God.

Zeal.

People in afflictions are apt to form great deſigns. This is wrong. A convert by affliction ſhould only think of maſtering his corruptions; all the reſt is vanity.

Zeal is no further commendable than as it is attended with knowledge.

SHORT

SHORT

OBSERVATIONS

FOR READING, WITH MORE PROFIT,

THE

HISTORICAL BOOKS

OF THE

OLD TESTAMENT.

OLD TESTAMENT

HISTORICAL BOOKS

THE

FOR READING WITH MORE PROFIT

OBSERVATIONS

ON THE

SHORT OBSERVATIONS, &c.

THE Old Teſtament is an *Hiſtory of Providence* from the Beginning of the World, to near the Coming of *Jeſus Chriſt:* in which Hiſtory, the infinite *power, wiſdom, juſtice, goodneſs,* and *fidelity* of GOD, are recorded; in order to re-eſtabliſh and preſerve the knowledge of the TRUE GOD, which had been either intirely loſt, or much corrupted amongſt all nations, except in the Poſterity of *Abraham.*

This account which *Moſes* has given from the Creation to his own time, was received by the people of *Iſrael* without gain-ſaying; not only becauſe they were convinced, by his Miracles, that he was *divinely inſpired*; but becauſe the things which he wrote could not but be well known to that whole nation; their Father *Abraham* having lived above an hundred years with *Shem,* whoſe Father *Noah* had converſed with thouſands of people that had been converſant with *Adam* the firſt created man.

If, therefore, you deſire to read this Hiſtory to any ſaving purpoſes, you muſt carefully obſerve, and remember, the great inſtances of GOD's Providence in the government of this people; which will be a means to confirm and ſecure your Faith, in this *Age of Infidelity*; and to convince you, that it will be your intereſt, as well as your duty, to *fear,* to *love,* to *obey,* and *adore* your Creator; becauſe you will find, *in this Divine Hiſtory,* that as GOD has power to make men happy or miſerable as their works ſhall deſerve, ſo He has always done to this people.

GENESIS.

CHAP. I. You will obſerve here, that *Moſes,* though divinely inſpired, does not go about *to prove that there is a GOD*; he juſtly ſuppoſes, that whoever conſiders the Works of Creation muſt be convinced, that a Being of *infinite Perfections, Wiſdom,* and *Power,* whom we call GOD, was the Creator of all things.

CHAP. II. In this Chapter, the Creator has by an expreſs Law (as it is declared *Exod.* XX.) ſanctified, that is, ſet apart, the Seventh Day, or the firſt after *Adam* was created, in order to preſerve the Memory of the Creation, and the Author of it.

And as the Neglect of this Law brought in Idolatry and Infidelity; ſo the Breach of it has ever ſince been puniſhed moſt remarkably, by a judicial hardneſs of heart, forgetfulneſs of God, and exemplary judgments; as infinite offenders have confeſs'd.

You will here obſerve, that Marriage, betwixt one man and one woman, is an inſtitution of GOD himſelf, and not of man's appointment. You will therefore remember what an affront it muſt be to God, and what a puniſhment every one muſt expect, who ſhall violate a Law ſo ſacred, and confirm'd by *Chriſt* himſelf as the Will of GOD from the Beginning.

CHAP. III. You have here an account of the State of Man *before and after his Fall:* that he was created in the Image of God, and placed in Paradiſe, in a ſtate of *trial,* in order to a greater happineſs, and an immortal life; if he ſhould keep the Covenant which God made with *him,* and *his* poſterity.

Now,

Now, this Covenant, thro' the temptation of the Devil, he broke; and was therefore turned out of Paradiſe, became ſubject to ſin, and to the puniſhment of ſin, which is miſery, afflictions, and death after all: And this was the occaſion of that univerſal corruption which you ſee in the world.

Concerning the nature and greatneſs of this ſin of *Adam*, we are not able to judge of it by this ſhort account given us by *Moſes*, or by our own reaſonings; but we muſt judge of it by the greatneſs of the puniſhment inflicted upon him and his poſterity for his tranſgreſſion. God is infinitely juſt and holy, and therefore could not inflict a puniſhment greater than his ſin deſerved.——But then, this tranſgreſſion gave occaſion to God to manifeſt another of his glorious perfections, *his infinite goodneſs and mercy*.

For ſeeing man in this deplorable condition, He had compaſſion on him, and forthwith made him this promiſe of life and comfort; *That the Seed of the Woman* (one who was not to have a Man for his Father) *ſhould bruiſe the head of that Serpent*, the Devil, which had beguiled her.

This, no doubt of it, was more fully explained to *Adam*; for we find, in the next Chapter, *Abel, through faith in this promiſe*, offering a ſacrifice acceptable to God, which could not have been ſo had it not been of God's own appointment.

Chap. IV. We do therefore gather from this, that the benefits of this Promiſe were to commence from that time, and to be the ſupport of penitent ſinners in all future ages. And God was pleaſed, in order to keep up the Memory of this Promiſe by an outward ordinance, to accept of the life of a beaſt, inſtead of the life of ſinners, which had been forfeited, until the promiſed Seed ſhould come, who by his atoning death ſhould bruiſe Satan under his feet.

Chap. V. It was by the ſame Faith, (that is, an aſſurance that ſooner or later ſuch as ſtrive to pleaſe God will moſt certainly be accepted and rewarded;) it was this Faith, that prevailed with God to take *Enoch* from amongſt a wicked race of men, into a place of happineſs:—*A moſt convincing proof of a Life after this.*

Chap. VI. The ſad effects of *Adam*'s tranſgreſſion did now appear in the univerſal corruption of his poſterity. Wickedneſs was now come to ſuch an height, that there was no poſſibility of a reformation: *ſince the Sons of the Sovereigns*, (for ſo the beginning of this Chapter is rendered in many of the moſt antient Verſions) *the Sons of the very Magiſtrates*, were as wicked as the reſt: ſo that God was reſolved to cure the evil, by the deſtruction of the ſinners.

Chap. VII. Obſerve another of God's adorable Attributes; *his infinite patience and long-ſuffering*. He gave them fair warning of what was coming upon them, and waited one hundred and twenty years, expecting their repentance.

Conſider here, what a forgetfulneſs of God, a contempt of his laws, an abuſe of his Patience, and turning a deaf ear to the Preachers of Righteouſneſs, did end in. A whole World of ſinners ſurpriſed by death and judgment, in the midſt of the greateſt ſecurity. Whether ſomething like this is not the caſe of too many Chriſtians, when death ſurpriſes them, is worthy of the conſideration of every one who reads this hiſtory.

Chap. VIII. *Noah* having been preſerved from the Flood by a miraculous Providence; the firſt thing he did, you ſee, was to offer a Sacrifice of Thankſgiving for his deliverance, and for God's Faithfulneſs and Truth, in continuing in him, and in his poſterity, the *Bleſſing of the promiſed Seed*.—This was ſo acceptable to God, that it drew down a Bleſſing upon the whole Earth; and a Promiſe, that it ſhould never be deſtroyed again by Water.

Chap. IX. It was now the Rainbow was appointed by God, to be a Memorial both of his Juſtice upon the old world,

and

and of his Mercy to the new. Let us, when we look upon it, bleſs God for being mindful of his Covenant, and ſecuring to us the bleſſing of his promiſed Seed.

Young People ſhould be admoniſhed by this curſe upon *Ham*, to be very careful not to grieve their Parents, or provoke them, leſt the curſe of graceleſs and diſobedient children ſhould be entailed upon them and their poſterity.

CHAP. XI. You will obſerve the wonderful Power, as well as the Wiſdom and Goodneſs of Providence, in confounding the language of this untoward people; for by this means they became diſperſed over the face of the earth, and peopled it; and the poſterity of *Shem* and *Japhet* were ſeparated from that of *Ham*, which was grown extremely wicked, and was too likely to corrupt all about them, and bring on another general deſtruction.

CHAP. XII. You muſt here take eſpecial notice of the two diſtinct promiſes made to *Abraham*: The *firſt*; that God would make of him a great Nation; which Promiſe was made good to him, and all his Seed in general; and by which the knowledge of the true God was ſpread far and wide. The *ſecond*; that all the nations of the world ſhould be bleſſed in one who ſhould proceed from him, according to the fleſh, meaning the *Meſſiah*.

And from this time, you will obſerve a particular Providence attending the People of *Iſrael*, his Poſterity, by his ſons *Iſaac* and *Jacob*; *correcting, trying, puniſhing, redeeming* them out of the hands of their enemies, until the promiſed Seed came.

CHAP. XIII. You will here take notice of what is but too common in the world,—the folly and danger of conſulting our ſenſes only in the choice of a way of life. *Lot* makes choice of the fruitful plains of *Jordan*; not conſidering the danger of being in the neighbourhood of a moſt wicked people.——The puniſhment of this unadviſed choice was: he loſt all he had; he loſt his wife; he had like to have loſt his life, had not *Abraham* prevailed with God for his deliverance.

CHAP. XIV. The defeat, and the great deliverance of the King of *Sodom* and his people, ſhould have been a warning to them (as it was in the intention of Providence) to leave off their wicked way of living: but it was not; and they are reſerved for a much greater puniſhment. That which you ſhould be convinced of by this is, that this happens to particular perſons, as well as to nations and cities.

CHAP. XVI. You will from this Hiſtory obſerve, and remember once for all, That the Spirit of God does not conceal *the faults and infirmities* of otherwiſe *Holy Men*. To ſhew us that there never was any man, *Jeſus Chriſt* only excepted, in whom nature was not corrupted; and conſequently, *that every man living ſtands in need of a Redeemer*.

CHAP. XIX. Woe to thoſe that can read or hear this terrible example of vengeance, without being bettered by it. It ſhews us how hateful to God the ſins of impurity are. It ſhews the folly of thoſe, who would perſuade themſelves and others, that God is all Mercy, and that he will not be ſo ſevere as he has threatened.

You will alſo obſerve, what made the Judgment upon theſe people ſo *ſudden*, ſo *uncommon*, ſo very *dreadful*. Both old and young, from every quarter, Magiſtrates and Parents, were all equally wicked; and therefore no proſpect of a reformation: the meaſure of their iniquities was filled up. When it is ſo with any people, they may depend upon it, Divine Vengeance is at hand.

It is not for nothing that our Saviour bids us *remember Lot's wife*; ſhe is a ſtanding inſtance of the ſin of thoſe, who, when their ſouls are at ſtake, are over-careful for a world which will ruin them, if they ſet their hearts upon it.

You

You cannot but be convinced of the frailty of nature, without the grace of God, when you read the account of *Lot*'s intemperance, after ſo great a deliverance: And if you have any concern for your ſalvation, you will dread a vice, which will lead a man to the greateſt crimes.

CHAP. XX. How often does God reſtrain us from evil, from ruining ourſelves, as he did this Prince, when we leaſt think of it, or ſoon forget it?

Obſerve here, and ſo in many other inſtances, that although God can give his bleſſings without the interceſſion of any of his ſervants, yet that is not the uſual way of his Providence: He ſends them to his Prophets, to thoſe whom he has appointed to bleſs in his name, to men of like paſſions with themſelves, to prove their faith and their obedience.

CHAP. XXI. That the Poſterity of *Abraham* might be diſpoſed hereafter more readily to receive the promiſed Seed, it pleaſed God to make *Iſaac*, the Heir of that Seed, a moſt *exact Type and Figure* of *Jeſus Chriſt*.

His Birth was miraculous, as was that of *Chriſt*: he diſputed not his father's will, though it was to coſt him his life; *Jeſus Chriſt* became obedient even to the death. *Iſaac* carried the wood on which he was to be ſacrificed; *Jeſus Chriſt* carried the croſs on which he was to be crucified. They both carried them to the very ſame place, *Mount Moriah*; being the place where the Temple was afterwards built, though then a deſert.

So good was God; who, for the greater confirmation of our Faith, would not let us want theſe ſurpriſing inſtances of the truth both of the Old and New Teſtament, confirming each other. But then, *how great is the ſin*, and *how great muſt be the puniſhment of Infidelity?*

CHAP. XXVII. You ſee here, how *Jacob* deceived his Father: He was a good man, but every thing that good men have ſaid or done through infirmity muſt not be imitated: the law of God being our ſure and never-failing rule.

A while hence, you will ſee *Jacob* himſelf impoſed upon by *Laban*, in the caſe of *Rachael* his eſpouſed wife; and in his old age, you will ſee him impoſed upon by his own Sons, and with the blood of a kid, with which they dyed his ſon's coat. *So exact, ſo wonderful, ſo inſtructive, are all the ways of Providence!*

CHAP. XXVIII. You will eaſily perceive, that this Viſion of the Ladder repreſents to us the Providence of God, governing all things both in Heaven and Earth: The Angels receiving his commands, and deſcending to put them in execution: And particularly in the Houſe of God, they attend to obſerve and report the behaviour of thoſe that come thither to worſhip; *which ſhould make us exceeding careful and devout, leſt we return home without a bleſſing.*

CHAP. XXXII, XXXIII. You will obſerve, with a thankful heart, how God diſpoſeth all events for the good of his ſervants. He reproveth *Laban* in a dream; He changes his heart; He does the ſame to *Eſau*; He repreſents himſelf as even forced to yield to the ſtruggle, the prayers, and tears of *Jacob*.

CHAP. XXXIV, XXXV. The fatal hiſtory of *Dinah* is recorded, to convince future ages of this truth,—That *the ſins of impurity are ſo hateful to God*, that they ſeldom go unpuniſhed in this world; if they do, worſe will be their puniſhment in the next.

CHAP. XXXVII. The hiſtory of *Joſeph* ſets before your eyes ſuch a ſcene of the Wonders of Providence, as will confirm your Faith in God. His Brethren conſpire to kill him; God ſends a Company of Merchants at that very moment to buy him. A thouſand others might have purchaſed him in the Land of *Egypt*; but God had trials for him to paſs through, and work for him to do in the Palace of the King. Thither he is to be ſold. In the next place, you find him

him run the hazard of his very life, rather than do what he knew would displeaſe God; and God rewarded him for it, beyond what *Potiphar* or *Potiphar*'s wife could do for him. The very Dreams of *Pharoah* and his ſervants are all directed by God for the advancement of *Joſeph:* nay, the very fate of the whole Kingdom, both the ſeven years plenty and famine, were ordained, in order to bring *Joſeph*'s Father and his Family into *Egypt*, according to former prophecies. You will obſerve in *Joſeph*'s Brethren, how God by *afflictions* brings men to a ſenſe of their ſins; inſomuch, as that *Judah* himſelf, as one obſerves, who hated *Joſeph* becauſe he was dear to his father, is now willing to be a bondſlave for *Joſeph*'s brother, for the very ſame reaſon.

You will obſerve, what a lively *type* or *figure Joſeph* is (and was ſo deſigned by God to be) of *Jeſus Chriſt*.

Sold by his brethren; ſold to ſtrangers; ſold for a few pieces of money: The bargain propoſed by his brother *Judah*, the very name-ſake of that diſciple and *brother* (for ſo *Chriſt* vouchſafes to call him) who ſold his Lord and Maſter, and after all, became the Saviour of them and of all the neighbouring nations.

All which came to paſs, by the direction of a *wiſe, great, and good God*, who would not let the world want ſuch inſtances, to confirm their *Faith in Him*.

E X O D U S.

THE Children of *Iſrael* being multiplied in *Egypt* to a very great nation, God now propoſed, according to his promiſe to *Abraham*, to deliver them out of their ſevere Bondage.

This he did by a mighty hand, by wonderful miracles and judgments; by which he ſerved many deſigns of his Providence.

He convinced all well-diſpoſed people in that, and in the neighbouring nations, that the God of the *Iſraelites* was the TRUE and ONLY LORD GOD, and to be feared and worſhipped.

He prepared the *Iſraelites* themſelves, who were too prone to idolatry, to receive ſuch Laws and Ordinances as he ſhould give them, to keep them from that ſin.

And laſtly, He laid this foundation of all religion: He ſhewed the world that *He*, and *He only*, was able to reward and puniſh ſuch as feared or diſobeyed him; and that no other power could hinder him from doing ſo.

CHAP. I. You will here obſerve the wonderful Providence of God. He ſuffered his people to be cruelly and unjuſtly oppreſſed, that they might more willingly leave a plentiful country, and more thankfully accept of a deliverance.

CHAP. II. In order to this, the firſt miracle of Providence was to be wrought upon *Moſes*, who was to be the inſtrument of their deliverance. Not only in his wonderful preſervation from death, but in the mighty change of heart which God wrought in him, when, in the midſt of the temptations of a luxurious court, where he had all the honour, power, riches, and other idols, which the world doats on: when in theſe circumſtances, God put it into his heart to viſit, and take part with his brethren, a poor and deſpiſed people.

Theſe Miracles of Mercy, God often works in the converſion of ſinners, and they are not regarded.

CHAP. II. You muſt not imagine, that *Moſes*, in defending his injured brother, ſlew the *Egyptian raſhly* or *unjuſtly*, (for then ſure he would have concealed ſuch a crime, which he himſelf had been guilty of;) but God, who has the ſovereign power of life and death, ſo ordered it, not only that his brethren might know [Acts vii. 35.] that he deſigned him to be their deliverer; but alſo that upon their rejecting him, God, for their blindneſs and ingratitude, might give him an occaſion of withdrawing himſelf for ſome time from them.

CHAP. III. *Moſes*, to ſave his life, having fled out of *Egypt*, was himſelf

kept under diſcipline in a ſtrange land, until God, that is, the Son of God, appeared to him in this moſt wonderful manner, and requires him to return again to his oppreſſed brethren, in order to deliver them out of their miſerable bondage.

CHAP. IV. You obſerve how *Moſes* would have excuſed himſelf from ſo great a burden, on account of his incapacity; and begged of God *to ſend by him whom he would ſend*; meaning, in all probability, by *Him*, that is, *the Promiſed Seed*, who was to be the great Redeemer of Mankind; intimating, that neither *Moſes*, by his own confeſſion, nor the Law of *Moſes*, were able to do that great work.

CHAP. VII. When God ſaith, *I will harden Pharaoh's heart*; you muſt not underſtand it, as if God cauſed this ſtrange obſtinacy; for in the following chapter, he is ſaid [verſe 32.] *to harden his own heart*; that is, he would not be convinced by the miracles and judgments which he ſaw, nor by the confeſſion of his own Magicians; that a power above that by which they acted, controuled them and theirs. God therefore left him to himſelf, and gave him up to a mind void of judgment; what we call a reprobate mind, and hardneſs of heart.

CHAP. IX. 34. As prodigious as this is, to harden his heart after ſix plagues, yet the ſame has been too often ſeen, and even to this day; wicked men relent, and promiſe to return to their duty, but ſoon return to their ſin.

Chriſtians from hence ſhould dread the very beginnings of ſin, leſt it ſhould lead them to ſuch an hardneſs of heart, that neither the Patience nor the Judgments of God, will be able to bring them to a ſenſe of the danger they are in.

CHAP. XI. In this Chapter, God directs the *Iſraelites* to *demand*, (for ſo it ought be tranſlated) not to *borrow* jewels of ſilver and gold of the *Egyptians*, not only as he is the great Proprietor of the World, and can without injuſtice take any man's goods away by what method he thinks fit, and does ſo every day by fire, wars, &c. But he might here, with great juſtice, give them unto the *Iſraelites*, as ſome ſatisfaction for their unjuſt bondage, &c.

CHAP. XII. This *Paſſover* was ordained by God, to be obſerved by every *Iſraelite* at the peril of excommunication, at every return of this day of the year, not only becauſe it was to be a ſtanding proof to all future ages, of this their deliverance, but alſo a ſtanding figure or type of a much greater.

And ſo adorable are the ways of God, that *Chriſt Jeſus*, the true *Paſchal Lamb*, and of which this was but a *figure*, did, fifteen hundred years after this, by his moſt precious blood, deliver all mankind from the ſlavery of ſin and death, and Satan, and this upon the ſame month, the ſame day, and the very ſame hour, that this *Paſchal Lamb* was firſt inſtituted and ſlain.

CHAP. XIV. Take eſpecial notice of the Order God gave *Moſes*, that the *Iſraelites* ſhould encamp before *Baal-zephon*; this was one of their Idol Temples; and it was proper to convince the *Egyptians*, that their Gods could not help them; and the *Iſraelites*, that all the Gods of the Heathen were nothing but Vanity.

This amazing miracle of ſix hundred thouſand people, paſſing through the ſea, and the overthrow of *Pharoah* and his hoſts, was deſigned to convince all the nations of the earth, that the God of *Iſrael* was the ONLY GOD, and to be feared above all other Gods.

And no doubt, it had this effect upon others, as well as upon the *Iſraelites*; who upon this are ſaid to believe, and to fear the Lord, and his ſervant *Moſes*.

CHAP. XV. 23. Within three days, God thought good to try their faith, which they had ſo lately profeſſed. He brought them to the bitter waters which they could not drink of; immediately they

they diſtruſted God, and murmured againſt *Moſes*, ſo that he was forced, by a new miracle, to heal the waters.

CHAP. XVI. Here are ſeveral things worthy of your remembrance.

That ſuch as murmured againſt the Miniſters of God, are ſaid to murmur againſt God himſelf.

That the Manna, or Bread from Heaven, now given them, was continued, by a perpetual miracle, for forty years, till they came to the promiſed land.

That this Bread was given them day by day, to keep in their minds their *dependance upon God*.

And laſtly, that the Law of the Sabbath [ver. 22, 23.] was well known to all this people, before the Law given on Mount *Sinai*.

CHAP. XVII. Here are recorded two other miracles, to prepare them to receive the Law with greater ſubmiſſion. ——A Spring of Water, at *Moſes*'s prayer, that followed them;—and a complete victory over their enemies, by *Moſes*'s holding up his hands in prayer; which prevailed more than the ſword of *Joſhua*, and that of his army.

CHAP. XIX. 8. WE WILL DO ALL THAT THE LORD COMMANDS US.

Thus people, at this day, and after ſo many ſad miſcarriages, are apt to imagine, that *Reaſon* and *Free-will* are ſufficient to carry them through all the duties required of them; and therefore the aids of grace are ſo ſeldom aſked and depended on.

CHAP. XX. You will always remember that theſe Laws, as explained in the Goſpel, are ſtill in force; and by them the whole world will be judged at the great day: For they are part of the Law of Nature, and were commanded from the Beginning; but wickedneſs (as it always will do) blurred and blotted them out of men's minds, ſo that God was obliged to renew them in a terrible manner; as being offended that they had been ſo univerſally almoſt forgotten.

CHAP. XXI, XXII, &c. Here follow a ſet of the moſt wiſe, juſt, and merciful Laws, that ever were given to men.——Amongſt the reſt, you will obſerve, that ſuch Laws as concern *Theft*, *Property*, *Reſtitution*, *&c.* do all condemn the wild principles of thoſe fanatics who would have all things common.

CHAP. XXIII. 11. Here is an inconteſtible proof of the Divine Authority of theſe Books, when ſo great a nation ſubmitted to ſuch a ſelf-denying Law.

CHAP. XXXII. You ſee what the ſolemn Promiſe of this people, made in confidence of their own ſtrength, ended in.——The powerful interceſſion with God upon their falling into idolatry, made by *Moſes*, ſhould teach Chriſtians to value the Prayers of their Paſtors more than generally they do.

CHAP. XXXIV. Take eſpecial notice of the many expreſſions made uſe of, [ver. 6. 7.] to aſſure us of *God's infinite perfections*; that *He* is *ſupremely good*, and *infinitely juſt*, to keep us from preſumption and deſpair. *Ver.* 24. Obſerve likewiſe, that God here obliges himſelf to a continual miracle, *viz.* to reſtrain the very deſires of all their enemies; ſo that they ſhould never invade their lands while they were at their ſolemn feaſt.

CHAP. XL. This Book concludes with an account of another conſtant Miracle, vouchſafed them for forty years together; to convince the *Iſraelites* of God's eſpecial preſence with them.—And the Prophet *Iſaiah* [iv. 5.] ſignifies to us, that this was a figure or repreſentation of *Chriſt*'s continual care over his Church; which God grant he may continue to us and our poſterity for ever!

LEVITICUS.

THIS Book contains, the Laws of Sacrifices, and other ordinances of Publick Worſhip.

Sacrifices had been appointed from the Fall of Man; but the Deſign of them had been perverted or forgotten.

These Laws concerning them were given to the *Iſraelties*, to keep them from Idolatry, and a ſeparate people, and to lead them to *Chriſt*; and above all, to teach them obedience, and to fear, and to love their Creator.

This was what all the well-diſpoſed and underſtanding people among the *Jews* did know to be the end of Sacrifices, and without which, all their outward ſervices would not be accepted; this appears by the Scribe's anſwer, [*Mark* xii. 33.] which our *Saviour* approved of.

And this explains what the Prophet ſaith, [*Jer.* vii. 22.] and which at firſt ſight ſeems ſtrange; *I ſpake not to your Fathers, nor commanded them, concerning Burnt-Offerings and Sacrifices* [only,] (for ſo it muſt be underſtood:) *But this thing I commanded them, ſaying, Obey my Voice*; that is, put me not off with outward ſervices only, which wicked men can perform, but take care alſo to obey the Laws of *Piety*, *Juſtice*, and *Charity*, which I have given you.

CHAP. I. 4. Obſerve here, the exceeding mercy and goodneſs of God: Man by ſin had merited Death; God promiſed him, in his own good time, a *Redeemer*; to ſatisfy his Juſtice, till that Redeemer ſhould come, he is pleaſed to accept of the life of an animal.

The ſinner was to lay his hand upon the head of the ſacrifice; this was moſt proper to humble him, by putting him in mind, that he deſerved the death which the creature was going to ſuffer; and at the ſame time, to ſupport the ſpirits of true penitents: becauſe God, who had commanded ſuch a ſervice, would moſt certainly accept of it, for the pardon of their ſins, until a more perfect ſatisfaction ſhould be made.

CHAP. IX. You ſee in this chapter, the imperfection of the Law of *Moſes*; the High-Prieſt himſelf could not offer an acceptable ſacrifice, until an atonement was made for him, whereas (to the praiſe of our Redeemer) we Chriſtians have an *High-Prieſt* without ſin, and who is at God's right-hand, continually making interceſſion for all that come unto God by Him.

CHAP. XI. By theſe Laws of Clean and Unclean Creatures, God did keep this people ſeparated from the Idolatrous World: And this is a ſtanding proof, even to this day, of the Divine Authority of theſe Scriptures; it being impoſſible, by all the power or art of Man, to oblige ſo great a nation to ſubmit to ſuch troubleſome precepts as they do to this day, if they had not been convinced from the firſt that the *Command was from God*, and to be obeyed at the peril of their ſouls.

CHAP. XIII. Touching theſe Laws, concerning *Leproſy*; you may obſerve, that the Prieſt, whom God hath made a Judge in this caſe, was, by a conſtant miracle, preſerved from infection, when it was extremely dangerous for others to converſe with thoſe that had this plague.

CHAP. XVI. 21, 22. You muſt not paſs by theſe two verſes, without obſerving, what the Spirit of God intended by the *Scape-Goat*, viz. *a Type or Figure of what Jeſus Chriſt ſhould do for the true Iſraelites*. Take upon himſelf their ſins, carry them away, ſo as never to riſe up in judgment againſt them.

And obſerve likewiſe, (ſuch is the Harmony of God's Word and Works) that this was to be done upon the great Faſt, the Day of Atonement, the tenth day of the ſeventh month,—the very day, as learned men have computed, on which *Adam* ſinned, and was turned out of Paradiſe.

CHAP. XX. By the horrible crimes forbidden in this chapter, you will ſee how very wicked the world was, (notwithſtanding their natural reaſon, which ſome boaſt of as a ſufficient guide) and would have continued ſo, had not GOD reſtrained them by his Laws, and by his Puniſhments.

CHAP.

CHAP. XXIII. It will be worth your while to remember, that as the contempt of the Sabbath and Paſſover introduced idolatry, and all manner of impiety among the *Jews*; ſo it has been obſerved that the contempt of the LORD'S DAY, and the LORD'S SUPPER, has been the fore-runner of wickedneſs, infidelity, and judgments, among Chriſtians.

CHAP. XXV. The Sabbath of the ſeventh year, in which all the land was to reſt, and the obedience paid to it, is an evident proof, that theſe Laws were from God: for he alone could command obedience to ſuch a law, and his Providence alone could ſupply their neceſſities at ſuch a juncture, and ſave them from famine.

CHAP. XXVI. This Prophecy of the *Jews'* long diſperſion was written above three thouſand years ago: They ſubſiſt to this day, in the land of their enemies, and in all places of the world.

Should not this convince Unbelievers of the Divine Inſpiration of theſe Books, and give Chriſtians reaſon to believe, that the Prophecies in the New Teſtament, concerning their call and converſion, will one day be fulfilled. *Amen.*

NUMBERS.

THIS Book contains, chiefly, what happened to the *Iſraelites*, during near forty years in the wilderneſs. Their perverſeneſs, puniſhments, trials, &c. and the patience and goodneſs of God towards them; as alſo, the deſtruction of thoſe, whoſe infidelity provoked the Lord, not to let them go into the Promiſed Land.

CHAP. V. In this Chapter, you have the reaſon and foundation of Church Diſcipline. God commands the Unclean to be removed from the place of his eſpecial preſence. The Spirit of God, in the Goſpel, requires the ſame to be done; namely, that openly profane and wicked men be put out of the Church, and their company avoided.——This is ſeldom done, though it be the proper Law for reforming Chriſtians. No wonder, if the Name of *Chriſt* be diſhonoured, and wickedneſs increaſe.

CHAP. VI. 22, 23. In theſe verſes, you have the ſolemn Bleſſings, appointed by God, for diſmiſſing the people after the daily ſacrifice.——You will not be ſo profane, as to imagine, that the Goſpel Miniſtry is not attended with the ſame and greater power and bleſſing.——Put therefore the greateſt value upon, and receive with reverence, the Bleſſing pronounced by the Miniſter of God; and God, as he has promiſed, will bleſs you.

N. B. The Law of the *Nazarites*, in the beginning of this Chapter; and the Obſervation of *Lent*, in the Chriſtian Church; are both grounded upon the ſame reaſon.

A *Nazarite* was one, who, for obtaining of Pardon or other Graces, did for a certain time ſeparate himſelf to the Service of God, and was obliged to certain rules of ſobriety, not to drink wine, &c. even ſo Chriſtians, &c.

CHAP. IX. 13. You will carefully obſerve and remember what God has threatened, to ſuch as wilfully turned their backs upon the Paſſover of the *Jews*, which was but a Repreſentation of the Chriſtian Paſſover, or Sacrament of the Lord's Supper; *That Soul ſhall be cut off from his People.* The leaſt of that puniſhment was Excommunication.

CHAP. XI. Here is fair warning to Chriſtians, never to pray for temporal good things, but with entire ſubmiſſion to the choice and pleaſure of God; leſt in granting our petitions he ſend judgments along with them.

CHAP. XIII, XIV. You ſee the dreadful Judgment theſe men met with, who brought an evil report upon the Land of *Canaan*; as alſo thoſe who were ſeduced by them.—You will therefore remember to avoid, as you would the moſt infectious plague, the converſation

of

of people who ſpeak contemptuouſly of religion, its promiſes, and threatnings.

CHAP. XVI. If at any time you hear people deſpiſing the Miniſtry, marvel not at it; the Infidels in this Chapter did the ſame.

Take the warning which *Moſes* gave to all that feared God.—*Depart immediately from the Tents* [the company] *of ſuch men, they are devoted to deſtruction.*

CHAP. XVII. Here is another ſtanding proof of the Authority of theſe Books, and of God's ſupreme right to every thing: for had not this whole nation been perfectly convinced of the Truth of this Miracle of *Aaron*'s Rod, what power could have obliged them, and their poſterity, to give the firſt-fruits of their increaſe, the tithes, offerings, &c. to the Tribe of *Levi?*

CHAP. XXI. This Brazen Serpent (ſo the Providence of God ordered it) was preſerved amongſt the People of *Iſrael* ſeven hundred years, until the reign of *Hezekiah*.—This was a ſtanding proof and memorial of the rebellion of their Forefathers, of God's goodneſs, and of the Truth of this Hiſtory of *Moſes*.

CHAP. XXII, XXIII, XXIV. In this Hiſtory, you will obſerve that the Knowledge of the true God was not confined to the *Iſraelites* only:—*Balaam* was not ignorant of God, his Juſtice, and Power.

And being a Stranger, God makes uſe of him as an unexceptionable witneſs of his having choſen the People of *Iſrael*. So that *Balak* was left without excuſe, and his deſtruction was from himſelf; ſince, by his own acknowledgement, *Balaam* was a Prophet whoſe Word was to be relied on.

CHAP. XXV. 9. The extreme rigour with which God puniſhed this crime, by cutting off twenty and four thouſand by the plague, ſhews how hardened that generation was which came out of *Egypt*; theſe being the laſt of thoſe ſix hundred thouſand murmurers whom God had ſolemnly declared ſhould not enter into the Land of *Canaan*.

CHAP. XXXV. 25, 26, &c. This is a lively figure of what *Jeſus Chriſt* was to do for ſinners.—They are baniſhed for their ſins, from their own city, *Paradiſe*. They are made priſoners, and incapable of returning, until by the death of the Great High-Prieſt an atonement is made for them.

You ſee by this, and infinite more inſtances, that if you read the Old Teſtament without an eye to the New, you will underſtand little of its true meaning.

DEUTERONOMY.

EVERY ſoul of the ſix hundred thouſand, from twenty years old and upwards, which were numbered at their coming out of *Egypt*, being now dead, except *Moſes*, *Caleb*, and *Joſhua*, as God had threatened them for their rebellion; *Moſes* ordered them to be numbered a ſecond time, and found them to be as many as came out of *Egypt*.

And being now come to the borders of *Canaan*, in order to prepare this new Generation for taking poſſeſſion thereof, he rehearſeth, in this Book, the chief things that had befallen their Fathers for forty years paſt, of all which they themſelves had been witneſſes.

Obſerve the Goodneſs and Wiſdom of Providence, in order to cut off all pretences to infidelity.

He ſpeaks and appeals to people, whoſe eyes had ſeen all the great acts of the Lord, (chap. xi. 7.) and that he had written nothing but what God had done and commanded by him, and confirmed by miracles innumerable.

CHAP. I. That this new generation might take warning by the miſcarriages and puniſhments of their Foreſathers, *Moſes* here repreſents to them how their Fathers had provoked God, and exhorts them to be obedient to the Lord, as ever they expect his favour.

CHAP.

CHAP. VIII. 19, 20. You will obſerve by theſe two Verſes, what God aſſures theſe people,—That without any regard to their being the Seed of *Abraham*, he would treat them as ſtrangers, if they ſhould forget God, as thoſe Heathens had done.——He will deal ſo with Chriſtians.

CHAP. IX. 4, &c. You will here obſerve the great reaſon why God took ſuch a diſtinguiſhing care of, and pains with this people; *Not for their Righteouſneſs*, or Merits, but to make his own name and power to be known through the earth.

In order to this, He kept them under diſcipline forty years; He gave them laws proper to cure and keep them from Idolatry. He bore long with their perverſeneſs, and at laſt brought them to *Canaan*, a land ſituate in the midſt of the nations; that, *as a city upon an hill*, all well-diſpoſed people might have an opportunity of coming to the Knowledge of the true God, and of his glorious Attributes.

To manifeſt his *Juſtice*, he ſpared them not when they notoriouſly tranſgreſſed his laws.

To ſhew his *Goodneſs*, He had pity on them when they repented. And, to ſhew his faithfulneſs to his Promiſes, he preſerved them many and many a time from ruin; and they continue a People to this day.

CHAP. XII. 13, 14. Conſider the wonderful contrivance of Providence, in fixing the Sacrifices to one place, and ſhewing ſo often his diſpleaſure againſt ſacrificing in *High Places*.

Jeſus Chriſt was to ſuffer and give his life a ranſom for them and all Mankind in *Jeruſalem:* So that when that City and their Temple ſhould, for their ſins, be deſtroyed, there was an end of all Legal Sacrifices—*there could then be no more Sacrifice for Sin*, (as the Apoſtle obſerves) which conſideration led all well-diſpoſed people amongſt the *Jews* to embrace the Goſpel.

VERSE 19. The frequent mention, and peculiar care which God takes of the Levites, ſhould convince Chriſtians of the neceſſity and bleſſing of a *ſtanding Miniſtry*; unleſs they are ſo profane as to imagine, that ſuch a Miniſtry is not as neceſſary, and as dear to God under the Goſpel, as it was under the Law.

CHAP. XIII. 1, 2, &c. You muſt not think, that God's permitting of evil men and evil ſpirits to do ſigns and wonders, was an hard trial upon this people. They had been convinced by Miracles upon Miracles, that the God they worſhipped was the TRUE GOD; and therefore they would be without excuſe, if they ſhould be led into Idolatry by any ſigns which God might permit for the trial of their ſincerity.

CHAP. XVI. Here you will obſerve the Providence of God, in appointing theſe Feaſts, to keep up the remembrance of his great mercies to this people.

Have Chriſtians received fewer mercies, or are they leſs apt to forget them? You ſee, therefore, the warrant the Church has to appoint ſuch Memorials of God's Goodneſs and Mercy.

CHAP. XVIII. 15. You ſee with what Juſtice our Saviour charged the *Jews* with Infidelity. [*John* v. 46.]

This Promiſe of *another Prophet*, whom they ſhould obey on pain of being cut off, was part *of their Law*, and eſtabliſhed by the ſame Divine Authority; and by the confeſſion of one of their own Prophets, no ſuch Prophet had appeared amongſt them until *Jeſus Chriſt*.

CHAP. XXVI. The manner in which this people were to offer their Firſt-Fruits and Tithes, &c. was to keep them from forgetting God's paſt favours, and from forfeiting thoſe which he had promiſed.—An excellent pattern for our imitation and advantage!

The *Jews* call Tithes the *Fence of Riches*; and many Chriſtians who have made the experiment have declared, that they have found the conſcientious

payment

payment of *Tithes* and *Offerings* to God, the moſt effectual way of ſecuring his bleſſing upon their labours.

CHAP. XXVII. Here is a ſpecimen of God's own way of bringing ſinners to a ſenſe of their danger.

The Church has followed this pattern on *Aſh-Wedneſday*. Know, that Chriſtians are as liable to the curſes of the Law as the *Jews* were; and that they ought to acknowledge this ſolemnly, as they hope to eſcape the Divine Vengeance.

CHAP. XXVIII. This Chapter ſhews, that God knows what will come to paſs in all ages to come.

This moſt remarkable Prophecy has in part been fulfilled in the *Babyloniſh* Captivity; in the deſtruction of their city by the *Romans*; and now in their laſt and long diſperſion.

The threatenings of the Goſpel are not leſs to be feared; and a time will come, when God's patience with the *Gentile* churches will be fulfilled.

CHAP. XXX. 11. It is proper here to be obſerved, that the Law of God is no other than the Law of Nature before the Fall of Man: Since then, it is become ſo defaced through the corruption of human nature, that ſuch as had no other light than their reaſon, and ſuch as depended upon that only for their guide, fell into the moſt abſurd and impious practices, both in Religion and Civil Life.

CHAP. XXXII. The Song of *Moſes* is a remarkable inſtance of God's wiſdom and goodneſs to this people.

Here is ſet in a fine light, God's peculiar concern for them; their great ingratitude; their ſin, the cauſe of all their calamities; God's mercy upon their repentance, &c. This Song was to be got by heart, and often repeated, that it might be a witneſs againſt them, when they ſhould fall into ſin, that God had done all that was proper, for keeping rational creatures from ruining themſelves.

After this, *Moſes* having, by the direction of God, appointed *Joſhua* to bring them into the Promiſed Land; and having bleſſed the Twelve Tribes by the Spirit of Prophecy, he ſubmits to God's good pleaſure, in not permitting him to go into the Land of *Canaan*, and gives up the Ghoſt on Mount *Nebo*.

And here ends the Five Books of *Moſes*, preſerved by the Providence of God to this day; and approved by *Jeſus Chriſt* and his Apoſtles.

PAROCHIALIA;

OR,

INSTRUCTIONS

TO

THE CLERGY.

To the CLERGY *of the Dioceſe of* SODOR *and* MAN.

Biſhop's-Court, March 3d, 1708.

MY DEAR BRETHREN,

I Perſuade myſelf, that you will take the following advice well from me, becauſe, beſides the authority God has given me, I have always encouraged you to give me your aſſiſtance to enable me to diſcharge my duty.

Every return of Lent (a time when people were wont either to call themſelves, or to be called to an account) ſhould put *Us*, above all men, upon examining and judging ourſelves, becauſe we are to anſwer for the faith and manners of others, as well as for our own; and therefore this is a very proſeaſon to take an account both of our flocks and of ourſelves, which would make our great account leſs hazardous and dreadful.

Let me therefore intreat you, at this time, to do what I have obliged myſelf to; namely, carefully to look over your Ordination Vows. It is very commendable to do this every Ember-week, but it would be unpardonable negligence not once a year to conſider what we have bound ourſelves to, and taken the Sacrament upon it.

In the firſt place, therefore, *If we were indeed moved by the Holy Ghoſt, and truly called to the Miniſtry of the Church*, as we declared we were, this will appear in our conduct ever ſince. Let us then conſider, Whether our great aim has been to promote the glory of God with which we were intruſted, and the eternal intereſt of the ſouls committed to our charge, according to the vows that are upon us? If not, for God's ſake, let us put on reſolutions of better obedience for the time to come.

The Holy Scriptures are the rule by which we and our people are to be judged at the laſt day; it is for this we ſolemnly promiſe, *To be diligent in reading, and to inſtruct our people out of the ſame Holy Scriptures. They do indeed ſufficiently contain all doctrine neceſſary to eternal ſalvation*, (as we profeſs to believe) but then they muſt be carefully ſtudied, often conſulted, and the Holy Spirit often applied to for the true underſtanding of them; or elſe in vain is all our labour, and we are falſe to our vows.

Upon which heads it will behove us to conſider, How much we have neglected this neceſſary ſtudy;—how often we have contented ourſelves with reading juſt ſo much as we were obliged to by the publick offices of the Church!—How apt ſuch as read not the Holy Scriptures are to run to other books for matter for their ſermons; by which means they have been too often led to ſpeak of errors and vices, which did no way concern

their hearers, or of things above their capacities:—And it has often happened, that they themſelves have ſcarce been convinced of (and of courſe have not been heartily in love with) the truths which they have recommended to others, which is the true reaſon why their ſermons may have done ſo little good.

But when a man is ſenſibly affected with the value of ſouls, with the danger they are in, with the manner of their redemption, and the price paid for them; and is well acquainted with the New Teſtament, in which all this is plainly ſet forth;—as he will never want matter for the beſt ſermons, ſo he will never want arguments ſufficient to convince his hearers, his own heart being touched with the importance of the ſubject. Under this head, we muſt not forget to charge ourſelves with the neglect of Catechiſing; for, as it is one of the moſt neceſſary duties of the Miniſtry, ſo it is bound upon us by laws, canons, rubricks, and conſtitutions, enough to awaken the moſt careleſs among us to a more diligent diſcharge of this duty.

But, though we ſhould be never ſo diligent in theſe duties, if our converſation is not edifying, we ſhall only bring theſe ordinances into contempt; and therefore, when a Prieſt is ordained, he promiſes, *by God's help, to frame and faſhion himſelf and family, ſo as to make both, as much as in him lieth, wholſome examples and patterns of the flock of Chriſt.*

Under which head, it will be fit to conſider, what offence we may have given, by an unwary converſation, by criminal liberties, &c. that we may beg God's pardon, and make ſome amends by a more ſtrict behaviour for the future; that we may be examples to the flock, teaching them Sobriety, by our ſtrict temperance; Charity, by our readineſs to forgive; Devotion, by our ardent zeal in the offering up their prayers to God.

They that think all their work is done, when the ſervice of the Lord's Day is over, do not remember, that they have promiſed to uſe both public and private monitions, as well to the ſick as to the whole, within their cures, as need ſhall require, and as occaſion ſhall be given. Upon this head, let us look back and ſee, how often we have forborn to reprove open offenders, either out of fear, or from a ſinful modeſty, or for worldly reſpects: Conſiderations which ſhould never come in competition with the honour of God, with which a Clergyman ſtands charged.

Let us conſider, how few we have admoniſhed privately; how few we have reclaimed; and how many, who are yet under the power of a ſinful life, which we might have reclaimed by ſuch admonitions!

Let us conſider, how many have been in affliction of mind, body, or eſtate, without any benefit to their ſouls, for want of being made ſenſible of the hand, and voice, and deſign of GOD in ſuch viſitations! How many have recovered from the bed of ſickneſs, without becoming better men, only for want of being put in mind of the fears they were under, and the thoughts they had, and the promiſes they made, when they were in danger!—Laſtly; how many have lived and died in ſin, without making their

peace

peace with God, or ſatisfaction and reſtitution to man, for want of being forewarned of the account they were to give. A negligence which we cannot reflect upon without trembling!

It will here likewiſe be proper to conſider, how many offenders have eſcaped the cenſures of the Church, through our neglect, by which they might have been humbled for their ſins, and others reſtrained from falling into the like miſcarriages. Other Churches lament the want of that diſcipline, which we (bleſſed be God) can exerciſe. How great then is the ſin of thoſe, who, by lazineſs or partiality, would bring it into diſuſe!

Becauſe a great deal depends upon the manner of our performing Divine Offices, we ought to reflect upon it, how often we read the Prayers of the Church with coldneſs and indevotion, and adminiſter the Sacraments with an indifference unworthy of the Holy Myſteries; by which it comes to paſs, that ſome deſpiſe, and ſome abhor, the ſervice of God! Let us deteſt ſuch indevotion, and reſolve upon a becoming ſeriouſneſs, when we offer up the ſupplications of the people to God, that they, ſeeing our zeal, may be perſuaded, that it is not for trifles we pray, nor out of Cuſtom only that we go to Church.

The great ſecret of attaining ſuch an affecting way is, to be conſtant and ſerious in our Private Devotions, which will beget in us a ſpirit of piety, able to influence our voice and actions.

Having thus taken an account of our own engagements, and heartily begged God's pardon for our omiſſions, and preſcribed rules to ourſelves, of acting ſuitably to our high calling for the future, we ſhall be better diſpoſed to take an account of our flock; always remembring, that our love to Chriſt is to be expreſſed by feeding his ſheep.

I have obſerved with ſatisfaction that moſt people, who by their age are qualified, do come to the Lord's Supper at *Eaſter*. Now, it is much to be feared, that ſuch as generally turn their backs upon that holy ordinance at other times, do come at this time more out of cuſtom, or to comply with the laws, than out of a ſenſe of duty.

This is no way to be prevented, but by giving them a true notion of this Holy Sacrament, ſuch as ſhall neither encourage the prophane to eat and drink their own damnation, nor diſcourage well-meaning people from receiving the greateſt comfort and ſupport of the Chriſtian life.

To this end it will be highly conducive, (and I earneſtly recommend it to to you) to make this the ſubject of a good part of your Sermons during Lent. But let them be plain and practical Diſcourſes, ſuch as may ſet forth the nature, end, and benefits of the Lord's Supper. That it is to keep up the remembrance of the ſacrifice and death of Chriſt, whereby alone we obtain remiſſion of our ſins, and all other benefits of his paſſion. That it is a mark of our being members of Chriſt's Church, a token of our being in covenant with God. That a ſinner has nothing but this to plead for pardon, when the Devil or his conſcience accuſe him before God. That

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we ought to receive as often as conveniently we can, that, as Peter Damien expreſſes himſelf, 'the old Serpent, ſeeing the Blood of the Lamb upon 'our lips, may tremble to approach us.' That Jeſus Chriſt preſents before God in heaven his Death and Merits, for all ſuch as duly remember them on earth.

Let them know, that a Chriſtian Life is the beſt preparation;—that God reſpects Sincerity of Heart above all things; which conſiſts in doing what God has commanded us, to the beſt of our knowledge and power.

Let them know the danger of unworthy receiving, without full purpoſes of amendment of life. And, that they may know wherein they have offended, and that they may have no cloak for their ſin, it would be very convenient, ſome Sunday before Eaſter, to read to them ſome heads of ſelf-examination, (leaving out ſuch ſins and duties in which none of them are concerned) ſuch as you will find at the latter end of the Whole Duty of Man, and in many other Books of Devotion.

But to make your Sermons more effectual, (and I deſire it and require it of you) that you take an account of the ſtate and condition of your particular Flocks during the approaching ſeaſon, and viſit and deal in private with thoſe upon whom your Sermons have probably had no influence.

Let them know, that the Church obliges you to deny them the Bleſſed Sacrament, which is the means of ſalvation, until you can be ſatisfied of their reformation.

Let ſuch as live in malice, envy, or in any other grievous crime, and yet come to the Holy Table as if they were in a ſtate of ſalvation; let them be told, that they provoke God to plague them with his judgments.

Admoniſh ſuch as are litigious and vex their neighbours without cauſe, that this is contrary to the ſpirit and rules of Chriſtianity;—that this Holy Sacrament either finds or makes all Communicants of one heart and mind, or mightily increaſes their guilt that are not made ſo.

Tell ſuch as are wont, before that ſolemn ſeaſon of receiving, to forbear drinking and their other vices,—that faſt and pray for a few days;—tell them plainly, that none of theſe exerciſes are acceptable to God, which are not attended with amendment of life.

Rebuke ſeverely ſuch as deſpiſe and prophane the Lord's-Day; make them ſenſible, that a curſe muſt be upon that family, out of which none goes to Church to obtain a bleſſing upon thoſe that ſtay at home.

Tell ſuch as have ſubmitted to Church Cenſures, and are not become better men, how abominable that hypocriſy is, that made them utter the moſt ſolemn promiſes, which they never meant to keep.

By this method, you will anſwer the ends of that Rubrick before the Communion, which requires all perſons that deſign to receive, to ſignify their names to the Curate at leaſt ſome time the day before,—an order, which, if obſerved, would give us rare opportunities of admoniſhing offenders who yet do not think themſelves in danger.

Laſtly;

Laſtly; in making this viſitation, you will ſee what children are uncatechiſed, what families have no face of religion in them, &c.

But for God's ſake, remember, that if all this is not done in the Spirit of Meekneſs, with Prudence and Sweetneſs, you will never attain the end propoſed by ſuch a viſitation of your pariſh.

Do but conſider, with what goodneſs our Bleſſed Maſter treated with ſinners, and you will bear much in order to reduce them. At the ſame time, fear not the face of any man, while you are engaged in the cauſe of God, and in the way of your duty. He will either defend you, or reward your ſufferings, and can when he pleaſes terrify gainſayers.

It is true, all this is not to be done without trouble; but then conſider, what grief, and wearineſs, and contempt, our Maſter underwent, in turning ſinners from the power of Satan unto God: And as he ſaw the travail of his ſoul, ſo ſhall we reap great benefit by it even in this world.

We ſhall have great ſatisfaction in ſeeing our Churches thronged with Communicants, who come out of a ſenſe of duty more than out of a blind obedience. We ſhall gain a wonderful authority amongſt our people. Such as have any ſpark of Grace will love and reſpect you for your friendly admonition. Such as have none will however reverence you and ſtand in awe of you. And they that pay you tythes will by this be convinced, that it is not for doing nothing, that you receive them, ſince your calling obliges you to continual labour and thoughts of heart.

That you may do all this with a ſpirit of Piety worthy of the Prieſthood, you have two excellent Books in your hands, *The Paſtoral Care*, and *The Country Parſon*, which I hope I need not enjoin you to read over at this time.

I conſidered, that the beſt men have ſometimes need of being ſtirred up, that they may not loſe a ſpirit of piety which is but too apt to languiſh. This is all the apology I ſhall make for this addreſs to you at this time.

Now, that both you and I may give a comfortable account of our office and charge, as it is the deſign of this letter, ſo it ſhall be my hearty prayer to God.

I am, your affectionate Brother,

THOMAS SODOR AND MAN.

PAROCHIALIA.

OF CONFIRMATION.

Of anſwering the ends of this Apoſtolical Inſtitution.

THERE is no queſtion to be made of it, but that moſt of that ignorance, impiety, profaneneſs, want of charity, of union, and order, which we complain of, is owing to the neglect or abuſe of this one ordinance; which being appointed by the Apoſtles, and practiſed even when baptiſm was adminiſtered to people of full age, [Acts viii. 17.] it is no wonder that God puniſhes the contempt of it, by withholding his Holy Spirit, and thoſe graces which are neceſſary, and would certainly accompany the religious uſe of it.

If this were well conſidered, and Paſtors would reſolve to diſcharge their duty in this particular faithfully, we ſhould ſoon ſee another face of religion: Chriſtians would be obliged to ſtudy their religion, and to think it ſomething more than a work of the lips, and of the memory, or the mere cuſtom of the place where they live. And being made ſenſible of their danger, (being liable to *ſin*, to *death*, and to *damnation*,) this would make them *ſerious*, and *thoughtful*, and *inquiſitive*, after the manner of their redemption, and the means of ſalvation; and their conſciences being awakened and informed, ſin would become more uneaſy to them, and virtue more acceptable. In ſhort, by this means, people would know their duty, the Sacraments would be kept from being profaned, and Paſtors would be reſpected and obeyed, as being very truly the fathers of their flock.

And certainly no greater injury can be done to religion, than to ſuffer young people to come to Confirmation, before they know the reaſon of this ſervice, and have been well inſtructed in the principles and duties of Chriſtianity. This being the very time of ſeaſoning their minds with ſound knowledge, of fortifying their wills with ſober reſolutions, and of engaging them to piety, before ſin has got the poſſeſſion of their affections; this being alſo the time of qualifying them to receive benefit by all our future labours, and of arming them againſt apoſtacy, hereſy, ſchiſm, and all other vices, to which we are ſubject in this ſtate of trial.

In ſhort, I do not know how a Clergyman could poſſibly ſpend one month better, than by leading young people, as it were by the hand, into the deſign of Chriſtianity, by ſome ſuch eaſy method as this following: which, if deliberately propoſed to every ſingle perſon in the hearing of all the reſt, (who ſhould be obliged to be every day preſent) and familiarly explained, not the moſt ignorant (ſuppoſing he had learned, as he ought, the Church Catechiſm) but would be able to give a reaſon of the hope that is in him; and his faith, being thus built upon a ſolid and ſure foundation, would, by the Grace of God now imparted to him in a greater meaſure, ſtand all future trials and tempations.

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The Method of dealing with YOUNG CHRISTIANS, *in order to fit them for* CONFIRMATION.

I do not aſk you, whether you believe in God: You cannot open your eyes, but you muſt, by the world that you ſee, acknowledge the God that made it, and does ſtill preſerve it;—that he is infinite in power, in wiſdom, and in goodneſs;—that in him we live, and move, and have our being;—that he is therefore worthy of all the love and ſervice that we can poſſibly pay him.

How then do you think it comes to paſs, that ſo many, who profeſs to know God, do yet in works deny him? [Titus i. 16.] Why; this ſhews plainly, that man is fallen from that good eſtate in which God created him. He knows that he ought to live righteouſly, as in the ſight of an holy and juſt God;—that he ſhould be afraid of doing any thing to offend ſo powerful a Being;—that he ſhould love, and ſtrive to pleaſe Him, upon whoſe goodneſs he depends;—and that he ſhould obey all his laws. And yet he cannot prevail with himſelf to do what he is perſuaded he ought to do.

This may convince you, that man's nature has been ſadly corrupted ſome way or other; we having, in every one of us, the ſeeds of all manner of wickedneſs, which, if not kept under, will certainly grow up and be our ruin.

Now; the Holy Scriptures tell you how this came to paſs; namely, that our firſt parents being created perfect, (that is, able to know and obey any law that God ſhould give them) God gave them the law of nature and right reaſon to live by, and required of them a perfect obedience, with this aſſurance, that they ſhould never die, if they did not tranſgreſs one particular command—of not eating the forbidden fruit, which command was given them both to try their obedience, and to keep their appetites in ſubjection.

Now; they did tranſgreſs this command, and thereby became ſubject to ſin, to death—the reward of ſin, and to the wrath of God: for God withdrew the ſupernatural powers and graces which he had given them, ſo that now, though they knew what was fit to be done, yet had they no longer power to perform it; which would certainly have driven them to deſpair, but that God was pleaſed immediately to comfort them with this promiſe, That a time was coming, when he would ſend one to redeem them and their poſterity from this miſerable bondage; and that he would then receive them again into favour, upon reaſonable conditions.

In the mean time, Adam begat a race of children after his own likeneſs; [Gen. v. 3.] that is, with ſuch a corrupt nature as his own was now become; and his poſterity grew every day more and more wicked, till at laſt God deſtroyed the whole world (except eight perſons) by a flood.

But this did not deſtroy the ſeeds of ſin which was in them, for by theſe eight perſons the world was peopled with a race of men, who in a ſhort time did quite forget and forſake God; and for the moſt part became the ſubjects of the Devil, and were led captives by him at his will.

At laſt, God remembered his promiſe, and, reſolving to mend that diſorder which ſin had cauſed in the world, he ſent his Son to take our nature upon him, and to give mankind aſſurance, that God would be reconciled to them upon very merciful conditions; namely, If they would renounce the Devil, who firſt tempted man to ſin, and accept of ſuch laws and rules as were neceſſary to change their nature, which was now become prone to evil continually.

Now; to aſſure them that Jeſus Chriſt came with this meſſage from God, he did ſuch miracles as none but God could do; and to convince us how much he loved us, and what a ſad thing ſin is, (which nothing but his death could atone for) he gave his life a ranſom for us;

us; the punishment due to *us* being laid on *him*.

And God, to let us know that he was well pleased with what his Son had *done*, and *taught*, and *suffered*, raised him to life, after he had been crucified, and received him up into heaven, and gave him all power in heaven and in earth, and sent down the Holy Ghost, with mighty power, to set up his kingdom, which is his Church, among men;—to destroy the kingdom of Satan, who hitherto had ruled without controul;—and to free mankind from the tyranny and slavery of sin.

In order to this, the Holy Ghost appointed certain persons, (who are called Christ's Ministers) and gave them power to receive into his Church all such as would promise to obey his laws.

Your parents therefore took care (as the Jews did by their children) to consecrate you to God and Christ as soon as you were born. And this they did by Baptism, (as Jesus Christ had commanded) by which holy ceremony you were dedicated to *God*, who *made* you; to *Jesus Christ*, who *redeemed* you; and to the *Holy Ghost*, who *sanctifyeth* all God's chosen servants.

Thus you were translated (or taken) out of the kingdom of darkness into the kingdom, protection, and government of Jesus Christ: [Col. i. 13.] And being thus received into Christ's Church, you became a Child of God, and an heir of the kingdom of heaven.

But then you are to consider, that before you were admitted to this favour, your sureties promised for you, that when you should come to age, you should in your own person, and with your own free consent, renounce the Devil and all his works, the world and all its wicked customs, and the flesh with all its sinful lusts:—that you should believe in God, that is, receive the gospel as a rule of faith;—and obediently keep God's commandments.

You are now therefore called upon to do this, before God, who knows all the secrets of your hearts,—before God's Minister who will charge you very solemnly to be sincere,—and before the congregation, who will be witnesses against you if you shall break your vows.

I must tell you farther, that to root or keep out evil habits, and to get habits of virtue, and to live as becomes a Christian, is not so easily done as promised. You will be obliged to take pains, to watch and pray, and deny yourself, and even lay down your life, rather than deny your profession, or dissemble it.

But then you will not think this too much, when you consider, that it is for your life, and that it is to escape eternal death.

For Jesus Christ has made known to us,—That this life is a state of trial, and only a passage to another life, where God will take an account, how all men have behaved themselves here, and appoint them a portion suitable to what they have done in the body, whether good or bad: *When they that have done good, shall go into life everlasting, and they that have done evil, into everlasting misery.*

Now; that you may not despair of going through the work of your salvation, and getting the victory over all your enemies, Jesus Christ hath sent down his Holy Spirit to be communicated, *by the laying on of hands*, [Acts viii. 17.] to all such as are disposed to receive him; by which Almighty Spirit, all your enemies shall be subdued, all your lusts mortified, your corruptions rooted out, and your soul purified; so that when you die you will be fit to be carried to the quiet and happy regions of paradise, where the souls of the faithful enjoy perpetual rest and happiness.

Every Christian, who is preparing himself for Confirmation, ought to have this or some such short account of the method of Divine Grace read to him distinctly (and explained where there is need) once every day for one month, at least, before that Holy Ordinance; that he

he may remember it as long as he lives, and be able to give a reaſon of the hope that is in him.

But, foraſmuch as he is to renew his vows before God, who will be provoked with the hypocriſy and impiety of thoſe who promiſe what they do not underſtand, or what they do not think of performing, a good Paſtor will not fail to aſk every perſon, in the preſence of the reſt, (that by hearing them often, they may be better able to remember them) ſome ſuch queſtions as theſe following:

Of Renouncing the Devil, &c.

ARE you convinced, that you ought to love God, as he is the Author of all good, and *upon whom you depend for life, and breath, and all things?*

Why then conſider, that you cannot poſſibly love God, unleſs you renounce the love of every thing that may diſpleaſe him.

Do you know that all ſin is diſpleaſing to God, as being the tranſgreſſion of his law? 1 John iii. 4.

Do you therefore renounce all ſin, and every thing that would draw you from God?

Do you renounce the *Devil*, the great enemy of God and Man; all his *works*, ſuch as, pride, malice, revenge, and lying; and wicked men, which are his agents?

Do you know that this is not the world you were made for,—that it is only a paſſage to another?

Do you then renounce the *world*; that is, all evil cuſtoms, all that is wicked or vain, all covetous deſires, and inordinate love of riches, or pleaſures, or honours, which are the world's idols, and draw the heart from the love of God?

Will you renounce and abhor all *youthful luſts*, all ſins of *impurity and uncleanneſs*, and all ſins which lead to theſe; ſuch are, *gluttony* and *drunkenneſs*, *filthy words* and *ſongs*, *intemperance*, and *an idle life*.

Do you know, that it is a very hard thing to break off evil habits?

Will you then call yourſelf often to an account, that you may repent and amend, before ſin and hell get dominion over you?

Will you be careful to avoid all temptations, and occaſions of ſin, and eſpecially of ſuch ſins as you are moſt apt to fall into?

Will you keep a ſtrict watch over your heart, remembring that adulteries, murders, theſts, and all manner of wickedneſs proceed from thence?

Since heaven and happineſs eternal are bleſſings too great to be attained without labour and pains, will you reſolve in earneſt to enter in at the ſtrait gate, coſt what trouble it will?

Will you be temperate in all things, deny yourſelf, and uſe ſuch abſtinence, as the fleſh being ſubdued to the ſpirit, you may in all things obey all godly motions?

Are you convinced, that the power to do good is from God?

Will you then pray to God daily, that his Holy Spirit may in all things direct and rule your heart?

And will you take care to remember this great rule of the Goſpel,—That he that makes uſe of God's grace, he ſhall have ſtill more grace; and he that neglects it, ſhall loſe what he hath?

Of Faith in GOD, in JESUS CHRIST, &c.

YOU know it is your duty to *believe in* and to *love* GOD.

That you may do ſo truly, you muſt often think of God as the Author and Fountain of all Good; you muſt pray to him, give him thanks, and always ſpeak of him with great reverence.

Will you reſolve to do ſo?

And if you ſet God always before you, and remember that he hates all iniquity, that he ſees all you *do*, or *ſpeak*, or *think*, this will fill your heart with godly fear.

Are you perſuaded, that nothing does happen in the world without God's knowledge and permiſſion?

Will you then truſt in the Lord with all your heart, and reſt aſſured that neither men nor devils can hurt you without his leave?

Will you conſider afflictions as coming from the hands of a good God, and therefore to be borne with *patience*, *ſubmiſſion*, and a firm faith *that all things work together for good to thoſe that fear God?*

The Holy Scripture, as well as ſad experience, aſſures us, that our nature is corrupt and prone to evil continually. Are you truly ſenſible of this?

If you are, then you know for certain, that you are liable to the wrath of God, and that there is a neceſſity of a Redeemer to make your peace with God, and to ſhew you how to pleaſe him.

Know then, that it was for this reaſon that the Son of God took our nature upon him, that he might ſuffer what we had deſerved to ſuffer, and that God laid on him the iniquities of us all, and that he hath obtained everlaſting redemption for all them that obey him.

Are you then perſuaded, that ſuch as do not not lay hold of this mercy muſt ſuffer the wrath of God in their own perſons?

Are you then reſolved to fly to God's mercy, for Chriſt's ſake, to obey his laws, and follow his example?

Will you always endeavour to do what you believe Chriſt would do, if he were in your place and circumſtances?

Will you ſet before your eyes his *ſufferings*, his *humility*, his *patience*, his *charity*, and his *ſubmiſſion* to the will of God, in order to *direct*, to *ſupport* and *comfort* you in all your troubles?

And remember that Jeſus Chriſt is now in Heaven, in his human nature, evermore interceding for all that go to God by him.

Do you firmly believe all that God hath made known to us by his Son?

Do you believe that we muſt all appear before the judgment-ſeat of Chriſt, by whoſe righteous ſentence, they that have done good ſhall go into life everlaſting, and they that have done evil into everlaſting miſery?

Will you then live like one that believes all this; being careful of all your thoughts, words, and actions, which muſt then be judged?

Do you know that in baptiſm we are dedicated to the Holy Ghoſt, becauſe it is he who muſt ſanctify our nature, and fit us by his graces for heaven?

Will you then pray earneſtly to God, and eſpecially at this time, to give you this bleſſing, ſince he himſelf hath promiſed *to give the Holy Spirit to them that aſk him?*

Will you order your life according to that word which he inſpired, and take care not to grieve him by continuing in any known ſin?

And ſince you are taught and governed by a Biſhop and Paſtors commiſſioned by the Holy Ghoſt, [Acts xx. 28.] will you therefore live in obedience to them, to whom Jeſus Chriſt made this promiſe, [Matth. xxviii. 20.] *Lo, I am with you always even unto the end of the world?*

Will you treat all Chriſtian people with love and charity, as being members of that body, of which Jeſus Chriſt is the head?

Will you hope for forgiveneſs of ſins for Chriſt's ſake only, and believe that the goodneſs of God ought to lead you to repentance?

Do you believe that there will be a reſurrection both of the juſt and unjuſt?

Do you faithfully believe, that after this life there will be a ſtate of endleſs happineſs or endleſs miſery?

Remember then that *a ſaving faith purifieth the heart*, and that a good faith muſt be known by its fruits, as one tree is known from another.

Of Obedience to God's Commands, &c.

ARE you perſuaded, that the deſign of all true Religion is to make men holy that they may be happy?

Do you think that man is able to find out a way to pleaſe God, and to govern himſelf by his own reaſon?

So far from it, that when God left men to themſelves (as he did the heathens) they choſe the moſt fooliſh and abominable ways of ſerving their Gods, and fell into wickedneſſes ſcarce fit to be named. *Rom.* i.

Will you then make the Law of God the rule of your life?

Will you be careful not to love or fear any thing more than God; for that would be your idol?

Will you worſhip God with reverence; that is, upon your knees, when you aſk his pardon or bleſſing; ſtanding up when you praiſe him, and hearing his word with attention?

Will you honour God's name, ſo as not to uſe it but with ſeriouſneſs?

Will you abhor all manner of oaths, except when you are called before a Magiſtrate; and will you then ſpeak the truth, as you hope the Lord will hold you guiltleſs?

Will you remember to keep holy the Lord's day, as that which ſanctifies the whole week?

Will you honour your Parents, and be ſubject to the higher powers, obeying all their lawful commands?

Will you reverence your Paſtors, and take in good part all their Godly admonitions?

Will you be careful not to hurt, or wiſh any man's death, not be glad at misfortunes, or grieve men without cauſe?

Will you be gentle and eaſy to be entreated, that God for Chriſt's ſake may be ſo towards you?

Will you remember that whoredom and ſins of impurity will certainly keep men out of Heaven?

Do you believe that reſtitution is a neceſſary duty, (where it can be made) without which there is no forgiveneſs?

If you believe this, you will never wrong any body by force, fraud, or by colour of law; you will pay all your juſt debts, and never take advantage of any man's neceſſity.

Will you remember, that the God of truth hateth lying,—that the Devil is the father of lies,—and that liars, ſlanderers, and backbiters, are to have their portion in the lake that burneth with fire and brimſtone? *Rev.* xxi. 8.

Will you endeavour to be content with your own condition, neither envying that of others, nor bettering your own by unjuſt ways?

Will you in all your actions have an eye to God; and ſay to yourſelf, I do *this*, or forbear *that*, *becauſe God hath commanded me?*

Will you remember this good rule, never to undertake any thing which you dare not pray God to proſper?

Are you convinced, that all power to do good is from God; and that without his grace, you cannot keep his commandments?

Will you then pray to God daily, that his Holy Spirit may in all things direct and rule your heart?

May the gracious God enable you to do what you have now reſolved upon.

You are now going to profeſs yourſelf a member of the Church of Chriſt.

Will you then endeavour to become a worthy member of that ſociety?

Will you make the Goſpel of Chriſt your rule to walk by; and obey them that are over you in the Lord?

Will you promiſe, by the grace of God, to continue in the unity of this Church, of which you are now going to be made a compleat member?

If you ſhould be ſo unhappy as hereafter to fall into any ſcandalous ſin, will you patiently ſubmit to be reformed by Godly diſcipline?

Will

Will you be very careful, not to let wicked and profane people laugh you out of theſe holy purpoſes and reſolutions, remembering the words of Jeſus Chriſt: *He that denyeth me, him will God deny?*

If this ſhort method were conſcientiouſly obſerved by every Curate of ſouls, for thirty or forty days before every Confirmation, and two or three hours every day ſpent in reading deliberately the ſhort account of Religion, and in aſking every particular perſon the queſtions, in the hearing of all the reſt, (which according to our conſtitution ought not to be above thirty or forty at one time) I will venture to ſay, that the remembrance *of this duty* would be of more comfort to a Paſtor on his death-bed than *of all the reſt of his labours.*

A Prayer that may be uſed every Day during the time of Inſtruction.

O LORD, graciouſly behold theſe thy ſervants, who, according to the appointments of thy Church, are going to dedicate themſelves to Thee and to thy ſervice.

Poſſeſs their hearts with ſuch a lively ſenſe of thy great mercy, in bringing them from the power of Satan unto God; —in giving them an early right to thy covenant, and an early knowledge of their duty; that, with the full conſent of their wills, they may devote themſelves to Thee; that ſo they may receive the fulneſs of thy grace, and be able to withſtand the temptations of the *Devil*, the *World*, and the *Fleſh*.

Continue them, O Lord, in the unity of thy Church, and grant that they may improve all the means of grace vouchſafed them in this Church, of which they are members.

Preſerve in their minds a conſtant remembrance of that love, which they are going to renew before Thee and thy Church.

That knowing they are the ſervants of the Living God, they may walk as in thy ſight, avoid all ſuch things as are contrary to their profeſſion, and follow all ſuch as are agreeable to the ſame.

O Lord, who haſt made them thy children by adoption, bring them in thy good time to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

OF

OF THE LORD's SUPPER.

The Method of inſtructing ſuch as have been confirmed, in order to prepare them for this Holy Ordinance.

IF Chriſtians do frequently turn their backs upon this Sacrament, and are not concerned to have it often adminiſtered, or ſeem little affected when they do partake of it, one may certainly conclude, *they never truly underſtood the meaning of it.*

This might ſurely, in ſome meaſure, be prevented, if due pains were taken to give young people a diſtinct knowledge of *this moſt important duty*; and of the manner of preparing themſelves for it, before they ſhould be admitted *the firſt time* to the Sacrament, for want of which very many continue in a groſs ignorance both of the meaning and benefits of this ordinance all their days.

A good Paſtor, therefore, will not ſuffer any one to come to the Holy Communion, until he has taken pains to examine and to inform him very particularly concerning the *meaning* of this ordinance, and the *ends* for which it was appointed;—what this Sacrament *obliges* Chriſtians to, and the benefits they may expect from it;—with what *diſpoſitions* a Chriſtian ſhould come to it, and the great ſin of deſpiſing it.

The young Chriſtian ſhould for inſtance be put in mind, that as there was in the Jewiſh, ſo there is in the Chriſtian Church, *two Sacraments*.

That the Sacrament of *Baptiſm* was ordained by Chriſt for admitting us into his Church, upon certain conditions, which ſuch as are baptiſed in their infancy are to perform when they come to age.

And the *Holy Supper* he ordained, that Chriſtians might have an opportunity of renewing their baptiſmal vows, which they are but too apt to forget, and of making their peace with God, when they had broke his laws, and deſire ſincerely to return to their duty.

Now, as Jeſus Chriſt did *by his death* make our peace with God, *and obtain eternal redemption for all them that obey him*, we Chriſtians, in obedience to his command, do keep up the remembrance of his death until his coming again, after this *ſolemn manner*.

Firſt; As God is the king of all the earth, we offer unto him the beſt things that the earth affords for the life of man, namely, *Bread and Wine*, as an acknowledgment that all we have, whether for the ſupport or comfort of our lives, is owing entirely to his bounty.

The bread and wine being placed upon the altar, (by which they are ſanctified, that is, ſet apart for holy uſes) we then proceed to give God thanks for his Son, our Lord Jeſus Chriſt, *who is the life of our ſouls*, after this manner:

The Prieſt, by doing what Chriſt did, by *prayer* and *thankſgiving*, by breaking the bread and pouring out the wine, obtaineth of God that theſe creatures become, after a ſpiritual manner, the *body and blood of Chriſt*, by receiving of which our ſouls ſhall be ſtrengthened and refreſhed as our bodies are by bread and wine.

For all this is done, to repreſent the death of Jeſus Chriſt, and the mercies which he has obtained for us; to repreſent it not only to ourſelves, but unto God the Father, that *as the prayers and alms of Cornelius are ſaid to go up for a memorial before God*, ſo this ſervice may be an argument with his Divine Majeſty to remember his Son's death in *Heaven*, as we do on *earth*, and for his ſake to blot out our ſins, and to give us all an intereſt in his merits.

After

After this we all receive the bread and wine (being thus made the body and blood of Chriſt) in token of communion with Chriſt our head, and with all his members.

And that we may have a more lively ſenſe imprinted upon our ſouls, of the *love* of God, of the *kindneſs* of our Redeemer, and of the *benefits* he has by the ſhedding of his blood obtained for us, the Miniſter of God applieth the merits of Chriſt's death to the ſoul of every faithful receiver, in theſe words: *Eat and drink this in remembrance that Chriſt died for thee, and that he may preſerve thy body and ſoul unto eternal life.*

By explaining the meaning of *this ordinance* after ſome ſuch familiar way as this, a young Chriſtian will ſee that by joining in this ſacrament,

We keep up the remembrance of Chriſt's death, *which is our ſalvation:*

We plead with God for pardon, for *his Son's ſake*, after a way which his Son himſelf appointed:

We are hereby more firmly united to Chriſt our head, and to the Church which is his body:

And laſtly, we do hereby expreſs our faith and hope of his coming again to reward his faithful ſervants.

Now, theſe being duties of the greateſt concern to Chriſtians, it is no wonder, that the Church, directed by St. Paul, very ſeriouſly exhorts all Chriſtians to examine and to prepare themſelves for this Holy Ordinance; for if a Chriſtian ſhould preſume to come to the Lord's Table, without knowing what he is going to do, without *repentance*, without *purpoſes of leading a Chriſtian life*, without *faith* in God's mercy through Chriſt, without *a thankful heart*, and without *charity*, he will receive a *curſe* inſtead of a *bleſſing*.

Becauſe many Chriſtians, therefore, eſpecially the younger ſort, may not know upon what heads, and after what manner, they ought to examine themſelves, or leſt they ſhould do it by halfs, or perhaps not at all, a faithful Paſtor will ſhew them the way, by examining them himſelf, after *this* or *ſome ſuch like plain method*.

Concerning their Repentance.

DO you know that God will not accept of the ſervice of ſuch as live in the practice of any known ſin?

Let me therefore adviſe you, as you love your ſoul, to conſider ſeriouſly, whether you are ſubject to any evil habit, either of *lying*, or *ſwearing*, or *drinking*; or of any ſin of *uncleanneſs*; or of an *idle life*, which will lead to theſe; and if you find you are, your duty is, to judge yourſelf, to beg God's pardon, and to amend your life.

Will you do this, and in *obedience to God*, becauſe he requires it?

Will you promiſe ſincerely to avoid all occaſions of ſin, eſpecially of ſuch ſins as you have been moſt apt to fall into?

If through weakneſs or temptation you commit any ſin, will you forthwith confeſs your fault to God, aſk his pardon, and be more careful for the time to come?

Will you endeavour to live in the fear of God, always remembring, that a good life is the beſt preparation for this ſacrament?

Will you conſtantly pray for God's grace and aſſiſtance, without which all your good purpoſes will come to nothing?

Will you ſtrive to keep your conſcience tender and awake, that you may know when you ſin, and that your heart may not be hardened, which is the greateſt judgment?

Laſtly; will you be careful to keep a watch over yourſelf, that you may not fall into the ſins you have repented of?

And will you often examine into the ſtate of your ſoul, eſpecially before you go to the Lord's Table, that you may ſee whether

whether you grow in grace, and get the maſtery over your corruptions? For if you do ſo, you are certainly under the government of God's Holy Spirit.

Concerning a Chriſtian's Purpoſes of leading a New, that is, *a Chriſtian Life.*

DO you ſincerely purpoſe to make the Law of God the rule of your life?

Will you do whatever you believe will pleaſe God, and avoid what you know or ſuſpect will diſpleaſe him?

Will you ſhew, that you believe, and fear, and love God with all your heart, by being fearful of offending him, by giving him thanks for his mercies, and by praying to him daily for pardon, for grace, and for protection?

Will you have a great regard for every thing that belongs to God, his Name, his Houſe, his Day, his Miniſters, and his Word?

Will you be careful to attend the public worſhip of God, and eſpecially upon the Lord's day, as you hope for God's bleſſing the whole week following?

Will you be ſure to behave yourſelf reverently in God's Houſe, not ſetting at your eaſe when you ſhould ſtand or kneel, leſt your prayers become an abomination?

Will you reverence and obey your parents, your governors, and your betters, and eſpecially ſuch are over you in the Lord?

Will you endeavour to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, and contention?

Will you be chaſte, ſober, and temperate, as becomes a Member of Chriſt and his family, avoiding all exceſs in meat and drink, and an idle life, which are the occaſions of ſins not fit to be named amongſt Chriſtians?

Will you be true in all your dealings, avoiding all wrong, oppreſſion, and extortion?

And will you remember, that without reſtitution, where it can be made, there is no acceptance with God?

And will you be careful to ſpeak the truth, avoiding the ſins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as things hateful to God and man?

Will you be content with your lot, whatever it be; neither coveting that which is another's, nor envying his proſperity, nor being glad at his calamities?

Laſtly; will you do theſe things out of the love and reverence you bear to God, whoſe laws they are?

And will you ſeriouſly beg of him to write all theſe laws in your hearts, and to incline and enable you to keep them?

How a Chriſtian ſhould examine, whether he hath a lively Faith in God's Mercy through Chriſt.

AS the Blood of the Paſchal Lamb ſprinkled upon their doors, was that which ſaved the Iſraelites from death; ſo the Blood of Jeſus Chriſt is that which ſaves all Chriſtians that partake of it.

Do you ſtedfaſtly believe this?

Do you truſt in Jeſus Chriſt, and in what he has done and ſuffered for you, and in him only for pardon and ſalvation?

Do you firmly believe that Jeſus Chriſt is now in Heaven interceding with God, by virtue of his death, for all ſuch as on earth do religiouſly keep up the remembrance of that his death until his coming again?

Your faith being built upon the promiſes of God in Jeſus Chriſt, and all his promiſes being on condition that we live as becomes Chriſtians; will you ſeriouſly purpoſe to do ſo?

And will you remember, not to preſume on God's mercy, or expect that he will communicate his graces, while you continue under the power of a ſinful life?

How a Chriſtian may know whether he has a thankful Remembrance of Chriſt's Death.

DO you deſire to have a thankful remembrance of Chriſt's death?

Why then, conſider what he has done for you and for all mankind, to recover us from a ſtate of ſin and miſery.

We were all enemies to God by wicked works. Jeſus Chriſt undertook to reſtore us again to God's favour. God therefore laid on him the iniquities of us all: for the ſake of his death God was pleaſed to overlook the untowardlineſs of our nature, to forgive us our ſins, to look upon us as his children, to give us all the grace and aſſiſtance which we ſhall want; and, if we behave ourſelves like his children in this ſtate of trial, he will for his ſake make us happy to all eternity when we die.

You ſee what reaſon we have to remember his death with thankful hearts.

Will you therefore keep theſe things in your heart, and ſhew your thankfulneſs for the ſame, by living like one who has been redeemed from death and from damnation?

And will you be ſure to remember this,—That Jeſus Chriſt did indeed die to redeem us from death and hell? But then he muſt firſt redeem us from this preſent evil world, from our vain converſation, and from all iniquity; that is, he muſt make us holy that we may be happy, for without holineſs no man can ſee the Lord.

How a Chriſtian may examine and know whether he is in Charity with all Men.

OUR Lord Jeſus Chriſt having by his death reſtored all mankind to the favour of God, he only expects this of us: That we ſhould love one another as he loved us.

To this end, he hath appointed, that in this Sacrament we ſhould all, as members of one family of which he is the maſter, as members of one body of which he is the head, that we ſhould eat of one bread in remembrance of his death, and in token of that ſtrict union which there ought to be amongſt all Chriſtians.

Will you then walk in love as Chriſt hath loved us, and given himſelf for us?

Will you conſider whether you have given any juſt occaſion of offence, or injured any body, ſo as that you ought to aſk their pardon, and make them reſtitution?

And that no worldly ſhame may hinder you from doing ſo, you ſhall hear the very direction of Chriſt himſelf:

Matt. v. 23, 24. *If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.*

Will you therefore deſire forgiveneſs of all ſuch as you have offended?

And do you forgive all that have offended you?

Can you heartily pray for every body; and will you do ſo?

Will you (as the Apoſtle directs) love, not in word only, but in deed and in truth, that is, doing good, as well as giving good words?

You will ſee Jeſus Chriſt every day in ſome of his members; ſome naked, ſome hungry, ſome in affliction, ſome wanting comfort, others inſtruction: Will you, for his ſake, be kind to them, according to their wants and your power to help them?

After this a good Paſtor will let the young Chriſtian ſee the benefits of receiving as often as he has opportunity, and the great ſin of turning his back upon this ordinance.

He will, for inſtance, put him in mind, that all Chriſtians being obliged

to

to examine themſelves before they go to this Sacrament; this will keep them from falling into a ſtate of ſin and ſecurity.

That if we find we grow in grace, we ſhall have the greateſt comfort; and if we have not got ground of our corruptions, this will make us more careful.

That our faith will hereby be ſtrengthened, when we call to remembrance what Jeſus Chriſt hath done for us, and that his love and his power are ſtill the ſame if we ſtrive to deſerve his favour.

Laſtly; That by duly partaking of this Holy Ordinance, we ſhall come to ſuch a ſtate, that it will be uneaſy to us to offend God, and the very pleaſure of our ſouls to obey his laws.

On the other hand, if a Chriſtian turns his back upon this Sacrament, (without good cauſe) he tranſgreſſes an expreſs command:—*Do this in remembrance of me.* He ſhuts himſelf out of Chriſt's family; he lives without hopes, and without promiſes.

If therefore, he aſk how often he ſhould receive this Sacrament, he ought to have an anſwer in the words of an antient writer, "Receive it as often as "you can, that the old ſerpent, ſeeing "the blood of the True Paſchal Lamb "upon your lips, may tremble to ap-"proach you."

And if to theſe inſtructions, a Paſtor exhort the young Chriſtian to be very careful not to ſeparate from the Church, in unity with which he may expect the Holy Spirit, and all other benefits of Chriſt's Paſſion. And if he likewiſe require him, at all times hereafter, before he deſigns to communicate, to give his Paſtor an account of it, (in obedience to the orders of the Church) that he may receive further advice as there ſhall be occaſion, he will have done a work worthy of a good Paſtor, and will undoubtedly receive a good reward for ſo doing.

CONCERNING FAMILY PRAYER.

THE very learned and pious Biſhop Pearſon took occaſion very often and publickly to bleſs God, that he was born and bred in a family in which God was worſhipped daily. And certainly, it is a duty which entails very many bleſſings on poſterity; for which reaſon, a Paſtor ſhould labour with all his might to introduce it into every family under his charge; at leaſt, he ſhould give neither himſelf nor his people any reſt, till he has done all that lies in his power to effect ſo good a work; which if he does not do, this very intimation will one day riſe up in judgment againſt him.

And in truth, this duty is ſo reaſonable and advantageous, that a man, who will but ſet about it in good earneſt, will find people leſs backwards than at firſt he would imagine.

To acknowledge God to be the giver of all good gifts;—to put a man's *ſelf*, his *wife*, his *children*, his *ſervants*, and all that belongs to him under God's protection;—to aſk from him, as from a father, whatever we want,—and to thank him for the favours we have received. Theſe are duties which the reaſon of mankind cloſes with as ſoon as they are fairly propoſed.

And then the advantages of Family Worſhip will be evident to the meaneſt capacities.

Firſt; To begin and end the day with God, will be the likelieſt way to make *ſervants* faithful, *children* dutiful, *wives* obedient, and *huſbands* ſober, loving, and careful; every one acting as in the ſight of God.

Secondly; This will be a mighty check upon every one of the family, and will be a means of preventing much wickedneſs; at leaſt, people will ſin with remorſe, (which is much better than with a ſeared conſcience) when every one knows he muſt go upon his knees before he ſleeps.

Thirdly; This is the way to entail piety upon the generations to come. When children and ſervants, coming to have families of their own, cannot be eaſy till they fall into the ſame pious method which they have been long uſed to. *Train up a child in the way he ſhould go, and when he is old, he will not depart from it*; nor perhaps his children after him for many generations. Prov. xxii. 6.

But if there are perſons upon whom theſe motives make no impreſſions, let them know the evil conſequences of neglecting this duty:

That the curſe of the Lord is in the houſe of the wicked. Prov. iii. 33.

Pour out thine indignation, ſaith the Prophet, Jer. x. 25. (that is, God will do ſo) upon the families that call not on his name.

Add to this, that *ignorance*, *profaneneſs*, and a *curſe*, muſt of neceſſity be in that family, where God is not owned; where, as one obſerves, not a creature but is taken care of, not a ſwine but ſhall be ſerved twice a day, and God only is forgotten; I ſay, he muſt be worſe than a Heathen whom theſe conſiderations do not influence.

I know of no reaſon that can be offered, why every family in this Dioceſe might not be brought to obſerve this duty, except this one: That very many cannot read, and are too old to learn the prayers provided for them; (though it would be well if all that can read did conſcientiouſly diſcharge this duty!) Now, where this is indeed the caſe, I make no queſtion, but that with half an hour's patience and pains, a Paſtor might bring the moſt ignorant perſon to obſerve this following method of orderly devotion:

Firſt; Let him ſpeak to his family and ſay, Let us confeſs our ſins to God, ſaying,

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Then let him ſay to the family: Let us praiſe God for all his mercies, ſaying,

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Then let him ſay to the family: Let us pray for God's bleſſing and protection, ſaying,

Our Father, which art in Heaven; &c.

And then let him conclude the whole, ſaying,

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

There is not one perſon but can ſay theſe prayers already, and only wants to be put into a method of ſaying them after this orderly manner; and I am ſure the comfort and bleſſing of bringing all our people that cannot read to this, would be unſpeakably great both to them and to ourſelves; and for the love of God, let it be attempted in good earneſt.

AN ADMONITION PROPER FOR PARENTS.

MOST Parents are concerned for their children's preſent welfare, and too often renounce a good conſcience rather than not provide for them, while few are careful to give them ſuch inſtructions and examples, as by the grace of God may ſecure them an eternal inheritance.

They ſhould therefore be often put in mind of their duty in this particular, that they may not have the torment of ſeeing their children for ever ruined by their negligence.

It is a ſtrange ſtupidity, and they ſhould be told of it, for parents to be much concerned to have their children dedicated to God in baptiſm, and yet utterly unconcerned how they behave themſelves afterwards.

The leaſt that parents can do, is to inſtruct, or get their children inſtructed in the principles of the Chriſtian religion; to pray for them daily, and to ſee that they pray daily for themſelves; to poſſeſs their minds with a love of goodneſs, and with an abhorrence of every thing that is wicked; and to take care that their natural corruption be not increaſed by evil examples.

It is a ſad thing to ſee children under the very eye of their parents, and too often by their examples, getting habits of vanity, of idleneſs, of pride, of intemperance, of lying and pilfering, of talebearing, and often of uncleanneſs, and of many other ſins which might be prevented by a chriſtian education.

Parents therefore ſhould be made ſenſible of their great guilt, in ſuffering their children to take evil ways. They ſhould be often told, that human nature being extremely corrupt, we need not be taught and be at pains to go hell, we ſhall go thither of courſe, if we do not make reſiſtance, and are not reſtrained by the grace of God, and our own care and endeavour.

They ſhould know (however loth they are to hear it) that they are their children's worſt enemies, when they will ſee no faults in them,—connive at what ought to be corrected,—and are even pleaſed with what ought to be reproved.

He that ſpareth his rod, ſaith Solomon, [Prov. xiii. 24.] *hateth his ſon*; (that is, acts as if he really did ſo;) but he that loveth his ſon, chaſteneth him betimes, that is, before he grows headſtrong, and before he be corrupted by evil habits. For *a child left to himſelf bringeth his mother to ſhame*. [Prov. xxix. 15.]

In ſhort, a parent, who has any conſcience of his duty, will not ſuffer the leaſt ſin to go unreproved, or without due correction; but then he will take the Apoſtles advice, [Col. iii. 21.] Not to provoke their children to wrath, by a cauſeleſs or too great ſeverity; leſt they be diſcouraged, and thereby their children's love, both for religion and for themſelves, be leſſened.

When children are grown up to years of diſcretion, parents ſhould be admoniſhed *to fit them for Confirmation*,—a privilege which both parents and children would very highly value, if they were made to underſtand the worth of it, which of all things a paſtor ſhould take care to explain to them.

In the next place, it would be great charity for a clergyman to interpoſe his good offices (at leaſt to offer his advice) when parents are about to diſpoſe of their children in marriage, upon mere worldly conſiderations, and very often for little conveniencies of their own, without any regard to their children's future eaſe and welfare.

It is ſeldom that either parents or children pray for God's direction and bleſſing upon an undertaking which is to laſt as long as life; but run on headlong, as humour, or paſſion, or worldly intereſt, lead them, which is the true occaſion of ſo many *indiſcreet choices* and *unfortunate matches*, which a paſtor ſhould prevent as much as may be, by admoniſhing Chriſtians of their duty in this particular, both publickly and in private converſation.

And when parents are providing for their children, let this conſideration be always preſent with them both for their own and their children's ſake: Better is a little with righteouſneſs, that is, honeſtly gotten, than great revenues without right. [Prov. xvi. 8.] When a curſe goes along with a portion, it is often the ruin of the whole family. Theſe were the remarkable words of the pious Judge Hales to his children: "I leave you but "little, but it will wear like iron."

Laſtly; a paſtor's advice would be very ſeaſonable, and ſhould be often repeated to ſuch parents as are ſquandering away the inheritance which was left them by their forefathers,—and left them in *truſt only* for thoſe that ſhould come after them,—depriving their children of their right,—expoſing them to hardſhips, to temptations, and to curſe their memory. Conſiderations which ſhould make their hearts to ake, and force them to put an end to that idleneſs and intemperance, which are the occaſion of ſo much ſin and miſchief.

INSTRUCTIONS PROPER FOR YOUNG PEOPLE.

IT is the great misfortune of *Youth*, that wanting *experience*, *judgment*, and very often *friends* capable of giving them good advice, and following the bent of their paſſions, they love and ſeek ſuch company and pleaſures as ſerve to ſtrengthen their natural corruption, which, if not prevented by charitable advice, will be their ruin.

And certainly a Paſtor has much to anſwer for, who does not lay hold of every occaſion of ſhewing young people their *danger* and their *duty*.

The firſt thing a youth ſhould be made ſenſible of is this; that he has in himſelf the ſeeds of all manner of ſin and wickedneſs, which will certainly ſpring up and be his ruin, if he does not watch againſt it, and pray daily for God's grace to preſerve him from it; that the wickedeſt man he knows was once as capable of ſalvation as he thinks himſelf to be; but by provoking God to leave him to himſelf, ſin and hell have got the dominion over him. And that therefore it is the greateſt judgment that can fall upon any man, *to be left to himſelf*.

To come to particulars:—

Firſt; Young people are apt to be *head-ſtrong* and fond of their own ways, and ſhould therefore be told what God declares by Solomon, Prov. xiii. 8. *Poverty and ſhame ſhall be to him that refuſeth inſtruction; but he that regardeth reproof ſhall be honoured.*

That there is a way that ſeemeth right to a man, but the end thereof are the ways of death. Prov. xiv. 12.

Secondly; They love idleneſs naturally, and therefore ſhould be put in mind,—That ſlothfulneſs caſteth into a deep ſleep; that is, makes men as careleſs of what will become of them as if they were faſt aſleep; and that drowſineſs will cover a man with rags. Above all, they ſhould be put in mind of our Lord's ſentence, *Caſt ye the unprofitable ſervant into outer darkneſs.*

Thirdly; This being the age of *ſenſuality*, *libertiniſm*, and *vanity*; it muſt be

be a great grace, and very frequent inſtructions, that muſt ſecure young people from ruin.

They ſhould therefore be often told, that fools (and only fools) make a mock of ſin. It is too dreadful a thing to be laughed at. That whoredom and wine take away the heart; that is, make a man a mere brute.

That lying lips are an abomination to the Lord, and that *ſwearing* and *curſing* are ſins eaſily learned, but hard to be left off, and will be puniſhed moſt ſeverely.

That *evil communications will corrupt good manners*. That therefore young people ſhould not, at their peril, run into unknown company and temptations, depending upon their own ſtrength and good reſolutions. They ſhould be told, that nobody is very wicked at once; that there are few but had ſome time good notions, good purpoſes, and good hopes. And thoſe that are profligately wicked became ſo after this manner:—They took delight in looſe and wicked company,—then they neglected to pray for grace,—then they caſt off the fear of God,—then *holineſs*,—after that *modeſty*,—then care of reputation;—and ſo contracting evil habits, they became at laſt abandoned of God, and left to themſelves.

Fourthly; A good paſtor will not forget to exhort young people to flee youthful luſts and all ſins of impurity, filthy ſongs and filthy ſtories, which leave curſed impreſſions upon the ſoul, do grieve God's holy ſpirit, which was given them at baptiſm and at confirmation, and provoke him to forſake them, and then an evil ſpirit moſt certainly will take them under his government.

Fifthly; Such as have parents ſhould be exhorted to *love*, *honour*, and *obey* them. That as the Apoſtle ſaith, [Eph. vi. 1.] *It may be well with them, and that they may live long on the earth.*—That they may eſcape that curſe pronounced, [Deut. xxvii. 14.] *Curſed is he that ſetteth light by his father and mother.* And that of the Wiſe Man, *The eye that mocketh his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out.* That is, ſuch a one ſhall act in every thing he does as if he were blind.

In ſhort, children, as they hope for God's favour and bleſſing, ſhould ſtrive to pleaſe their parents,—be grieved when they have angered them,—take their advice kindly, and follow it chearfully;—and never marry without their conſent, as they hope for happineſs in that eſtate.

Above all things, young people ſhould be obliged to obſerve the Lord's day:—They ſhould be taught to reverence God's Houſe, and God's Miniſters, who pray for them, and are to give an account for their ſouls.

They ſhould be exhorted to pray daily for themſelves, and againſt being led away by the violence of evil cuſtoms and the ways of the world, which they have renounced at their baptiſm.

And when they have run into errors (which they are but too apt to do) they ſhould be made ſenſible of the ruin they are bringing upon themſelves, that they may return to a better mind, and after the example of the Prodigal in the Goſpel, beg God's pardon, and ſin no more; being often forewarned, that God will, one time or other, *make them to poſſeſs the iniquities of their youth.* [Job xiii. 26.]

OF

OF WORLDLY-MINDEDNESS.

A Paſtor will find that *worldly mindedneſs* is one of the moſt univerſal diſeaſes of his flock, and the moſt difficult to be cured.

People ſee an abſolute neceſſity of taking care for themſelves, and duty obliges them to provide for their families; but then this care very often increaſes beyond neceſſity, and what was at firſt a duty becomes at laſt a ſin; when Chriſtians begin to ſet their hearts upon the world, to place their happineſs in its favours, to dread its frowns, and to depend upon it as a good ſecurity againſt future evils.

Now, the conſequence of ſuch a love for the world will be, that many Chriſtian duties muſt give place to worldly buſineſs; the very commands of God ſhall often be broken to gain worldly ends; men ſhall make a mere idol of the world; *love*, and *fear*, and *think*, and *depend* upon it more than upon God, and will at laſt be ſo bewitched and blinded with it, that they ſhall not ſee the ſin and vanity of all this, until the approach of death opens their eyes, and then they ſee the folly of their choice, but ſee too, that it is too late to make a better.

In ſhort, it is hard to live in the world and not to love it, and nothing in nature can prevent or cure this diſorder, but a ſincere belief of the Goſpel, and a reſolute practice of the duties of Chriſtianity; for the Chriſtian religion lets us know, that while we are in this world, we are in a ſtate of baniſhment;—that here we have no abiding place;—that God has made our life ſhort, on purpoſe that we may have no pretence to ſet our hearts on this world;—that it is a dreadful thing for a man to have his portion in this life; [Pſ. xvii.]—that a man's true happineſs does not conſiſt in the abundance of the things which he poſſeſſeth;—and that God hath ordained that all things here ſhall be uncertain, and full of troubles, that we may be led more eaſily to ſet our affections on things above, not on things on the earth.

And foraſmuch as it is found by ſad experience, that the more men have the more fond they will be of the world, Chriſtians ſhould be often adviſed to receive its favours with a trembling hand, and to remember, that the more a man has, the more he muſt account for, the greater danger he is in, and the more pains he muſt take to preſerve himſelf from ruin; for it was not for nothing that our Lord ſaid, *How hardly ſhall they that have riches enter into the kingdom of Heaven.*

In ſhort, there is no greater hindrance to piety than the love of the world; God therefore having made that and the care of our ſouls the great buſineſs of our lives, he has bound himſelf to take care of us, and that we ſhall want nothing that is neceſſary for this life. Take no thought, ſaith our Lord, [Matt. vi. 25.] for your life, what ye ſhall eat; nor for your body, what ye ſhall put on. Does not your Heavenly Father feed the fowls of the air? Does he not know that ye are better than they, and that ye have need of theſe things?

Let not, therefore, Chriſtians flatter themſelves with the hopes that worldly buſineſs will excuſe them from ſerving God; our Lord has already told us what ſentence ſuch people muſt expect, [Luke xiv. 24.] *Not one of thoſe men ſhall taſte of my ſupper.* That is, thoſe that were ſo taken up about their oxen, their fields, and their worldly buſineſs, that they would not mind their Lord's invitation.

And

And indeed our Lord tells us in another place, [Luke viii. 14.] that the very word of God will be loſt on thoſe whoſe hearts are full of the cares of this world, which choak the word and it becometh unfruitful.

But then Chriſtians have another way of deceiving themſelves, and that is with the *hopes of reconciling a love for the world with the love of God.* And yet our Lord Chriſt aſſures us, that they are as utterly inconſiſtent as light and darkneſs; that *no man can ſerve two maſters*; and that whoever will be *a friend of the world is the enemy of God.*

To conclude:—All Chriſtians are by their profeſſion obliged *not to love the world*, they are alſo obliged to uſe all proper means to prevent this love, which would otherways ruin them. Eſpecially, they are obliged to great watchfulneſs and earneſt prayers for God's grace to keep them from becoming ſlaves to the world;—from placing their confidence or happineſs in it;—from taking delight in the poſſeſſion of it;—from diſtracting cares about it;—from taking unjuſt ways to better or ſecure their portion in it;—from being extremely grieved at the loſs of it, or unwilling to part with it when God ſo orders it;—from an hard heart, and a cloſe hand, when the neceſſities of the poor call for it. And laſtly; from being diverted, by the hurry of this world, from the thoughts of the world to come.

For what will it profit a man if he ſhould gain the whole world, and loſe his own ſoul?——*Remember Lot's Wife.*

ADVICE TO MEN OF ESTATES.

MEN of eſtates are but too apt to abuſe the advantages they have above others, and they are unwilling to hear of it; they imagine that they are above advice, and for that reaſon they are in moſt danger.

But whatever they fancy, a good Paſtor will ſhew them their danger and their duty, whether they will hear, or whether they will forbear.

Now, ſuch perſons being ſubject to *idleneſs*, to *intemperance*, and to *bear hard* upon their poor neighbours, they ſhould have prudent hints given them to avoid theſe ſins which do ſo eaſily beſet them.

That ſuch, for inſtance, who have plenty without taking pains, may not contract an habit of idleneſs, which is the parent of infinite evils: A man that has nothing to do, being ready to do any thing that the Devil ſhall tempt him to. A diſlike to buſineſs,—a love of eaſe,—a dependance upon an eſtate more than on God's providence,—running into company to paſs away time,—a neglect of family duties,—an evil example to children and ſervants,—an eſtate going to ruin for want of God's bleſſing and an honeſt care.

And though no man can call ſuch a perſon to an account for leading an idle and a uſeleſs life, yet God often does do it; and hence it is we ſo often ſee families of an ancient ſtanding broke, and eſtates crumbled into pieces, becauſe the owners thereof were above taking pains, and neglected to pray for God's bleſſing upon their eſtates and families.

It will be great charity therefore, however ſuch people will take it, in a Paſtor to put them in mind,—That we are none of us *proprietors*, but only *ſtewards*; for the whole earth is the Lord's, and he diſpoſes of it as he pleaſeth:

That ſuch as have received more than others have more to account for:

That if they only ſeek to pleaſe themſelves, they may juſtly fear the ſentence

of the rich man; [Luke xvi.] *Remember that thou in thy life time receivedſt thy good things, for which thou art now tormented:*

That not only the wicked, but even the *unprofitable* ſervant, was caſt into outer darkneſs:

That if men have eſtates, they have greater opportunities of gaining God's favour, by doing good to others:

That if they have more time to ſpare, they have more time and more reaſon to ſerve God:

And if they feel not the afflictions of poverty, they are more obliged to aſſiſt and help them that do.

But if, inſtead of doing ſo, they conſume their eſtates upon their luſts; and when having received more favours from God, they ſhould be examples and encouragers of religion, they become themſelves the greateſt contemners of religion;—if their plenty makes them forget God, and their power more troubleſome to their poor neighbours; then an eſtate is a curſe and not a bleſſing.

In ſhort; thoſe that have eſtates ſhould be charged, as the Apoſtle directs, [1 Tim. vi. 17.] *Not to be high-minded*; not to truſt in uncertain riches, but in the living God; that they do good; that they be rich in good works; ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

They ſhould be exhorted to give God thanks for his favours; to lay by a reaſonable certain proportion of their incomes, to be beſtowed in works of piety and charity; to be examples of induſtry, ſobriety, and godlineſs, to their children, families, and neighbourhood.

CONCERNING THE POOR.

THE Poor being God's peculiar care, they ought to have a great ſhare in the concern of his miniſters, to *relieve*, to *inſtruct*, and to *comfort* them.

For nature being averſe to *contempt* and *ſufferings*, which are often the lot of poor people, they are therefore too apt to charge God fooliſhly for the unequal diſtributions of his Providence, ſo that their minds muſt be ſatisfied, and their ſpirits ſupported by ſuch conſiderations as *theſe*:—

Firſt; That Jeſus Chriſt himſelf, tho' Lord of the whole creation, yet made it his choice to be born, and to live in poverty; to convince the poor that that condition is not unhappy, if they do not make it ſo by their impatience.

Secondly; That there is no ſtate whatever but has its proper difficulties and trials; and the rich eſpecially, who are ſo much envied, are often forced to confeſs, that, as our Lord has told us, a man's life and happineſs conſiſteth not in the abundance of the things which he poſſeſſeth. And as to the next world, the poor have much the advantage of the rich, in wanting ſo many temptations to the ruin of their ſouls;—and in the leſs account they have to make for what they have received. And then the poor (as an excellent poet expreſſes it) will bleſs their poverty, who have no reckonings to make when they are dead.

Thirdly; They ſhould be put in mind, that God has made poverty the lot of many of his deareſt ſervants, fitting them for future and eternal happineſs by the ſhort afflictions of this life; weaning their affections from things temporal, and forcing them, as it were, to look for reſt and eaſe, and an inheritance elſewhere.

Fourthly; Let them therefore be often exhorted, *to put their truſt in God, who is the helper of the friendleſs*;

To

To have much in their thoughts the joys of Heaven, which will enable them, as it did our Lord himſelf, to bear with patience the hardſhips of their condition; not to envy ſuch as are in better circumſtances; nor to endeavour to better their own by unjuſt ways. But to believe aſſuredly, that if it is not their own fault, God will make them ſufficient amends in the next life for what he denied them in this.

Thus poor Lazarus no ſooner expired, but he was carried by the angels into Abraham's boſom, to enjoy perpetual reſt and felicity.

Let them therefore be comforted with ſuch Scriptures as theſe:

Your Heavenly Father knows what things ye have need of. Caſt therefore all your care upon him, for he careth for you. 1 Pet. v. 6.

Be content with ſuch things as ye have, for God hath ſaid, I will never leave thee, nor forſake thee. Heb. xiii. 5.

Better is a little with the fear of the Lord, than great treaſure and trouble therewith. Prov. xv. 16.

Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him. James ii. 5.

But then they muſt be put in mind often to pray to God, to deliver them from the ſins to which their poverty might tempt them.

Not to give themſelves up to ſloth and idleneſs, but to do what they well can for an honeſt livelihood; to bring up their children in the fear of God, and to be ſure not to ſet them evil examples—of murmuring againſt God,—of coveting what is another's,—of filching and ſtealing: for if they ſhould be guilty of any of theſe ſins, they will loſe all title to the promiſe of Jeſus Chriſt: Luke vi. 20. *Bleſſed are ye poor, for your's is the kingdom of Heaven.*

And if to theſe exhortations a Clergyman adds his alms, or procures the charity of ſuch as are more able than himſelf, he will diſcharge a very material part of his duty, and he will have the prayers of thoſe who have the freeſt acceſs to the Throne of Grace.

TO PERSONS IN AFFLICTION.

MAN, (as Job ſaith, chap. v. 6.) *being born to trouble*, a Paſtor can hardly viſit his flock but he will meet with ſome who will want words of comfort; with which therefore he ſhould be always furniſhed, both to *guide* and to *ſupport* the ſpirits of the afflicted.

For Chriſtians in affliction are but too apt to diſtract themſelves, and increaſe their burthen, by conſidering only what fleſh and blood ſuggeſt, not what faith and religion propoſe for their ſupport and comfort.

They are apt to charge God fooliſhly;—to be angry with thoſe whom he has made or permitted to be the inſtruments of their affliction;—to grow dejected and melancholy upon the thoughts of the ſins which they ſuppoſe have provoked God to viſit them;—and laſtly, to deſpair of ever ſeeing an end to their ſorrows.

Here then, the Paſtor's help will be ſeaſonable and charitable; for he will teach ſuch as are in trouble to ſeek comfort in God and in the aids of religion.

He will convince them, (for inſtance) that events are not left to chance, but that all things come to paſs by the appointment or permiſſion of God:

That the very hairs of our head are all numbered:

That we are God's care, as well when he ſuffers us to be troubled, as when he ſmiles upon us:

That he is a very undutiful child, who will love and obey his father juſt as long as he pleaſeth him, and no longer:

That God has a right to try whether Chriſtians are ſincere or not; that is, whether they will believe him to be their God and Father, as well when he corrects, as when he gives them their deſires:

That we are in darkneſs, and do not ourſelves know what would be beſt for us:

That God has made no earthly comforts *full* and *laſting*, on purpoſe that Chriſtians, ſeeing the vanity of all worldly enjoyments, may not deſire to ſet up their reſt *here*, but be obliged to think of another life where all tears will be wiped away:

That God often puniſhes us in this world, that he may not be obliged to puniſh us hereafter:

That the beſt of men have need of being awakened into a ſenſe of their duty and danger:

That a diſciple of Jeſus Chriſt muſt take part in the ſufferings of his Lord and Maſter, as he hopes to be a partaker of his glory; *For if we ſuffer with him, we ſhall alſo reign with him.*

It is thus a Chriſtian may be taught to ſubmit to God's diſpenſations, and to make an advantage of what the world calls *misfortunes*, *afflictions*, *calamities*, *judgments*. And that inſtead of being *impatient*, *fretful*, or *dejected*, he ſhould rather rejoice in *tribulation*, in *wrongs*, in *loſſes*, in *ſufferings*, and be glad that he has a proper occaſion of offering *his will* a ſacrifice to the will of God, which is a moſt acceptable oblation.

When a Paſtor has made his diſtreſſed patient ſenſible of the *reaſon* and *benefit* of *afflictions*, he will then proceed to ſhew him how to quiet the diſorders of his ſoul.

He will adviſe him, (for inſtance) not to torment himſelf about the *cauſe* of his troubles, or the *inſtruments* of his afflictions, or be over anxious concerning the *iſſue* of them. For this will only create *vexation*, *fruitleſs complaints*, and *a ſinful diſtruſt*, which are all the effects of *pride* and *ſelf-love*, and ſerve only to bereave him of that peace of mind, which is neceſſary to carry him through his trials with the reſignation of a Chriſtian.

He will then ſhew him, that by being brought into theſe circumſtances, whether his afflictions be for *trial* or *puniſhment*, he has a ſpecial title to the favour of God, and to many great and precious promiſes, provided he ſubmits to God's order and appointment. For God has declared himſelf to be—the helper of the friendleſs; the comforter of the afflicted; a light to them that are in darkneſs, and know not what way to take; he has promiſed to be a father to the fatherleſs, and an huſband to the widow; that he will undertake the cauſe of the oppreſſed, and of ſuch as call upon him in their diſtreſs: ſo that no man ought to think himſelf deſtitute and miſerable, who has God to fly to, and God's word for his comfort.

Upon the firſt *approach* of troubles, therefore, his ſpiritual guide will direct him to fall down before God,—to humble himſelf under his afflicting hand,—to acknowledge *that God's judgments are right, and that he of very faithfulneſs has cauſed him to be troubled*;—beſeeching God that he may make a good uſe of his troubles;—to caſt his whole care upon God, truſting in his wiſdom to know, and his goodneſs to appoint, what is beſt for him; reſolving, by the grace of God, to make that his choice which he has prayed for all his life, *that God's will may be done.*

He will alſo aſſure him, that let his mind be never ſo much diſordered, and his ſoul oppreſſed with ſorrow, God can ſupport and comfort him; that he has a promiſe of the ſame grace which enabled

St.

St. Paul to *take pleaſure in afflictions, in perſecutions, in infirmities, in reproaches*; which enabled the firſt Chriſtians, *to take joyfully the ſpoiling of their goods, knowing that they had in Heaven a better and an enduring ſubſtance*; [Heb. xi. 34.] which enabled holy Job under the ſevereſt trials, to ſubmit without repining to God's appointment, ſaying only, *The Lord gave, and the Lord hath taken away. Bleſſed be the name of the Lord.*

Laſtly; his Paſtor will tell him, that St. James is ſo far from looking upon the caſe of the afflicted as deſperate, that he affirmeth, *Bleſſed is the man that endureth temptation; for when he is tried,* (that is, *approved) he ſhall receive a crown of life which fadeth not away.*

And ſure no man will think his own caſe hard, whatever his afflictions may be, when he is put in mind of the ſufferings of Chriſt his Lord and Maſter, who had not where to lay his head;—who was ſet at nought by thoſe he came to ſave;—who was called a dealer with the devil, a glutton, and a wine-bibber;—who was aſſaulted by all the powers of hell, ſo that his ſoul was ſorrowful even to death;—was betrayed by one diſciple, and forſaken by all the reſt;—was falſely accuſed by the Jews, ſet at nought by Herod, unjuſtly condemned by Pilate, barbarouſly treated by the ſoldiers, was led as a ſheep to the ſlaughter, and ſuffered death, even the death of the croſs.

This was the treatment which the Son of God met with when he was on earth; and this will ſilence all complaints, or elſe we are very unreaſonable indeed.

But after all, our greateſt comfort is this;—That this Jeſus, who himſelf was a man of ſorrows, and acquainted with grief; who felt the weakneſs of human nature, and the troubles to which we are ſubject: This Jeſus is our Advocate with the Father; who for his ſake *will not ſuffer us to be tempted above what we are able to bear,* will enable us, as he did St. Paul, *in whatever ſtate we are to be therewith content.*

Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls unto him in well-doing, as unto a faithful Creator. 1 Pet. iv. 19.

EXHORTATIONS PROPER FOR SERVANTS.

SERVANTS make a conſiderable part of every Clergyman's charge, and will always ſtand in need of a particular application. They have as many duties and temptations as other Chriſtians, and have need of as much care—to implant the fear of God in their hearts,—to encourage them to bear with patience the difficulties of their ſtate,—to teach them the duties of their calling,—and to ſecure them from ſuch ſins as they are moſt ſubject to.

Servants ought not to imagine that the meanneſs of their condition will free them from being accountable to God for their behaviour in that ſtate of life in which his providence has placed them. They are as capable of eternal happineſs, and as liable to eternal miſery, as the maſters they ſerve, and as ſtrict an account will be required of them; and therefore the Apoſtles are very particular in ſetting down the duties of their calling, and the ſins they ought to be moſt careful to avoid.

For example:—That they ſhould be diligent in their buſineſs, not with eye ſervice, as men-pleaſers, but as the ſervants of Chriſt, in ſingleneſs of heart, fearing God; *Knowing that of the Lord they ſhall receive a reward.* Col. iii. 24.

They

They ſhould be often put in mind to make a conſcience of their maſter's intereſt, that nothing under their care be loſt or waſted by *their* negligence. *This is to ſhew all good fidelity.* Titus ii. 10.

To be exactly juſt and honeſt, not *purloining* as the Apoſtle ſpeaks, but remembring, that he was an *unjuſt ſteward*, and not to be imitated by any honeſt ſervant, who made himſelf friends at his maſter's coſt. Luke xvi. 1.

To bear with patience the orders and the reproofs of thoſe to whom they are ſubject, not only to the good and gentle, but alſo to the froward. St. Peter ſaith expreſsly, That ſuch ſubmiſſion is not only a duty, but a duty *acceptable to God.* 1 Peter ii. 20.

They ſhould have a ſtrict charge given them—to avoid *lying*, which is hateful to God, [Prov. vi. 17.] and *tale-bearing*, which is the occaſion of much ſin and miſchief. Not to corrupt their own, or other's hearts and memories with filthy *ſtories*, wicked *ſongs*, or *profane expreſſions*. Never to be tempted by the authority of a wicked maſter, or by the example of a wicked fellow-ſervant, to do any thing that is *unjuſt*, *extravagant*, or any way *unlawful*. To avoid *ſloth* and *idleneſs*, which are very bad characters of a ſervant.

They ſhould be often called upon to be careful to keep the Lord's-day holy.

Servants have a ſpecial right and intereſt in that day, given them by God himſelf,—not to ſpend it in idleneſs and vanity, but in going to Church and hearing God's word, and begging his grace, comfort, and bleſſing, that whatſoever their lot is in this life, they may not fail to be happy in the next.

For this reaſon, they ſhould be put in mind, that their ſtate of life does not excuſe them from praying to God daily as well as they can, that they may faithfully diſcharge their duty, and patiently bear the burthen laid upon them; which the meaneſt ſervant will be better content with, if he is put in mind of our bleſſed Lord, who, though he was the Son of the Moſt High, yet he took upon him the condition of a ſervant to teach us humility, and that the loweſt condition is acceptable to God, where people are careful to do the duties of ſuch a ſtate.

Laſtly;—Servants ſhould know, that labour is the puniſhment of ſin appointed by God himſelf, who paſſed this ſentence upon Adam, [Gen. iii. 19.] *In the ſweat of thy face ſhalt thou eat bread*; condemning him and his poſterity to labour and toil, that they might look for reſt in heaven, ſince there is ſo little true ſatisfaction on earth. So that ſuch as accept of this puniſhment in ſubmiſſion to the appointment of God, have indeed a better title to pardon and happineſs than ſuch as ſpend their lives in eaſe and pleaſure.

OF DEALING WITH FORMAL CHRISTIANS.

THERE is not a more deſperate eſtate than that of the *formal Chriſtian*, who has the outward ſhew of godlineſs, but denies the power thereof; who performs the common duties of Chriſtianity without any great concern to do them well;—*Believes in God*, without any ſenſe of his preſence, or thoughts of being accountable to him;—and in *Jeſus Chriſt*, without feeling the want of a Redeemer; without conſidering the life of Chriſt, which he ought to imitate, or the Goſpel, which is his rule to walk by;—*Who believes in the Holy Ghoſt*, without thinking how much he ſtands in need of his aids; without conſidering the

the enemies he has to deal with, the difficulties he ſhall meet with, the ſelf-denial he is to undergo, or the good works he muſt abound in, as he hopes for Heaven.

In ſhort; he hopes for Heaven with the indifference of one who ſcarce thinks of going thither, and believes eternal torments without being concerned to avoid them. He knows he ought to do more than he does, but he has ſome faint hopes, that what he does may ſecure him from hell.

Now, this being the caſe of an infinite number of people, a paſtor can hardly look abroad without meeting with one or other of theſe *formal, indifferent, thoughtleſs* Chriſtians, who live without fear of dying, and if not hindered by timely care will die unhappily.

Theſe Chriſtians therefore ſhould be often put in mind of God's diſpleaſure againſt ſuch as pretend to be his ſervants without any concern to ſerve him faithfully;—of the folly of being indifferent when a man's ſoul lies at ſtake;—of the abſolute neceſſity of an inward converſion, as well as of an outward religion;—of the very great ſin of neglecting or abuſing the means of grace which God vouchſafes unto us.

He will ſhew him moreover,—that without a lively faith it will be impoſſible to pleaſe God;—that without a ſerious repentance there is no forgiveneſs, and that without holineſs no man ſhall ſee the Lord.

In ſhort; ſuch Chriſtians ſhould have no reſt until they ſhall be forced, out of a ſenſe of their danger, to aſk in good earneſt, *What ſhall I do to be ſaved?* until they be prevailed on to conſider thoſe words of Chriſt, *What ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?* and that it was not for nothing that he commanded his followers—To ſeek the Kingdom of God in the *firſt* place and before all other things.

He will then ſhew him, that all outward ordinances from the beginning were appointed either to *create* or to *promote*, or to *ſecure*, a lively ſenſe of God, and of the duties we owe him amongſt men. And as they are not at our peril to be neglected, ſo neither are they to be depended upon, unleſs they lead us to the love of God and of our neighbour, and become a means of recovering in us the image of God, in which we were created, which *conſiſts in righteouſneſs and true holineſs*.

When he has convinced them of this, he will exhort them to loſe no time, but to beg of God, to increaſe their *faith*,—to plant his *fear* in their hearts,—to awaken in them an hearty concern for their ſouls, and to give them ſuch a meaſure of hope and love of God, as may enable them to overcome the difficulties, the temptations, and the danger of a Chriſtian life.

And the good Paſtor will not fail to add to theſe endeavours his own earneſt prayers, that God of his great mercy would awaken the careleſs world into a better ſenſe of religion and care for their ſouls; that men may deſire in good earneſt to ſerve God, and be ſolicitous how to do it moſt acceptably, without abuſing the means of grace, or deluding themſelves with the fooliſh hopes of ſerving God and Mammon, of being indifferent here, and happy hereafter.

OF

OF DEALING WITH HABITUAL EVIL LIVERS.

TO viſit people of this character, when they come to die, is ſo frightful and ſo difficult a part of a Clergyman's duty, that one would be at any pains to prevent ſo afflicting and ſo uneaſy a taſk; and which can only be prevented by dealing with ſuch people very often and plainly, while they are in health.

By repreſenting to them the danger they are in, while they live in open rebellion againſt God. That as ſure as God is juſt, he will call them to a ſevere account for the abuſe of his good creatures,—for defiling their own bodies,—for tempting others to ſin,—for miſpending that very time which God has given them to work out their ſalvation,—for the evil example they give,—for leading an idle and unprofitable life,—and for diſhonouring *God*, his *laws*, his *name*, his *word*, and his *day*;—upon all which accounts, they are under the diſpleaſure of Almighty God; his judgments are hanging over their heads continually; nor have they any hopes of mercy but by a ſpeedy repentance.

For (as it is plain from God's word, Gal. v. 19.) the ſentence of eternal death is already pronounced againſt them, and God only knows how ſoon it may be executed.—*Whoremongers, drunkards, unjuſt, profane*, and even the *unprofitable*, ſhall not inherit the kingdom of Heaven, but ſhall be caſt into outer darkneſs, where the worm dieth not, and where the fire is not quenched.

By doing this faithfully, a Paſtor will keep the conſcience and the fears of a ſinner awake; he will ſin at leaſt with uneaſineſs, and finding that ſin is a *real ſlavery*, he may perhaps at laſt reſolve to ſeek for eaſe in the ways of God's commandments.

That he may do ſo, we ought to ſet before him the happineſs which he is yet capable, by God's grace, of obtaining; for the very deſign of the Goſpel (as Jeſus Chriſt himſelf tells St. Paul, Acts xxvi. 18.) is, to turn men from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance amongſt them that are ſanctified by faith in Chriſt Jeſus.

After this a paſtor muſt endeavour to drive him from all his holds of falſe hopes, and vain purpoſes. For inſtance,—of repenting time enough hereafter; as if ſinners could repent when they pleaſe, or as if it were enough to be ſorry for one's ſins, which a man may be when it is too late to amend and to bring forth fruits meet for repentance. Let him therefore ſee that by deferring his repentance, he makes it ſtill more difficult to repent, and that, when once he has filled up the meaſure of his ſins, he muſt after *that* expect neither grace nor pardon.

Leſt he ſhould depend upon the goodneſs and long-ſuffering of God, let him know that *this* ought to lead him to repentance.

That it is a great mercy that God, notwithſtanding all a ſinner has done to provoke him, will yet reſtore him to favour, and be a father to him.

Let him know, that there is certainly evil towards that man, who ſins and proſpers in his ſin, it being a ſign of God's greateſt diſpleaſure, and that he leaves ſuch a man to himſelf, a condition the moſt to be dreaded.

Let him be aſſured, that if once the ſentence of the unfruitful tree is paſſed, *Cut it down, why cumbereth it the ground*, the prayers and tears of the whole world cannot ſave it.

And laſtly; endeavour to convince him, that God is *juſt*, as well as *good*, and that

that he has already ſhewn, that his mercy and goodneſs can be provoked, ſince he has condemned creatures of a much higher and better order than we are, even the very angels themſelves when they rebelled, *which he hath reſerved in everlaſting chains unto the judgment of the great day.*

After this, repreſent to him the mercy of God, in ſparing him ſo long, and in not cutting him off in the midſt of his ſins; his readineſs to forgive ſuch as truly turn unto him, and that there is joy in Heaven over a ſinner that repenteth.

And that he may not think his caſe deſperate, (as great ſinners are apt to do, when their conſciences are awake) or that it is a thing impoſſible to overcome the evil habits he has contracted; let him underſtand, that as the goodneſs, ſo the power of God is infinite; that the ſame ſpirit which raiſed up our Lord Jeſus Chriſt from the dead, can raiſe a ſinner from the death of ſin unto a life of righteouſneſs. This, let him ſtedfaſtly believe, and uſe his endeavours, and ſuch a faith will work wonders.

Now, if a ſinner is once brought to a ſenſe of his evil condition, and has thoughts of becoming a new man, he will ſtill want his Paſtor's aſſiſtance and advice, what methods to take in order to his ſincere converſion.

And firſt, he muſt be told plainly, that he has a work of labour and difficulty to go through, ſuch as will require thoughts of heart, great patience, earneſt prayers, and earneſt endeavours, ſelf-denial and perſeverance: but then he muſt conſider, *that it is for his life*, and that Jeſus Chriſt has told us, *That ſtraight is the gate that leadeth unto life.*

He muſt then be made ſenſible, that as of himſelf he can do nothing, ſo by the grace of God he can do every thing that God requires of him, which he muſt pray for with the concern of one that is in earneſt. To his prayers, he muſt add his beſt endeavours, that is, he muſt avoid the occaſions of ſin;—keep out of the way of temptations;—avoid all company that may any way divert his thoughts from his holy purpoſes;—he muſt faſt, and deny himſelf a great many things which his corrupt heart hankers after. And if theſe things appear difficult unto him, let him aſk himſelf, whether it is better to do ſo now, than to dwell with everlaſting burnings hereafter?

A ſick man, for his health, will do all this:—he will avoid company; he will obſerve rules; he will take very bitter potions; he will endure very many things to make the remainder of a ſhort life comfortable. A ſinner that conſiders, that his ſoul lies at ſtake, and that eternal happineſs or miſery will be the event, will not think any thing too much which God preſcribes.

Laſtly; if to theſe pious endeavours a Paſtor adds his own prayers for the ſinner, that God would touch his heart, take from him all obſtinacy and blindneſs;—that he would awaken him, give him a lively ſenſe of his ſad condition;—call him to repentance, enable him to break all his bonds, graciouſly forgive him, and give him all thoſe helps that are neceſſary to become a new creature: A Paſtor (whatever is the conſequence) will have the comfort of having done a good work, and his duty.

NECESSARY INSTRUCTIONS FOR SUCH AS ARE UNDER THE CENSURES OF THE CHURCH.

WHAT the Church of England ſo paſſionately wiſhes for, (namely, that godly diſcipline may be reſtored) this Church, by God's favour, does actually enjoy. *Notorious ſinners are put to open penance, and puniſhed in this world, that their ſouls may be ſaved in the day of the Lord, and that others, admoniſhed by their example, may be more afraid to offend.*

Now to make this a real bleſſing to our Church and people, it is neceſſary that they ſhould be often and plainly told the meaning and reaſon of Church Diſcipline.

They ſhould be told, for inſtance, that the Church is Chriſt's family;—that all the members of Chriſt's family ought to be blameleſs and holy, as they hope for any reward from him;—that none are admitted into his houſhold, but ſuch as do ſolemnly promiſe to live as becomes his ſervants;—that therefore ſuch as, after this, turn diſorderly livers, are firſt to be rebuked, and by fair means if poſſible brought to reaſon; if not, to be turned out of his houſe, till they become ſenſible of their error; which if they do, and give ſincere marks of their repentance, they will be re-admitted into the Church, and partake of its privileges as formerly.

Now that all this may be orderly performed, Jeſus Chriſt himſelf ordained his Apoſtles, and gave them power to ordain others, to be the ſtewards of this his family. To them he gave the keys of his houſe, with full power to *receive* ſuch as they ſhould find worthy, and to *ſhut out* the unworthy.

For the faithful diſcharge of which truſt, they will be accountable to him, their *Lord* and *Maſter*, which conſideration ought to make them very careful —*To do nothing by prejudice or partiality*, 1 Tim. v. 21.—*To uſe the power which the Lord hath given them* for edification, and not for the deſtruction of his people. 2 Cor. xiii. 10.

Then let your people know, that our power is *purely ſpiritual*; and that when we force people by fines and impriſonments to ſubmit to diſcipline, this is by the laws of the land, and we execute thoſe laws, not properly as Chriſt's Miniſters, but as ſubjects to the civil power: for when Princes became Chriſtians, and were perſuaded that they were anſwerable to God for the manners of their ſubjects, they endeavoured to eaſe themſelves of that burthen, by putting it into the hands of Churchmen, which has had this unhappy effect, that Chriſtians are often more afraid of worldly puniſhments, than of being denied the Holy Sacrament and other ordinances of the Chriſtian religion, preſcribed for their ſalvation.

Chriſtians therefore ſhould be made ſenſible, that as by baptiſm they are made members of Chriſt's Church and family, children of God; that is, have a right to apply to God with the freedom of children, and heirs of the kingdom of heaven; ſo, by church cenſures, they are verily cut off from theſe privileges, until they ſincerely repent of their ſins, and are reſtored by Chriſt's Miniſters to the peace of the Church.

If any are ſo fooliſh as to ſay, (as ſome have done) *that they can go to another church*, aſk them, as the Apoſtle did, 1. Cor. i. 13. *Is Chriſt divided?* that is, is he the head of a party, and not of the whole Church? Is not *our*'s a member of that Church? Have not Chriſt's Miniſters *here* the ſame authority from their Lord, as any other Chriſtian Biſhops and Paſtors, viz. the authority of *binding* and *looſing?* And if we proceed according

according to the rules of the goſpel, and our ſentence be confirmed by Chriſt, what will it profit them, if, for want of being reconciled by their proper Paſtor, they ſhall be ſhut out of heaven?

Read therefore the commiſſion which Jeſus Chriſt has given us; read it to them out of his word: [Matt. xviii. 18.] *Verily I ſay unto you, whatſoever ye ſhall bind on earth* (proceeding according to the rules of the goſpel) *ſhall be bound in heaven*, &c. and Luke x. 16. John xiii. 20. *He that receiveth whomſoever I ſend, receiveth me.——And whoſo deſpiſeth me* (or whomſoever I ſend) *deſpiſeth God that ſent me.*

Let people know, that we take no pleaſure in uſing our authority; that we do not deſire to lord it over God's heritage; our aim and endeavour is to oblige ſinners to change their courſe of life, and be converted, that their ſouls may be ſaved; and that whenever they give us hopes of a ſincere repentance, we receive them with open arms and joyful hearts.

Convince them, that it is not to expoſe offenders that we oblige them to do publick penance, but that they may give glory to God, and declare to all the world—that ſince they have been ſo unhappy as to diſhonour God by breaking his laws, and deſpiſing his authority, they are heartily ſorry for it, and think it no ſhame to own it after any manner the Church ſhall order; believing that ſuch a ſubmiſſion to God's Miniſters will be acceptable to God himſelf, and a means of obtaining his pardon through their interceſſion.

Aſſure them, that in the primitive times, Chriſtians begged with prayers and tears to be admitted to publick penance, as the only way to obtain the pardon of their ſins; they looked upon it as much a favour, as if a man, who had forfeited his life or eſtate, could have them reſtored upon acknowledging his crimes and promiſing amendment.

Laſtly; let them know for certain, that if the Church ſhould not take notice of them, but admit them to her holy offices and ſacraments, while they continue impenitent, this would be no more a bleſſing to them than it was to Judas, of whom the devil took more ſure poſſeſſion, after he had received the ſacrament from our Lord's own hands.

By taking pains to inſtruct penitents (and your people too out of the pulpit) in theſe particulars, offenders will be brought to a ſenſe of their evil condition: —They will perform penance after an edifying manner.—You will promote the honour of God, the good of ſinners, the truth of religion, and the publick weal, and ſecure the authority of the Church.

OF VISITING THE SICK.

IF one ſeriouſly conſiders how the generality of Chriſtians go out of the world; how ill prepared for eternity; and how ſeldom ſuch as recover make that good uſe of ſickneſs, which God deſigns by ſuch viſitations, one cannot but wiſh, that ſuch as have the care of ſouls would think in good earneſt, how to improve ſuch momentous occaſions to the beſt advantage.

And ſurely a good Paſtor muſt have a great concern upon his ſpirits, when any of his flock are viſited with ſickneſs.

For if the ſickneſs ſhall be unto death, here is a ſoul, in a few days, to enter upon a ſtate of endleſs happineſs or endleſs miſery,—a thought which ſhould make one's heart to tremble.

But if the ſick perſon ſhall recover, and is not bettered by his ſickneſs, here is, perhaps, the laſt opportunity (which God may afford that man of ſeeing the

error of his ways) for ever loſt; and where the blame will lie, God himſelf has told us: [Ezek. xxxiii. 6.] *He is taken away in his iniquity, but his blood will I require at the watchman's hand.*

Why; what could the watchman do? He could at leaſt deliver his own ſoul. But he muſt do a great deal more: ſo ſaith the Spirit of God by Elihu, [Job xxxiii.] *When a man is chaſtened with pain upon his bed, and his ſoul draweth near unto the grave: If there be with him an interpreter*, that is, one able to explain the meaning and uſe of ſuch viſitations; *If he ſay, I have ſinned, and it profited me not*, that is, if he be brought to true repentance; *then will God be gracious unto him, and his ſoul ſhall ſee the light. Lo all theſe things worketh God oftentimes with man, to bring back his ſoul from the pit, &c.*

In ſhort; Sickneſs, whether mortal or not, cometh not by chance, but is a warning for men to prepare for eternity; and it mightily concerns ſuch as have the care of ſouls, not to loſe ſuch occaſions of doing the greateſt good to the ſouls of men, always remembring, that *I was ſick and ye viſited me not*, [Matt. xxv. 36.] is one of thoſe reaſons for which men will be ſhut out of Heaven.

Now, the deſign of this paper is,—To propoſe a method of anſwering the ends of the Church in her excellent Office *for Viſiting the Sick*. That ſuch as are put into our hands, by the providence of God, may be dealt with as their needs require: Whether it be to examine the ſincerity of their faith and repentance; or to receive their confeſſion, and adminiſter abſolution to ſuch as earneſtly deſire it; or to awaken the conſcience of the careleſs; to comfort dejected ſpirits; or laſtly, to exhort ſuch as recover, to conſider the mercy they have received, and to dedicate the remainder of their lives to the ſervice of God.

And, in the firſt place, a good Paſtor will not always ſtay till he is ſent for. He knows that the repentance of the dead comes too late, and that the fear of death, which is to determine a man's ſtate to all eternity, will make men willing to hear reproof, and to take advice: Such an opportunity, therefore, he will not loſe if he can poſſibly help it.

They that omit the ſalutation,—*Peace be to this houſe, and to all that dwell in it*, or pronounce it ſo low as not to be heard, have not well conſidered the authority they have, as Miniſters of Chriſt, to offer peace and ſalvation to all that are diſpoſed to receive it. Matt. x. 13.

If the *ſhort Litany* and *Prayers following* be ſaid with deliberation and devotion, there cannot better be made uſe of: Beſides, they are the voice of the Church, which will be ſure to be heard at the Throne of Grace.

After theſe follow *two Exhortations*, which ſhould never be omitted: but then they ſhould be read with very great deliberation, that the ſick perſon may weigh what is ſaid, and receive inſtruction and comfort from it.

And now, for as much as a well-grounded faith in God will be the ſick perſon's beſt defence againſt the aſſaults of the devil, [Eph. vi. 16.] who will be ſure to tempt him, either to deſpair of God's mercy, or to preſume upon his own righteouſneſs, or to be impatient, and to charge God fooliſhly; the Church, therefore, in the next place directs us—*to examine the ſick perſon's faith*, that is, whether he believes as a Chriſtian man ought to do or no; and in order to that, to aſk him,—*Doſt thou believe in God the Father Almighty, &c.?*

But leſt ſick people, and ſuch as are of ſlow underſtanding, ſhould profeſs with their lips, what they are not able to apply to their ſoul's comfort; it will be highly charitable and uſeful, after repeating the Creed, to propoſe the uſe that ought to be made of it, *in ſhort queſtions*, after ſome ſuch way as this following:

Do you believe that it is God who ordereth all things both in Heaven and on earth?

Then

Then you muſt believe that nothing can come by chance; and that, as our Lord ſaith, *even a ſparrow does not die without God's knowledge and his leave.*

Do you believe that this preſent viſitation of your's is from God?

If God is our Father, his correction muſt be for our good.—Do you firmly believe this?—And that this ſickneſs is ordered by him for ſome ſpecial end?

Then conſider for what ends a loving Father corrects his child; either he is careleſs, or diſobedient, or forgets his duty; or takes ſuch ways as would ruin himſelf, if he were let alone.

Is not this your caſe? To be ſure, if it were left to your own ordering, you would never chooſe afflictions; but God ſees that it is good for you to be in trouble; or it may be, God will try whether you will love and truſt in him, as well in ſickneſs as in health.

Will you therefore, like a dutiful child, be thankful that your Heavenly Father takes ſo much care of you?

Will you endeavour to bear your ſickneſs patiently, and ſubmit to God's will, whether it be for life or for death?

Does not this affliction convince you, that nothing deſerves our love but God, ſince no being elſe can help us in the day of adverſity?

Will you therefore, *in the firſt place*, make application to God by prayer for an happy iſſue out of this affliction?

Jeſus, you know, ſignifies a *Saviour*, and we all hope that he will be a *Saviour* to us; but this he will not be, unleſs we obey him as our *Lord*, that is, as our *ruler* and *lawgiver*.

You muſt therefore conſider wherein you have broke his laws, and you muſt repent of it, aſk God's pardon, and reſolve to do ſo no more, as you hope that he will be *a Saviour to you*.

You believe *that he was conceived of the Holy Ghoſt, and born of the Virgin Mary?*

Why then you are ſure that he is the Son of God, he is able to ſave ſuch as come unto God by him; and as he was born of a woman, and took our nature upon him, he knows, for he has felt, our weakneſſes, and will pity our infirmities.

You believe *that he ſuffered under Pontius Pilate, was crucified, dead, and buried.*

Are you not then hereby convinced what a ſad ſtate man was in, when God could not be reconciled to him, till his own Son had ſuffered what man had deſerved to ſuffer?

And do not you ſee, at the ſame time, that no true penitent need deſpair, ſince here is a ſufficient price paid for our redemption?

Neither ought you to doubt, that God will deny us any thing, ſince he ſpared not his own Son, but gave him up for us all.

Do you therefore place all your hopes of mercy in Chriſt's death, and in the promiſes of God, for his ſake, made to us?

Will you endeavour to follow the example of your Lord and Saviour, who bore with ſubmiſſion and patience whatever God thought fit to lay upon him?

And will you remember, that he did ſo, though his very judge found no fault in him? But we ſuffer juſtly, for we receive the due rewards of our deeds.

And laſtly; you will do well to remember the dying words of our Saviour; and when you come to die, *commend your ſpirit into the hands of God.*

You believe *that Jeſus Chriſt roſe again the third day from the dead.*

Why then you are ſure, that his ſufferings and death were well pleaſing to God, who otherwiſe would not have raiſed him to life again.

And though your ſoul, when you die, ſhall go into an unknown world; yet, if you die in the favour of God, you will have the ſame God to take care of you that Jeſus Chriſt had.

And laſtly; you are hereby aſſured, that God, who raiſed Chriſt from the dead, will alſo quicken our mortal bodies; for ſo he hath declared in his word.

Since

Since you believe *that Jeſus Chriſt aſcended into Heaven, and ſitteth at the right-hand of God*, you muſt conclude, that all power in Heaven and earth is committed unto him.

And can there be greater comfort for a ſinner than this, that he who died for us is ever with God, pleading the cauſe of his poor creatures that come unto God by him?

Though therefore, for your own ſake, you cannot look for favour, yet for Jeſus ſake you may, who ever liveth to make interceſſion for us.

Will you therefore endeavour to ſet your heart above, where your Saviour is?

And that you may do ſo more earneſtly, remember your Saviour's words when he was leaving the world:—*I go to prepare a place for you, that where I am, ye may be alſo.*

You believe *that Jeſus Chriſt ſhall come to judge both the quick and the dead.*

If you believe this ſo truly as you ought to do, you will take care to judge yourſelf before-hand, that you may not be condemned of the Lord, when he cometh to judge the world in righteouſneſs.

Will you therefore examine your life, and ſee wherein you have offended, that you may repent and make your peace with God, remembering, that as death leaves you, judgment will find you?

However, you have this to comfort your ſoul, if you are ſincerely penitent, that he who knows our infirmities, he who died to redeem us, is to be our judge.

And God grant, that you may find mercy in that great day.

You profeſs to *believe in the Holy Ghoſt*, to whom you were dedicated in baptiſm, and by which you were ſealed to the day of redemption.

Now, if you have grieved this Holy Spirit, and by wicked works have driven him from you, you muſt ſadly repent of it, and earneſtly pray God to reſtore him, without whoſe aid, you can never be ſanctified, never be happy.

And when you call yourſelf to an account, conſider whether you have lived in obedience to thoſe *whom the Holy Ghoſt hath ſet over you*; that is, the Miniſters of the Goſpel?

Do you purpoſe to live and die *in the Communion of this Church* in which you were baptized?

Our Lord tells you what a bleſſing it is to be a member of that Church, of which he is the head.

I am, ſaith he, the vine, ye are the branches; as the branches cannot bear fruit unleſs they abide in the vine, no more can ye, unleſs ye abide in me.

In ſhort, a member of Chriſt's Church has a right to the forgiveneſs of ſins,—to the favour of God,—to the merits of Chriſt,—to the aſſiſtance of the Holy Ghoſt,—and to the miniſtry of the Holy Angels. Bleſſings which you can never be ſufficiently thankful for.

Do you firmly believe, that God, in conſideration of Chriſt's ſufferings, will forgive all ſuch as with hearty repentance and true faith turn unto him?

But then you muſt conſider, that *forgiveneſs of ſins* is to be hoped for only in God's own way, that is, by the miniſtry of thoſe to whom God has committed the word of reconciliation.

And that the promiſe of forgiveneſs of ſins *ſhould be no pretence for continuing in ſin in hopes of pardon.*

Do you believe that we ſhall all riſe again, ſome to *everlaſting happineſs*, and ſome to *everlaſting miſery?*

If this faith be in you of a truth, it will convince you of the vanity of this world, its profits, pleaſures, honours, fame, and its idols; ſo that you will not, as unbelievers do, look for your portion here.

Do not you ſee what a mercy it is when God puniſheth ſinners in this life, ſince they, whoſe puniſhment is deferred till the next, muſt ſuffer everlaſtingly?

And

And if the difficulties of repentance and an holy life affright you, conſider this one thing, *Who can dwell with everlaſting burnings?*

Remember the words of Chriſt to the penitent thief,—*This day ſhalt thou be with me in Paradiſe.*

Let the expectation of that happy day, and a faith and hope full of immortality, make you diligent to make your calling and election ſure, and ſweeten all the trouble and difficulties of doing it.

And may Almighty God ſtrengthen and increaſe your faith, that you may die in this belief, and in the peace and communion of the Church. *Amen.*

The ſick Chriſtian having thus profeſſed his *faith in God*, the next thing neceſſary to be enquired into is *the truth of his repentance.* The Church therefore orders, that now the Miniſter ſhall *examine* (not *exhort* him to it only) whether he repent him truly of all his ſins?

And verily the Church in *this* conſulted the neceſſities of *ſick perſons*, who are not able to attend to long exhortations, and are too apt to forget what is ſaid to them after that manner; and may be brought to know the true ſtate of their ſouls by *examining* them, that is, by ſhort, plain, and proper queſtions; of which hereafter.

In the mean time, a prudent Paſtor will find himſelf obliged (here) to conſider more particularly the circumſtances of the perſon with whom he has to do, that he may examine his repentance accordingly.

For inſtance, Chriſtians are not always ſenſible of their own ailments.

Firſt; Some are very *ignorant*, and know not why they live, or what will become of them when they die.

Secondly; Some are *vainly confident*, and muſt be humbled.

Thirdly; Some are *too much dejected*, and muſt be comforted.

Fourthly; Some are *hardened*, and muſt be awakened.

Fifthly, and *laſtly*; Such as hope to recover will be apt to put off their repentance, and reject the counſel of God for their good.

Now, ſomething in all theſe caſes ſhould be ſaid, to diſpoſe the ſick to a ſincere repentance.

1. *To ſuch as are very Ignorant.*

Such as are *ignorant* ſhould be made ſenſible, that this life is a ſtate of trial, and a paſſage only to another.

That God has given men reaſon and conſcience, and has alſo given them laws to walk by.

That after this life we muſt all appear before the judgment-ſeat of Chriſt, who will render to every man according to his deeds. [Rom. ii. 6.]

That ſuch as have done good, ſhall go into life everlaſting; and ſuch as have done evil, into everlaſting miſery. And that thus it will be whether men lay theſe things to heart or not.

And the only comfort a ſinner has is this, that God for Chriſt's ſake will accept his ſincere repentance.

I require you therefore, as you value your ſoul, to make your peace with God ſpeedily.——And that you may know wherein you have offended, I will ſet before you the law of God, to the end you may judge yourſelf, and call on God for mercy, as often as I ſhall put you in mind of any ſin you have been guilty of.

2. *To ſuch as are Vainly Confident.*

Such as are *confident* of their own righteouſneſs, or depend upon an outward profeſſion of Chriſtianity, ſhould be put in mind of our Lord's words to the Phariſees: [Luke xvi. 5.] *Ye are they that juſtify yourſelves before men, but God knoweth your hearts.*

They ſhould be told, that the Publican who durſt not lift up his eyes to Heaven, but ſmote upon his breaſt, ſaying, *God be merciful unto me a ſinner*, returned juſtified before him who thought too well of himſelf.

And

And that our Lord invited ſuch only as were weary and heavy laden to come to him, becauſe theſe only are prepared to become his true diſciples.

Thou ſayeſt, that thou art rich, and haſt need of nothing, (ſaith our Lord to the Church of Laodicea) *and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.* Rev. iii. 17.

You ſee how ſad a thing it is to have too good an opinion of one's ſelf.

And it is only becauſe Chriſtians do not conſider the many duties that they have omitted, and the many ſins they have been guilty of, that makes them ſpeak peace to their ſouls.

In the Laws of God, therefore, which I am going to ſet before you, you will ſee, as in a glaſs, the charge that is againſt you, and I require you to judge yourſelf, as you expect favour from God.

3. *To ſuch as want comfort, being dejected.*

And firſt; if the ſick perſon is under agonies of mind, on account of ſome great ſin, or wickedneſs long lived in, a prudent Paſtor will not too haſtily ſpeak peace to him; he will rather endeavour that he may continue to ſorrow after a godly ſort; that is, not ſo much for having offended againſt a God who can deſtroy both body and ſoul in hell, but as having offended a gracious Father, a merciful Saviour, and an holy Spirit.

Such a ſorrow as this will not leſſen a Chriſtian's horror for ſin, but will make him more humble, more fearful of offending; acknowledging God's juſtice, and his own unworthineſs, but yet reſolving to lay hold of the promiſes of mercy, for Chriſt's ſake, to penitent ſinners.

But then, there being *a ſorrow that worketh death*, making ſinners impatient, doubting God's goodneſs, queſtioning his promiſes, neglecting repentance; ſuch a ſorrow is to be reſiſted, and diſcouraged, as a temptation of the devil, being the effect of pride, and of an unwillingneſs to ſubmit to God.

But if the ſick perſon's ſorrow proceeds, as too often it does, from miſtakes concerning God; the extent of Chriſt's ſufferings; the unpardonableneſs of ſome ſins, and ſome ſtates; the ſincerity of his own faith and repentance; he is then to be comforted with ſuch truths as theſe:—

That God *delighteth in mercy.* Micah vii. 18. That he is *gracious and merciful, abundant in goodneſs and truth, forgiving iniquity, and tranſgreſſion, and ſin.* Exodus xxxiv. 7.

That the devil, knowing this, uſes all his arts and endeavours to tempt ſinners to deſpair.

That therefore God himſelf bids us to *call upon him in time of trouble, and he will hear us.*

Nay, he calls himſelf *a father,* on purpoſe that ſinners may conſider how a father would deal with his own child, when he ſaw him truly ſenſible of his errors.

That Jeſus Chriſt came into the world to ſave ſinners, [1 Tim. i. 15.] *even ſuch as were loſt:* [Matt. xviii. 11.] *That he ever liveth to make interceſſion for us.* [Heb. vii. 25.] And we have his own promiſe for it;—*He that cometh unto me, I will in no wiſe caſt out;* [John vi. 37.] and *he that believeth in him ſhall receive remiſſion of ſins.* [Rom. iii. 35.]

That the goſpel is a moſt *gracious diſpenſation,* requiring only ſuch an obedience as a poor frail creature can pay.

That that *faith* is not to be queſtioned which *purifieth the heart;* [Acts xv. 9.] *which worketh by love;* [Gal. v. 6.] that is, makes us do what we can to pleaſe God; and which reſiſteth temptations, and enables us to overcome them.

That wherever amendment of life followeth ſuch a faith as this, *there is true repentance:* And that where there is ſincerity, there our obedience will be accepted, though it is not perfect as the law requires.

In ſhort; no man will have reaſon to deſpair, if he conſiders, *that God doeth nothing in vain:* And that if he viſits a ſinner;

ſinner; if he exhorts him by his miniſters; if he touches his heart; if he gives him time to conſider his ways, when he might have taken him away without warning: why, it is becauſe he deſigns to be gracious, if the ſinner is not wanting to himſelf.

I will therefore ſet before you the law of God, not to *affright* you, but that you may *know, and confeſs, and forſake your ſin, and find mercy, as God hath promiſed.* Prov. xxv. 13.

4. *To ſuch as are Hardened in Wickedneſs, and muſt be awakened.*

This is indeed a melancholy caſe, but a good Paſtor, while God continues life, will continue his endeavours, for he does not know but *this* is God's time. He will therefore try what the *ſword of the ſpirit* will do, that *word* which the ſame *ſpirit* tells us, is profitable for correction as well as for inſtruction. 2. Tim. iii. 16.

He will therefore put him in mind, that if he dies in his ſins unrepented of, he will go out of the world a profeſſed enemy to that *God who can deſtroy both body and ſoul in hell*; who will, as the Holy Scriptures aſſure us, take vengeance on all them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, and who ſhall be puniſhed with everlaſting deſtruction. 1. Theſſ. i.

He will let him know, that this may be his condition in a few days; for our Lord aſſures us, That as ſoon as ever the wicked man died, he was carried to hell. Luke xvi.

That this is the laſt time, perhaps, that ever God will afford you to beg his pardon; and you will be deſperately mad to neglect it.

It is true, God is not willing that any ſhould periſh, and he can conquer the ſtubborneſt heart, but he will not do it by force.

He has ſhewn his mercy in afflicting your body, and in taking from you the power to do evil.—What is this for, but that you may open your eyes, and ſee your danger, and aſk his pardon, and beg his aſſiſtance, and be delivered from the ſeverity of his wrath, which you muſt certainly feel without a ſpeedy repentance?

It may be, you do not know *the charge that is againſt you*; I will, therefore, repeat to you the ſubſtance of thoſe laws which you have broken, and by which you muſt be judged.

If you have any concern for your ſoul, if you have any fear of God in your heart, you will hear, and judge, and condemn yourſelf, that you may eſcape in the dreadful judgment of the laſt day.

5. *To ſuch as, in hopes of Recovery, put off their Repentance.*

Such ſhould be made ſenſible,—That Sickneſs is not only the *puniſhment*, but the *remedy* of ſin. Mic. vi. 9.

That it is the chiefeſt of thoſe ways, by which God ſhews men their ſin,—by which he diſcovers to them the vanity of the world which bewitches them,—by which he takes down the pride of the heart, and the ſtubbornneſs of the will, which has hindred their converſion.

In ſhort; it is God's time: ſo that not to repent in ſickneſs is in effect to reſolve never to repent.

For what ſhall incline a man to repent when he recovers, which does not move him now?

His hopes of Heaven, and his fears of hell, will not be greater then than now.

And it would be the higheſt preſumption, to expect that God will give that man an extraordinary degree of grace, who deſpiſes the moſt uſual means of converſion.

A Paſtor, therefore, will ſet before him the law of God, which he has tranſgreſſed, that he may ſee the need he has of repenting; and that he may not provoke God to cut him off before his time, becauſe there is no hopes of amendment.

Examination of the Sick Perſon's Repentance.

DEARLY beloved, you are, it may be, in a very ſhort time, to appear before God.

I muſt therefore put you in mind, that your ſalvation depends upon the truth of your repentance.

Now, for as much as you became a ſinner, by breaking the laws of God, you have no way of being reſtored to God's favour, but by ſeeing the number and the greatneſs of your ſins, that you may hate them heartily, lament them ſorely, and cry mightily to God for *pardon*.

I will therefore ſet before you the laws of God, by which God will judge you; and I will aſk you ſuch queſtions as may be proper to call your ſins to your remembrance; and you will do well, wherever you ſhall have reaſon, to ſay with the Publican,—*God be merciful unto me*, for I have offended in *this* or *this thing*.

And be not too tender of yourſelf; but remember, that the more ſevere you are in accuſing and condemning yourſelf, the more favour you may expect from God.

Your duty to God, you know, *is, to fear him, to love him, to truſt in him, to honour, and to obey him.*

Conſider, therefore, ſeriouſly;—Have you not lived as if there were no God to call you to an account?

Has the knowledge of God's almighty power, and ſevere juſtice, made you fearful of offending him?

Are you convinced that you have not loved God ſo much as his goodneſs and care of you deſerved?

Has the love of God made you deſirous to pleaſe him?

Have you ſo put your truſt in God as to be contented with what he has appointed, without murmuring, and without queſtioning the wiſdom of his choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken any falſe oath?

Have you never been accuſtomed to ſwear, to curſe, or to take God's name in vain?

Have you not very often ſpent the Lord's day idly?

Have you not been careleſs and irreverent in God's Houſe?

Have you been careful to pray to God daily, for his pardon, his grace, and his protection?

Have you conſtantly received the Lord's Supper when you have had an opportunity?

Have you never gone profanely to the Sacrament without examining yourſelf, and without purpoſing to lead a new life?

Have you not deſpiſed God's word, his miniſters, or his houſe?

Your duty to your Neighbour is to love him as yourſelf.

Have you ſo loved all men, as to wiſh and pray ſincerely for their welfare?

Have you not hated your enemies?

Have you paid due reverence in heart, in word, in behaviour, to your parents, and to all ſuch as were over you in place and authority?

Have you not been ſubject to ſinful, unadviſed anger?

Have you never done any thing to ſhorten the life of your neighbour?

Have you not lived in malice or envy, or wiſhed any man's death?

Have you not been accuſtomed to ſow ſtrife and diſſention amongſt your neighbours?

Have you not fallen into the ſins of drunkenneſs, gluttony, tippling, or an idle life?

Have you kept yourſelf free from the ſins of whoredom, impurity, or uncleanneſs?

Have you none of the ſins of injuſtice, extortion, or of any way wronging your neighbour, to anſwer for?

Have

Have you not been unfaithful in any matters of truſt committed to you?

Have you not been ſubject to the evil habits of lying, ſlandering, or tale-bearing?

Have you never given falſe evidence, out-faced the truth, or countenanced an evil cauſe?

Have you not been pleaſed with evil reports; and have you not been too forward to propagate them?

Have you not been vexatious to your neighbour, and grieved him without cauſe?

Have you not been diſſatisfied with the condition which God allotted you?

Have you not coveted your neighbour's goods, envied his proſperity, or been pleaſed with his misfortunes?

Have you done to others as you wiſh they ſhould have done to you?

Can you call to mind any injury or injuſtice, for which you ought to aſk pardon, or make reſtitution?

And remember you are told the truth, that the unrighteous and unjuſt ſhall not enter the kingdom of Heaven.

Is there any body that has grievouſly wronged you, to whom you ought to be reconciled?

Remember, that if you forgive not, you will not be forgiven; and that he will receive judgment without mercy, who hath ſhewed no mercy.

Are you therefore in charity with all the world?

Have you been kind to the poor according to your ability?

And remember that the moment Zaccheus reſolved to do right to every body, and to be kind to the poor, our Lord tells him, that *Salvation was then come to his houſe.*

You would do well therefore, as a proof of your thankfulneſs to God, to be liberal to the poor, according to your ability.

And if you have not already ſettled your worldly concerns, and declared what you owe, and what is owing to you; it is fit you do ſo now; for the diſcharging a good conſcience, and for preventing miſchief after your death.

And be very careful that in making your will, you do no wrong, diſcover no reſentment, that the laſt act of your life may be free from ſin.

And now I will leave you for a while to God, and to your own conſcience; beſeeching him to diſcover to you, the charge that is againſt you; that you may know, and confeſs, and bewail, and abhor the errors of your life paſt; that your ſins may be done away by his mercy, and your pardon ſealed in Heaven, before you go hence and be no more ſeen.

Concerning Confeſſion and Abſolution.

CONCERNING Confeſſion, Archbiſhop Uſher has theſe words:—"No "kind of Confeſſion, either publick or "private, is diſallowed by our Church, "that is any way requiſite for the due "execution of the antient power of the "keys, which Chriſt beſtowed on the "Church."—*Anſwer to the Jeſuit, p.* 84.

Concerning Abſolution, Biſhop Andrews hath theſe words:—"It is not "ſaid by Chriſt, *Whoſe ſins ye wiſh and "pray for, or declare to be remitted*; but "*Whoſe ſins ye remit:* To which he "addeth a promiſe, that he will make it "good, and that his power ſhall accom-"pany the power he has given them, "and the lawful execution of it in his "Church for ever."

And indeed the very ſame perſons baptiſe for the remiſſion of ſins; and adminiſter the Lord's Supper as a ſeal of the forgiveneſs of ſins to all worthy communicants.

It is not water that can waſh away ſin, nor bread and wine; but theſe rightly adminiſtered, by perſons truly authoriſed, and to perſons duly qualified by faith and repentance. And thus Abſolution benefiteth, by virtue of the power which

Jeſus Chriſt has given his Miniſters. John xx. 23.

In ſhort; our Lord having purchaſed the forgiveneſs of ſins for all mankind, he hath committed the miniſtry of reconciliation to us; that having brought men to repentance, we may in Chriſt's name, and in the perſon of Chriſt, (2 Cor. ii. 10) pronounce their pardon.

And this will be the true way to magnify the power of the keys, which is ſo little underſtood, or ſo much deſpiſed; namely, to bring as many as poſſibly we can to repentance, that we may have more frequent occaſions of ſealing a penitent's pardon by our miniſtry.

And now, if the ſick perſon has been ſo dealt with as to be truly ſenſible of his condition, he ſhould then be inſtructed in the nature and benefit of Confeſſion (at leaſt of ſuch ſins as do trouble his conſcience) and of Abſolution.

For inſtance, he ſhould be told, that as under the law of Moſes, God made his prieſts the judges of leproſy, [Levit. xiii.] and gave them rules, by which they were to determine who were clean, and fit to enter into the congregation, (which was a type of Heaven) and who were not clean.

Even ſo, under the Goſpel, he has given his Prieſts authority to judge ſin, which is the leproſy of the ſoul. He has given them rules to judge by, with authority to pronounce their pardon, if they find them qualified; for this is their commiſſion from Chriſt's own mouth, *Whoſe-ſoever ſins ye remit, they are remitted unto them.*

But then we dare not take upon us to exerciſe this authority, until ſinners give ſuch ſigns of a ſincere faith and true repentance, as may perſuade one charitably to believe, that amendment of life will follow, if God ſhall think fit to grant them longer time.

At the ſame time, therefore, that we are bound to encourage penitents earneſtly to deſire Abſolution, and to exhort them to receive the Lord's Supper, as a pledge to aſſure them of pardon; we muſt ſincerely admoniſh them not to hope for any benefit either from the one or the other, but upon condition of their ſincere repentance.

It will be proper, therefore, before Abſolution, and for more ſatisfaction, to aſk the ſick perſon ſome ſuch *queſtions as theſe:*

Have you conſidered the ſins which you have been moſt ſubject to?

Are you convinced that it is an evil thing and bitter to forſake the Lord?

Are you reſolved to avoid all temptations, and occaſions of the ſins you have now repented of?

Do you verily believe that you ſhall not fall into any of theſe ſins again?

If you ſhould do ſo, will you immediately beg God's pardon, and be more watchful over yourſelf?

Will you ſtrive with all your might to overcome the corruptions of your nature, by prayers, by faſting, and by ſelf-denial?

Do you purpoſe, if God ſhall prolong your days, to bring forth fruits meet for repentance?

Are you in perfect charity with all the world?

Every Chriſtian, whoſe life has been, in the main, unblameable, and whoſe repentance has thus been particularly examined, and who has given a ſatisfactory anſwer to theſe queſtions, ought not to leave the world without the benefit of Abſolution, which he ſhould be earneſtly preſſed to deſire, and exhorted to diſpoſe himſelf to receive, as the Church has appointed.

Concerning Habitual Sinners.

IF a perſon of this character be viſited with ſickneſs, a prudent Paſtor will not preſently apply comfort, or give him aſſurances

aſſurances of pardon; he will rather ſtrive to increaſe his ſorrow to ſuch a height, as, if God ſhould ſpare him, might produce a repentance not to be repented of.

It was thus (as Dr. Hammond obſerves) that God himſelf dealt with ſuch kind of ſinners. Judges x. 6.

The children of Iſrael did evil again, that is, They went on in their wickedneſs, upon which God ſorely diſtreſſes them. They cried unto God, but he anſwers them, *I will deliver you no more.* However, this did not make them utterly to deſpair; for they knew that his mercy had no bounds; they therefore ſtill went on to apply to him for pardon and help, and reſolved to do what was *at preſent* in their power, towards a reformation; at laſt God was prevailed on to accept and deliver them.

And thus ſhould we deal with habitual ſinners:—We ſhould not break the bruiſed reed;—we ſhould indeed give them aſſurances of pardon, upon their ſincere repentance: but for as much as it is very hard, even for themſelves to know, whether their ſorrow and reſolutions are ſuch as would bring forth fruit anſwerable to amendment of life: all that a confeſſor can do is,—to exhort ſuch perſons to all that is in their preſent power;—to take ſhame to themſelves;—to give glory to God in a free confeſſion of their crimes, (which St. James ſaith is of great uſe towards obtaining their pardon;)—to pray without ceaſing;—to warn others to beware of falling into the ſame ſad condition;—and to conſider that a wicked life, to which God has threatened eternal fire, cannot be ſuppoſed to be forgiven by an eaſy repentance.

And though the Church has no rules in this caſe to go by, but ſuch as are very afflicting, yet God is not tied to rules; he ſees what is in man, and may finally abſolve one whom his miniſters dare not, until after a long probation, they have reaſon in the judgment of charity to believe that his repentance is ſincere.

And this a prudent Paſtor will be careful to obſerve, both to prevent the ſcandal of an haſty abſolution, and becauſe he knows ſuch miniſtrations do no good to thoſe that receive them.

To ſuch as have recovered from Sickneſs.

AND, in the firſt place, a Paſtor ſhould be very careful to put his people in mind, that the firſt fruits of health ſhould always be offered to God.

And for as much as there is nothing more common, nor more to be lamented, than for people in ſickneſs to make very ſolemn promiſes of better obedience, and upon their recovery to forget all, and to return to their former careleſs life;—a Paſtor will warn them betimes, how God hates ſuch backſlidings, how unthankful, how provoking it is, and the very readieſt way to draw down a worſe evil, or to be given over to a reprobate mind.

And indeed, a man that has received the ſentence of death in himſelf,—that has ſeen the hazard of a death-bed repentance,—that has felt the horror of ſin, when it is moſt frightful:—for ſuch a perſon to grow ſecure, is an amazing inſtance of the corruption of our nature; and therefore it will require a Paſtor's greateſt care to prevent a relapſe. Eſpecially to guard his people againſt general purpoſes of amendment, which lull the mind aſleep; and before people are aware, they are juſt where they were before ſickneſs ſeized them.

A love for ſin returns God is provoked, and grace withdrawn, and every relapſe makes a Chriſtian's caſe more deſperate.

A Chriſtian therefore, who is in good earneſt, muſt be put upon rectifying the errors of his life, immediately, as he hopes for mercy, whenever God viſits him again.

If an idle life has been his fault, he muſt take to buſineſs,—if intemperance, he muſt at his peril be ſober,—if he has been

been given to appetite, to eaſe, and to luxury, he muſt deny himſelf, and labour to mortify theſe corrupt affections, —if he has obſerved no method of living, he muſt for the future fix proper times for prayer, for faſting, for retirement, and for calling himſelf to an account.

In ſhort; he muſt avoid, as much as poſſible, all occaſions and temptations to ſin;—if he is overtaken in a fault, he muſt immediately repent of it, and be more careful; he muſt *not* be diſcouraged with the difficulties he will meet with, for the power of God is ſufficient to make a virtuous life *poſſible*, *eaſy*, and *pleaſant*, to the weakeſt Chriſtian that depends upon his grace.

Let him therefore be exhorted to perſevere in his good reſolutions;—to depend upon God's power and promiſes, to aſſiſt him to pray daily for light to diſcover, and for ſtrength to overcome the corruptions of his nature;—and laſtly, to be always afraid of backſliding: —And then ſickneſs and death, whenever they come, will be a bleſſing.

And as a faithful diſcharge of this duty will give a curate of ſouls the greateſt comfort at the hour of death, ſo there is nothing doth more preſerve the authority which a faithful Paſtor ought to have over his flock.

MORNING and EVENING PRAYERS.

MORNING PRAYER
For a Family.

ALMIGHTY and Eternal God! by whoſe good providence the whole world, as one family, is governed and preſerved; we, the work of thy hands and part of thy care, being very ſenſible of thy goodneſs to us hitherto, are proſtrate before Thee to implore thy mercy and protection for the time to come; moſt humbly beſeeching Thee to pardon all our iniquities, which may hinder any of thy bleſſings from deſcending upon us.

We confeſs, O Lord, that our ingratitude and forgetfulneſs of Thee, to whom we owe all that we have or expect in this world, and all our hopes in the next, might juſtly provoke Thee to leave us to ourſelves; but ſince Thou haſt given us ſome ſenſe of our faults, we do in all humility hope and beg, that Thou wilt give us thy pardon alſo for them, that they may never riſe up in judgment againſt us.

And we do not only aſk for the pardon of our ſins, but for thy grace and powerful aſſiſtance, that we may not for the time to come hazard thy favour and protection by our future wilful tranſgreſſions.

Accept, O Lord, of our vows, which we now renew before Thee, to renounce the Devil and all his works, to believe in Thee and to ſerve Thee faithfully all our days; and as Thou haſt excited theſe holy deſires and purpoſes in our hearts, ſo enable us to perform them conſtantly in the whole courſe of our lives.

And foraſmuch as we are taught by thy holy word, that no *adulterer* or *covetous perſon*; none who *envies* or *ſpeaks evil* of his neighbour; none who *robs* or *defrauds* his brother; no *drunkard*, or *profane perſon*; none who neglects or deſpiſes thy law; ſhall enter into the kingdom of heaven;—In a deep ſenſe of the extreme miſery of being for ever baniſhed from thy preſence, we moſt earneſtly beſeech Thee to keep us from theſe and all other ſins, which have ſuch a dreadful conſequence.

Give us leave, this day, to put ourſelves into thy powerful protection; and give us grace, that with an humble confidence we may depend upon thy watchful providence, thy guidance, and thy bleſſing.

And may the ſame good providence that has watched over us for our good the laſt night, by preſerving us from dangers,—by refreſhing us with ſeaſonable ſleep,—by awakening us this morning with ſouls ſenſible of theſe bleſſings:—May the ſame gracious God guard us this day from all evil and miſchief, from all aſſaults of the world, the fleſh, and the devil.

And ſeeing all men's labours are in vain without thy bleſſing, we beſeech Thee to bleſs every one of us in our ſeveral places and callings. Proſper Thou the works of our hands upon us, and give us grace thankfully to accept of, and ſoberly to uſe, whatever we ſhall this day receive at thy hands; that we, owning Thee for our benefactor, and making uſe of thy benefits according to thy wiſe deſign, may ſtill continue to be partakers of thy favours and bleſſings.

Bleſs us at home and abroad; and grant that we may walk as in thy ſight, making a conſcience of our ways, and, to the beſt of our knowledge, *dealing with others as we ourſelves would be dealt with*;

with; that by thy gracious favour, and our own endeavours, we may have proſperous ſucceſs in all things that we ſhall undertake.

Give us grace that we may be innocent and harmleſs in our converſations, well pleaſed with the proſperity of all about us, and deſirous of the good of all people; and eſpecially that all mankind may love, honour, and obey Thee the Lord of Heaven and Earth, whoſe name is excellent in all the world.

Bleſs theſe kingdoms wherein we live; continue, O Lord, thy Goſpel among us, and proſper this part of thy Church, which is eſtabliſhed here.

Bleſs the King and the Royal Family, that true religion may be maintained and encouraged by him, and juſtice adminiſtered by all thoſe that act under his authority.

Bleſs all that travel by ſea and land; and take into thy protection all orphans and widows, and all that ſuffer wrong.

Give health and ſtrength to the ſick and weak, and joy and comfort to the ſorrowful and afflicted.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers; but ſpare us, good Lord, and have patience with us, if perhaps we may at laſt bring forth ſuch fruits as may become thy great care and long-ſuffering. O that true religion pure and undefiled before God, that virtue, and juſtice, and mercy, and brotherly kindneſs, and whatever elſe is praiſe-worthy, may ſo grow and flouriſh amongſt us, that we may enjoy the bleſſing of peace which we daily pray for; that there may be no complaining in our ſtreets. And, good God, give us grace that we may never forget to praiſe thy infinite goodneſs for this, and all other bleſſings, which we have, or ſhall receive, at thy hands; but let the ſenſe of them create in us a true and lively faith and gratitude in all holy obedience.

And now we commend ourſelves, our prayers, and all belonging to us, to Thee our Creator and Redeemer; we are willing in every thing to be diſpoſed of as Thou ſeeſt good, believing that Thou ordereſt all things for thy honour, and for the good of thoſe that depend upon Thee, as we do, for all the bleſſings of this day.

The ſame bleſſings we aſk for our friends, for our relations, for all thoſe from whom we have received any kindneſſes, for all thoſe that deſire our prayers; deſiring thoſe mercies for them which we ſhould aſk for ourſelves were we in their condition.

Theſe, and all other thy bleſſings, which Thou knoweſt better to give than we to aſk; vouchſafe (if it ſeem good to thy majeſty) to give us, for the worthineſs of thy Son Jeſus Chriſt our Lord, in whoſe moſt bleſſed name and words we ſum up our wants and petitions as he himſelf hath taught us, ſaying,

Our Father, which art in Heaven; &c.

The Grace of our Lord Jeſus Chriſt, &c.

EVENING PRAYER

For a Family.

ALMIGHTY God and moſt merciful Father! we are here *again* proſtrate before Thee, to acknowledge thy bounty and goodneſs to us the day paſt, to beg thy merciful protection this night, and to praiſe thy holy name for theſe, and all other thy mercies, from time to time beſtowed upon us.

We confeſs, O God, and are heartily ſorry for it, that we do not walk worthy of the great benefits which we conſtantly receive from thy good providence, nor make ſuitable returns for theſe vaſt bleſſings; and therefore we may juſtly fear leſt Thou ſhouldſt put a ſtop to the current of thy mercies to us; but ſince Thou haſt inſpired us with a ſenſe of our unworthineſs, we do humbly hope for and depend upon thy pardon, and grace to

do

do whatever thy good ſpirit ſhall direct us to.——Pardon therefore, good Lord, whatever we have, *this day paſt*, offended in thought, or word, or deed, againſt Thee, or againſt our neighbour, for the merits of Jeſus Chriſt.

Look upon us in much compaſſion, not for any thing in us, but for the love and reſpect which Thou beareſt to him, in whom we verily believe Thou art fully reconciled to us.

Take away our ſins, and the puniſhment due unto us for them.

Let thy wrath be turned from us, and deſtroy us not, together with our manifold tranſgreſſions. Be gracious unto us according to thy wonted goodneſs.

Thou who abhorreſt nothing which Thou haſt made, caſt us not away from thy preſence; take not thy Holy Spirit from us; but create in us new hearts, hearts fit to ſerve Thee; and write thy law in them, that all our deſires, words, and actions, may be conformable to thy bleſſed will; and that every day we may be more ſenſible of thy mercy to us in making us better, the nearer Thou bringeſt us to our end; that after the few nights and days we have to paſs in this world, we may come to thy eternal reſt, together with Chriſt Jeſus.

For the things of this life, in a moſt grateful remembrance of thy mercies hitherto vouchſafed to us, we do entirely truſt Thee for the time to come, reſolving by thy grace to be ſatisfied with whatever thy good providence ſhall aſſign us. Only this we are importunate for, and moſt humbly beſeech Thee to grant, that we may all our days pleaſe Thee in a conſtant and zealous practice of piety and devotion, of righteouſneſs and mercy, of temperance and chaſtity, of meekneſs, patience, truth, and fidelity, as may adorn the religion and name of our Lord and Maſter.

And grant, O merciful Father, that our friends, our relations, and all thy ſervants, may be ſharers of the ſame mercies which we are now aſking for ourſelves.

May all the world acknowledge Thee; and as they are partakers of thy mercies, may they gratefully own Thee to be the ſole Lord, Governor, and Benefactor of all the earth.

"To this end we moſt humbly pray for *the converſion* of Jews, Turks, and Heathens, to the truth;—*for all Chriſtians*, that the weak may be ſupported; that they may be ſtrengthened that ſtand; that they who are in error may be converted;—*for the Churches throughout the world*, that they may be united in religion;—*for our's in particular*, that whatever is amiſs in it may be mended;—*for the King's Majeſty, and his proſperity*;—*for all Chriſtian kingdoms*; for our's eſpecially, and each part of it, that it may flouriſh in peace; for wiſdom in the council, integrity in the judges, ſtrength in our armies, diſcretion in our magiſtrates, and obedience in the people;—*for the Clergy*, that they may teach well, and that they may live well;—*for the proſperity and good ſucceſs of all merchants, huſbandmen, and tradeſmen*, that they may live carefully and honeſtly in their vocations;—*for the proſperous education of youth* in all univerſities and ſchools, that they may anſwer the ends of their pious founders and benefactors. We humbly beſeech Thee to hear us *for our enemies*, eſpecially thoſe that hate us without cauſe, that they may be converted;—*for thoſe that commend themſelves to, and deſire our prayers*, and whoſe affairs and troubles will not ſuffer them to pray as they ought; that Thou wouldſt hear us for them, and be gracious unto them;—*for all that are in affliction of body or mind*, that they may make the beſt uſe of thy fatherly correction;—*for all who are in danger or want, in priſon, or condemned to death*; eſpecially for all thoſe who ſuffer for the teſtimony of a good conſcience, that Thou wouldſt give them ſtrength to bear, and patience under their

their afflictions and perſecutions, and a happy iſſue out of them."

Hear us, O Father, for all theſe eſtates and conditions of men, and hear the prayers of all others for us, and let both their's and our's be acceptable in thy ſight, for the merits of Jeſus our Saviour.

In a ſober confidence that Thou heareſt us, we commit ourſelves, and all that belongs to us, to thy watchful providence this night; and when we ſhall not be able to think how to defend ourſelves from the leaſt misfortune that may aſſault us, we depend upon Thee, O God, and on thy protection. Suffer us not to ſleep in ſin, but watch over us, and defend us under the ſhadow of thy wings. Let not our ſleep be exceſſive or immoderate, but raiſe us in due time, that we may ſerve and praiſe Thee joyfully; enter upon our ſeveral employments and callings, and perform them juſtly; and ſeek thy kingdom earneſtly. May the neighbourhood wherein we live, *and eſpecially this habitation*, be free from all accidents, from the violence of fire, and from the deſigns and attempts of wicked men. And may we, who now implore thy protection, may we the next morning, in a ſenſe of thy mercies to us, be as ready to praiſe thy holy name, thy power, and goodneſs; through Jeſus Chriſt, in whoſe bleſſed name and words, we more confidently recommend ourſelves and prayers to thy mercy, ſaying as he hath taught us,

Our Father, which art in Heaven; &c.

A FORM

A

FORM OF PRAYER

FOR THE

HERRING FISHERY.

EXCOMMUNICATION.

FORM OF RECEIVING PENITENTS.

BEGINNING BEGINNERS

BOOKS

ECONOMICS

HARRAP'S FISHERY

FOR THE

FORM OF PRAYER

A

A FORM OF PRAYER

To be Uſed by the CLERGY of the DIOCESE of MAN;

Who, according to a laudable Cuſtom, are bound to attend the BOATS *during the* HERRING FISHING.

¶ *Let the Service begin with this Sentence.*

BLESSED is he that hath the God of Jacob for his help, and whoſe hope is in the Lord his God;

Who made Heaven and Earth, the Sea, and all that therein is: who keepeth his promiſe for ever. *Pſalm* cxlvi. 4, 5.

¶ *Then followeth this Exhortation.*

DEARLY beloved Brethren, foraſmuch as God has vouchſafed us the bleſſings of the ſeas which we have prayed for, let us thankfully receive and acknowledge his favours.

And ſince he has threatened to withdraw his bleſſings from thoſe that abuſe them, let us with penitent hearts beſeech him to pardon our ſins, and our ingratitude. And pray that we may live in the fear of God, that God may bleſs all our honeſt endeavours, and continue to us his bountiful kindneſs. That he may take us under his protection, and deliver us from the dangers of the ſeas, from the powers of darkneſs, and from all ſad accidents. Wherefore, I pray and beſeech you, as many as are preſent, to accompany me with a pure heart, and humble voice, to the throne of the heavenly grace, ſaying after me.

¶ *Then followeth* The general Confeſſion, the Abſolution, (*if a Prieſt be preſent*) the Lord's Prayer, *and* the Verſicles, *as they are appointed in the Morning and Evening Service.*

¶ *Proper Pſalms, one or more of which ſhall be uſed as the Miniſter ſhall think fit, and as the time will permit.*

Pſal. lxv. *the Whole.*
Pſal. lxxviii. *from* ver. 19, *to* ver. 41.
Pſal. civ. *from* ver. 24, *to the end.*
Pſal. cvii. *from* ver. 23, *to* ver. 32.

¶ *Then ſhall be read one or two of the following Leſſons, (as the time will permit) and after every Leſſon, the Miniſter ſhall make a* brief Exhortation, *proper to what has been read out of the Holy Scriptures,* as followeth:

¶ *Firſt Leſſon.*

Gen. i. *from* ver. 20, *to* 24.

AND God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of Heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that it was good.

22. And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

¶ *The*

¶ *The Exhortation.*

BEloved, we learn from this Scripture, how God, by his all-powerful word, hath, from the beginning, ſtored the waters with creatures innumerable. We find it ſo at this time to our comfort. And whenever we want this bleſſing, it is not becauſe *his hand is ſhortened*, or that his ordinance is not obeyed. But, as the Prophet ſaith, [Iſa. lix. 2.] *Our iniquities do ſeparate betwixt us and our God, and our ſins make him hide his face from us, that he will not hear.*

Let us, therefore, be careful not to abuſe his favours, nor ſuffer ourſelves to be corrupted by them, leſt we provoke God to withdraw thoſe bleſſings which from the creation were deſigned for our ſupport and benefit.

¶ *Second Leſſon.*

2 Kings, ch. vii. ver. 1, 2, *and* 20.

THEN Eliſha ſaid, Hear ye the word of the Lord, Thus ſaith the Lord, To-morrow about this time ſhall a meaſure of fine flour be ſold for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2. Then a lord on whoſe hand the King leaned anſwered the man of God, and ſaid, If the Lord would make windows in Heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20. And ſo it fell out unto him: for the people trod upon him in the gate, and he died.

¶ *The Exhortation.*

AND have not we, my brethren, been as hard of belief? Have not we been ready to queſtion the *power* or the *goodneſs* of God, and to deſpair of ever ſeeing the plenty which we now both *ſee* and *taſte* of?

Let us learn from hence, To receive with thankful hearts what God gives us; not to queſtion his *power*, but our own worthineſs, when he withholds his favours; leſt he deal with us, as he did with his own people, who making a doubt of his power to furniſh them with fleſh in the barren wilderneſs, and deſpiſing the proviſion he gave them, they aſked for fleſh to gratify their wanton appetites. And what was the end of this ungracious return for all the mercies God had ſhewed them? Why, God did anſwer their deſires, and ſent a wonderous flight of birds, which fell as thick as ſand amongſt their tents; by this he ſhewed them his power. But to convince them of the ſin of diſtruſting his providence, *while the meat was yet in their mouths, the heavy wrath of God fell upon them, and ſlew them.* Numb. xi.

¶ *Third Leſſon.*

Habak. iii. ver. 17, 18.

ALthough the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls:

18. Yet I will rejoice in the Lord, I will joy in the God of my ſalvation.

¶ *The Exhortation.*

OBSERVE, good Chriſtians, from theſe words, and this example, how you ought to behave yourſelves when God withdraws his bleſſings.

That you ought not to murmur at his diſpenſations, nor diſtruſt his providence. For, as Holy Job ſaith, *ſhall we receive good at the hand of God, and ſhall we not receive evil?* Whenever he thinks fit to try our ſincerity, rather let us imitate the reſolution of holy Jacob, [Gen. xxviii. 20.] who vowed to ſerve God, *though God gave him no more than bread to eat, and raiment to put on. Then*, ſaith he, *ſhall the Lord be my God.* And as a teſtimony of this, *Of all that thou ſhalt give me, I will ſurely give the tenth unto thee*; intimating thus much, that whether God gives us leſs or more, we are bound to return him ſuch a proportion of his bounty as we know will be accepted

cepted as an acknowledgment that all we are, and have, is of his infinite mercy and goodneſs.

¶ *Fourth Leſſon.*

Matth. viii. ver. 23, *to* ver. 28.

AND when Jeſus was entered into a ſhip, his diſciples followed him.

24. And, behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

26. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea; and there was a great calm.

27. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him!

¶ *The Exhortation.*

BELOVED, This Goſpel teacheth us to whom we ought to go in all our dangers and diſtreſſes, even to Jeſus Chriſt, who will always be preſent with us and hear us, unleſs we drive him from us by our wickedneſs. And if Jeſus Chriſt be with us, we have nothing to fear. He can with one word rebuke the winds, make the ſeas calm, and ſave us though we are ready to ſink.

And though he may ſeem for a time not to regard us, that our fears may convince us of our own weakneſs; yet if we earneſtly call upon him, he will ariſe and ſave us; and if we ſerve him faithfully, he will bring us at laſt, through all the ſtorms and tempeſts of this dangerous world, to our deſired port, even to Heaven, where only we can have eternal reſt.

¶ *Fifth Leſſon.*

Luke v. ver. 4, *to* 10.

NOW when Jeſus had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net.

6. And when they had thus done, they incloſed a great multitude of fiſhes: and their net brake.

7. And they beckoned unto their partners, which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

8. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me; for I am a ſinful man, O Lord!

9. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken.

¶ *The Exhortation.*

BELOVED, Ye hear in this Goſpel, that all your endeavours will be in vain; that you may toil night and day, and all to no purpoſe, unleſs God gives his command, and his bleſſing goes along with you.

Ye will not, therefore, think it in vain that ye are called upon to worſhip God; ye will not think thoſe prayers vain that are offered for your preſervation and ſucceſs.

It is true, God may ſuſpend his bleſſings for a time to make us value his favours; to make us more importunate; to convince us that we depend upon his providence entirely; that we may not praiſe ourſelves, and *ſacrifice to our own nets*. [Hab. i. 16.] But he will never utterly forſake them that ſerve him in ſincerity. For this is the ſure word of promiſe: Seek ye firſt the Kingdom of God, and all theſe leſſer things which are neceſſary for your ſubſiſtence, ſhall be added unto you. [Matth. vi.]

¶ *Sixth Leſſon.*

John vi. ver. 26, 27.

JESUS anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me,

me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

¶ *The Exhortation.*

BELOVED, Our Saviour, in this Goſpel, reproves thoſe who are very induſtrious to provide for their bodies, and at the ſame time take no care for their ſouls. He would not have us to neglect our daily labour, or our daily bread; but he would have us to conſider, that this is not the world we were made for. That therefore we ought to ſeek unto God, not ſo much for earthly bleſſings, which we cannot long enjoy, but that we ſhould rather labour and pray for an inheritance in Heaven, which will never fail. For what ſhall it profit a man, if he ſhould gain the whole world, and loſe his own ſoul?

Let us therefore beware leſt we forget God in the midſt of the abundance which he beſtows upon us; leſt, as our merciful Saviour elſewhere forewarns us, the cares of this world, and the deceitfulneſs of riches, diſtract or corrupt our minds, ſo as to hinder the Word of God from having any good effect upon us.

¶ *After which ſhall follow*, The Apoſtles Creed, The Verſicles, The Lord's Prayer, *with* The Supplications, *as in the Book of Common Prayer.*

¶ *Inſtead of* The Collect for the Day, *ſhall be ſaid,*

PREVENT us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify thy Holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then* the two Collects *for Morning or Evening Prayer, as in the Book of Common Prayer.*

¶ *After which are to be ſaid in Order theſe Prayers following. And laſtly,* The Prayer of St. Chryſoſtom, *with the concluding Prayer,* The Grace of our Lord Jeſus Chriſt, &c.

¶ *Miniſter.*

Let us give thanks unto God for his bleſſings, and pray for grace that we may not abuſe them:

O GOD, heavenly Father, of whoſe gift it is that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; we give Thee humble thanks for the bleſſings of the ſeas ſo plentifully beſtowed upon us; beſeeching Thee to give us grace, that we may not be corrupted by thy favours, but that we may uſe them to thy glory, our own comfort, and to the relief of thoſe that are in want. And that we may ſhew forth our thankfulneſs for the ſame, by leading holy and Chriſtian lives; through Jeſus Chriſt our Lord. *Amen.*

¶ *Miniſter.*

Let us pray God that we may not provoke him by any wickedneſs to withdraw his favours from us, or to ſend down his judgments upon us.

O GOD, whoſe judgments have been ſevere and terrible againſt ſuch as have abuſed thy mercies, or deſpiſed thy laws; Grant, that we may uſe thy favours with ſobriety, and ſerve Thee with fear; that no corrupt communication may proceed out of our mouths; that we may not profane thy Holy Name by oaths and curſes; that we may be honeſt and conſcientious in our dealings, and ſerve one another in love, as we hope for thy bleſſing and protection, and thy mercy in Jeſus Chriſt our Lord. *Amen.*

¶ *Miniſter.*

¶ *Miniſter.*

Let us pray that God may continue to us *the bleſſings of the ſeas*, and for ſeaſonable weather that we may acquire them with ſafety:

ALmighty God, who commandeſt the winds and the ſeas, which obey thy voice; who haſt ſtored the waters with creatures innumerable for the uſe of man, and haſt opened unto us thy good treaſures; continue, we humbly beſeech Thee, theſe bleſſings to us, and ſuch ſeaſonable weather, as that we may partake of thy favours, and ſerve Thee with joyfulneſs and gladneſs of heart, for the abundance of all things which Thou giveſt us plentifully to enjoy; through Jeſus Chriſt our Lord. *Amen.*

¶ *Miniſter.*

Let us pray God to defend us from the dangers of the ſeas, and from all ſad accidents.

ALmighty God, who art every where preſent, and ſeeſt the neceſſities of all thy creatures; under whoſe protection we are alike ſafe in every place where thy providence calls us; who didſt ſave Noah and his family in the Ark from periſhing by water; and who haſt preſerved us unto this day. Defend us, we moſt humbly beſeech Thee, from the dangers to which by our calling we are expoſed. Give thy Holy Angels charge over us, that no evil may befal us, but that we may return in ſafety, and enjoy the fruit of our labours; and grant that we may ſo paſs the waves of this troubleſome world, that at laſt we may come to the land of everlaſting life; through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St. Chryſoſtom.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto Thee, and doſt promiſe that when two or three are gathered together in thy Name, Thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

¶ 2 *Cor.* xiii. 14.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

LET this ſervice be fairly tranſcribed, and duly made uſe of, by all the Clergy of this Dioceſe, who are in duty bound to attend the Boats during the Herring Fiſhing.

THO. SODOR AND MAN.

Biſhop's-Court, Aug. 2, 1714.

PRAYER *at* SEA, *and* THANKSGIVING *for a ſafe Voyage.*

Prayer at Sea.

When thou goeſt through the waters, I will be with thee. Iſaiah xliii. 2.

ALmighty God, who alone commandeſt the winds and the ſeas, and they obey thy voice; mercifully hear our prayers, and deliver us from the dangers of the ſeas, and from all ſad accidents.

We are not able to ſave ourſelves from the leaſt misfortune to which we are liable; to thy favour and protection we commend ourſelves, our ſouls and bodies, and all that belong to us.

Lord, pardon all our ſins; avert the judgments which we juſtly deſerve; proſper us in the way we go; bring us to our haven, and to our friends in peace; and grant that we may ſo paſs the waves of this troubleſome world, that we may at laſt come to the land of everlaſting life, through Jeſus Chriſt our Lord.

But if in thy great wiſdom thou haſt otherwiſe determined, *Thy will be done.* We ſubmit ourſelves to Thee, and commit our ſouls and bodies into thy hands as into the hands of a merciful Creator, who beſt knows when it is moſt fit to call us out of this world.

Only this we beſeech God, for Chriſt's ſake, to grant, that our ſins may be done away by his mercy, and our pardon ſealed in Heaven before we go hence, and be no more ſeen.

The good Lord bleſs us and keep us. The Lord lift up the light of his countenance upon us, and give us peace, now and evermore. *Amen.*

Thankſgiving.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the Haven where they would be. Pſal. cvii. 30.

BLESSED be God for his mercies vouchſafed unto us, in delivering us from the dangers of the ſeas, and from all ſad accidents.

The good Lord make us ever mindful of his favours, and thankful for them; that in all our neceſſities we may look unto him for help, from whom cometh our ſalvation; that we may ever call upon him in the time of trouble; that we may faithfully depend upon his power and goodneſs, and praiſe his holy Name for the bleſſings we every day receive at his hands.

O God, grant that we, who have been preſerved by Thee, may ſhew forth our thankfulneſs for the ſame by leading holy and Chriſtian lives, and ſerving Thee faithfully the remainder of our days, through Jeſus Chriſt our Lord. To whom, with Thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

EXCOMMUNICATION.

My Brethren, and all good Chriſtians here met together,

WE are met upon a very *unuſual* and *mournful* occaſion.

We have hitherto (bleſſed be God) preſerved, in ſome good meaſure, the antient diſcipline of the Church; and notorious ſinners have been prevailed upon to take ſhame to themſelves in a publick confeſſion of their offences; and to deſire the prayers of the Church for the grace that is neceſſary for a *true converſion*.

I am ſorry to tell you, that there is a perſon now under the cenſures of the Church, who utterly refuſeth to ſubmit to this wholeſome diſcipline; being more concerned for the ſhame that attends *his* cenſures, than *he* is for *his* ſalvation.

We have laid before you *his crimes*; and the Chriſtian methods which have been made uſe of to bring *him* to a ſenſe of *his guilt* and *danger*, and to oblige *him* to make what ſatisfaction *he* can for the ſcandal *he* hath given.

You will ſee how very long we have waited in hopes of bringing *him* to ſubmit to the diſcipline of the Church; until at laſt our diſcipline begins to be ſlighted, as too weak for ſuch offenders.

However, it ought not to repent us that we have waited with patience; when we conſider with what mighty patience God himſelf waiteth to be gracious; and that the ſentence of Excommunication was never, in the primitive Church, executed haſtily, nor until all other probable ways had been made uſe of *without effect*.

Now; this being the laſt remedy which the Church can make uſe of for awakening obſtinate offenders, the whole Church ought to be ſatisfied upon what grounds, and by what authority we pronounce this ſentence; and what will be the effects of ſuch a ſentence, when paſſed according to the will and appointment of Jeſus Chriſt.

The Holy Scriptures tell us, that our Lord Jeſus Chriſt, who came to ſeek and to ſave his loſt creatures, has appointed divers ordinances for the converſion and ſalvation of men.

For inſtance:—He has appointed *Preaching*, to draw men to him; he has appointed the Sacrament of *Baptiſm*, by which we are admitted into his houſhold the Church; and that of the *Lord's Supper*, as a pledge of his love, and of our communion with him. And laſtly; he hath ordained *Godly Diſcipline*, that ſuch who do not live as becomes their Chriſtian profeſſion, may be reproved, corrected, and amended; or elſe caſt out of his Church.

And all theſe ordinances are committed unto his Miniſters, who are alſo called his *ſtewards*; becauſe to them he has committed the keys of his houſe and kingdom, that is, the Church; that they may admit ſuch as are worthy, and that they may ſhut out ſuch as behave themſelves diſorderly in his family.

Jeſus Chriſt, I ſay, committed this power to his Apoſtles, and they to their ſucceſſors; with this aſſurance from his own mouth, *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me, and him that ſent me.*

So that you ſee, whoever makes a jeſt of Church Diſcipline, makes a jeſt of an ordinance of God; and a man may as well deſpiſe the whole Chriſtian Religion, as *this* power, which is as much the ordinance of Jeſus Chriſt as preaching, or the uſe of the Sacraments.

The moſt unlearned Chriſtian will underſtand this, when he is aſked, For what end he was baptized? He will anſwer, That he might thereby be made *a member of Chriſt, a child of God, and an inheritor of the Kingdom of Heaven.*

But why does he believe that Baptiſm does give him a right to theſe bleſſings? Why; becauſe Jeſus Chriſt gave power to his Miniſters to baptize all nations; that ſuch as are baptized into Chriſt, have put on Chriſt; that is, are members of Chriſt's body, which is his Church.

Now; will not our Lord Chriſt, who has promiſed to own you for his children when his Miniſters have admitted you into his Church by Baptiſm, will not he alſo diſown you, when the ſame Miniſters, *acting in his Name*, ſhall, by the ſame power of the keys, ſhut you out of his Church?

For if you believe that they receive you into Chriſt's Church by *Baptiſm*, you muſt believe that they ſhut you out as effectually by *Excommunication*.

In ſhort; every Chriſtian, when he is baptiſed, is admitted into the Church upon a moſt ſolemn promiſe to live as a Chriſtian ought to do; if he does not do ſo, thoſe very Miniſters who admitted him are bound to *exhort*, to *rebuke*, and to *cenſure* him; and if theſe methods will not do, to *excommunicate him*; that is, to cut him off from the body of Chriſt, and from God's favour and mercy. Not that he may be loſt for ever, but that he may ſee his ſad condition, and repent, and be ſaved.

The form of Excommunication made uſe of by the Apoſtles of our Lord, was, *by delivering offenders to Satan*. Now; becauſe this is laughed at by profane people, who do not know the Scriptures, I will ſhew you what that means: The Spirit and Word of God has told us, that the devil has a kingdom and ſubjects, over whom *he* reigns; that is, *over the children of diſobedience:*

That Jeſus Chriſt has alſo *his* kingdom and ſubjects; and when the Apoſtles gained over any of the ſubjects of Satan unto Chriſt, they are ſaid *to turn them from darkneſs to light, and from the power of Satan unto God.*

Now; when any of Chriſt's ſubjects become rebellious, and refuſe to be governed by the laws of the Goſpel, his Miniſters are bound to admoniſh them of their ſin, and of their danger; and if they refuſe to obey their godly admonitions, then to turn them out of that ſociety of which Chriſt is the head; and conſequently, *ſuch perſons* fall under the power of Satan again, who uſeth his ſubjects like ſlaves. And God permits him to do ſo, that ſinners, if they are not utterly loſt, may with the prodigal, when he was forced to herd with ſwine, ſee the ſtate they are fallen from, and repent; and deſire to get out of the ſnare and power of the devil; and be reſtored to the favour of God.

So that Excommunication is made uſe of, *not as a puniſhment only*, but as a *remedy*; that ſinners, ſeeing the evil ſtate they are in, being deprived of all hopes of ſalvation while they are out of the Church, may deſire to be reſtored to God's grace, from which they are fallen, that they may work out their ſalvation with more fear for the time to come.

But here I muſt take notice of one thing which often hinders the Diſcipline of the Church from having this good effect upon ſinners. They are apt to ſay, *If I am ſhut out of this Church I can go to another.* Why; has Chriſt more Churches than one? Is Chriſt divided? ſaith the Apoſtle. Do not all Chriſtians profeſs to believe one *holy, apoſtolick* Church? And is not this Church a member of that holy Church? And have not the Miniſters of Chriſt *here* the

the ſame authority from their Lord and Prince, as any other Chriſtian Biſhop; namely, the authority of *binding* and *looſing?* And will not our ſentence, when we proceed according to the rules which Chriſt hath given us, be confirmed in Heaven? If ſo, what advantage will a ſinner get by going to another ſociety, if after all Jeſus Chriſt ſhall confirm the ſentence of his former Paſtor? And for want of being reconciled by him, ſhall ſhut him out of Heaven?

It is true, our Lord hath not given us any power to compel men *by outward force*, either to come into, or to continue in his Church; but will people for this reaſon deſpiſe the power which Chriſt has given us? They will hardly do ſo, if they know what St. Paul hath ſaid upon this: [2 Cor. x. 4.] The weapons we uſe (ſaith he) are not carnal, *but mighty through God*; that is, God can humble the ſtouteſt ſinner, and make the power of his Miniſters effectual, when they uſe their power for his glory, and according to his will.

You ſee, good Chriſtians, that we take upon us no authority but what Chriſt has given us; what his Apoſtles exerciſed; and what we are bound by our moſt *ſolemn vows* to exerciſe.

Every Biſhop, for inſtance, at his conſecration ſolemnly promiſes, *that he will correct and puniſh diſobedient and criminous perſons within his Dioceſe, according to ſuch authority as he has by God's word.* What authority he has by God's Word, you have already heard. And all ſerious Chriſtians muſt acknowledge, that we ſhould become adverſaries to ourſelves, to our Church, and to our country, if we ſhould ſuffer Church Diſcipline to fall into decay, while we are warranted and bound, both by the laws of God, and of this land, to exerciſe it; eſpecially when vices of this kind begin to grow upon us.

Only let us take care that we uſe *this authority* as the Apoſtle directs, *for edification, and not for deſtruction.*

And if we muſt be forced to ſhut this unhappy perſon out of the Church, let it be with the ſame compaſſion and reluctancy that a father turns his rebellious child out of his houſe; not with a deſign that he ſhould ſtarve, and be loſt for ever; but that being made ſenſible of the miſery of being out of his father's houſe, he may more earneſtly deſire to return and be received into favour; and become a more dutiful child for the time to come.

God has infinite expedients to bring back ſinners that are gone away from him. We know how the prodigal ſon was brought to a ſenſe of his condition by the miſeries he met with when he was from under his father's care: How David's eyes were opened by a parable. How Manaſſeh became an inſtance of repentance, when in bonds: And we ſhould not deſpair, but be confident rather, that God will bleſs his own inſtitutions in the hands of us his Miniſters, for the good of all ſuch perſons as draw theſe cenſures upon themſelves. And it will be far from being ſeverity to them, if by theſe means they may be brought to a ſenſe of their evil condition, *and their ſouls be ſaved in the day of the Lord Jeſus.*

This is the deſign of Church Cenſures; and that they may have this good effect, the Apoſtle has given directions to all Chriſtians not to accompany with ſuch, that they may be aſhamed. And our holy Church in her artieles, as you will find it in the thirty-thurd article of the Church of England, has declared in theſe words: *That perſon which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.*

Purſuant to which article, the Church in the eighty-fifth canon appoints, *that all*

all perſons excommunicated, and ſo denounced, be kept out of the Church by the Churchwardens.

And in the ſixty-fifth Canon directs, *That all ſuch as ſtand lawfully excommunicated, ſhall every ſix months be openly denounced and declared excommunicate; that others may be thereby admoniſhed to refrain their company and ſociety, &c.*

As for any temporal penalties or incapacities which an excommunicate perſon may be expoſed to; theſe do not properly belong to the Church; they are no part of our ſentence; they are altogether in the hands of the civil magiſtrate. Our ſentence is purely ſpiritual; it is the ſentence of Jeſus Chriſt, and only concerns the good of the ſouls of thoſe *he* has committed to our care. It is part of that Miniſtry which we received by the impoſition of hands, and which we moſt humbly pray God to enable us to exerciſe, to *his glory*, to the putting a ſtop to the growing vices of the age, and to the edification of the Church of Chriſt, which he has purchaſed with his blood. *Amen.*

¶ *The* SENTENCE.

It is with great reluctancy, God is our witneſs, and after many prayers to God for their converſion, that we proceed to this *laſt remedy* which Chriſt has appointed for the converſion of ſinners.

But we hope you are not ſhut out, that you may ever remain out of the Church; but that you may become ſenſible of your errors, and return with more zeal to your Heavenly Father.

In the mean time, we muſt do our duty, and leave the event to God.

In the name of Jeſus Chriſt, and by the authority which we have received from him, we ſeparate you from the Communion of the Church, which he has purchaſed with his blood, and which is the ſociety of all faithful people; and you are no longer a member of his Body, or of his Kingdom, until you be openly reconciled by penance, and received into the Church by a judge that hath authority ſo to do.

¶ *When Perſons excommunicated are received back into the Church.*

I AN unworthy Miniſter of Jeſus Chriſt, by the ſame authority and power, even that of our Lord Jeſus Chriſt; by which for thy obſtinacy, and other crimes, thou haſt been excluded from the Communion of Chriſt's Holy Church: By the ſame power, I do now releaſe thee from that bond of Excommunication, according to the confeſſion now made by thee before God and this Church; and do reſtore thee again unto the Communion of the Church of Chriſt; beſeeching the Almighty to give thee his grace that thou mayeſt continue a worthy member of the ſame unto thy life's end, through Jeſus Chriſt our Lord. *Amen.*

A FORM OF RECEIVING PENITENTS;

To be duly and devoutly observed in all Churches and Chapels within the Dioceſe of Man.

¶ *After Morning Prayers, the perſon who is cenſured to penance, ſtanding in the accuſtomed place and habit, the Miniſter ſhall exhort* him *as follows:*

Brother,

THE Church being a ſociety of perſons profeſſing to live in the fear of God, and expecting the judgments of God to fall upon them, if his laws are broken without calling the offenders to account; it is reaſonable that every member of this ſociety who has been guilty of any ſcandalous offence, ſhould either openly confeſs *his* ſins, and promiſe reformation for the time to come; or elſe ſhould be cut off from the body of Chriſt, which is the Church.

Now, to awaken you to a true ſenſe of your condition, I will ſet before you the Word of God; that you may certainly know what will be the end of a wicked life; and that knowing the terror of the Lord, you may ſpeedily turn unto him and make your peace.

Hear then what the Apoſtle St. Paul ſaith of great offenders:

Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God. 1 Cor. vi. 9.

Hear alſo what the ſame Apoſtle ſaith:

Now the works of the fleſh are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God. Gal. v. 19.

It is a fearful thing to fall into the hands of the living God, who can deſtroy both body and ſoul in hell; where the worm dieth not, and the fire is not quenched. Heb. x. 31.

Theſe being the very words of God, you will do well to conſider into what a condition you have brought yourſelf; and indeed, the only comfort you have is this, that you are yet alive, and that the day of grace and repentance is yet afforded you. Which that you may make uſe of, I muſt alſo let you know, what God has declared concerning ſuch as repent and turn unto God, and bring forth fruits meet for repentance.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him. Dan. ix. 9.

If we confeſs our ſins, he is faithful and juſt to forgive us our ſins. 1 John i. 9.

And our bleſſed Saviour, to ſhew us what great compaſſion God has for him that has gone aſtray, and returns to his duty; he repreſents him as a man, who having found his loſt ſheep, takes it upon his ſhoulders, rejoicing.

And in another parable, to make us underſtand the Love of God for penitent ſinners, he ſhews us how we may hope to be received, even as a compaſſionate father

father received his prodigal ſon, when once he became humble and ſenſible of his faults; he embraced him, he clothed him, he rejoiced with his whole family. And ſuch joy there is amongſt the Angels of God, when a ſinner repenteth. Luke xvi.

Such great encouragement you have to return to God. But then, you muſt do it ſincerely; you muſt not only appear outwardly a penitent, but with a true penitent heart come before God and his Church. Which if you do, you will not look upon this as a puniſhment inflicted upon you by the Church, but as a wholeſome medicine adminiſtered for the good of your precious ſoul. Without which, you might have gone on, adding ſin to ſin, until there had been no more ſpace for repentance.

You will ſuffer yourſelf to be admoniſhed; acknowledge your offence; and give glory to God, in owning his power to puniſh you in the next life, though you ſhould eſcape in this.

You will teſtify to others, that it is indeed an evil thing and bitter to forſake the Lord. And owning this ſo publickly, you will be aſhamed to return to the ſins you have repented of.

Then we ſhall all pray to God that he would, for Chriſt's ſake, accept of your repentance; that he would enable you to live for the time to come in obedience to the laws of Jeſus Chriſt, that your ſoul may be ſaved at the day of judgment.

Theſe are the wholeſome ends the Church propoſes in her cenſures; following herein the Apoſtle's directions, [2 Tim. ii. 25.] in meekneſs inſtructing thoſe that oppoſe themſelves; that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

Therefore (*dear brother*) conſider that you are in the preſence of God the ſearcher of hearts. You may, indeed, deceive this congregation with a feigned repentance, but you cannot deceive him that made you; who, if you diſſemble in this matter, will ſhut you out of Heaven, though you continue a viſible member of his Church here.

But that we may take all due caution, I muſt in the name of this congregation, aſk you theſe queſtions:

Are you from your heart ſorry for the ſin you have committed?

I am.

Will you be more careful for the time to come; and by God's help, avoid all temptations to it?

I will.

Will you conſtantly pray to God to aſſiſt you to do ſo?

I will.

Do you deſire the forgiveneſs of all good Chriſtians whom you may have offended?

I do.

And do you deſire that others, ſeeing your ſorrow, may beware of falling into any grievous ſin?

I do deſire it.

Will you take patiently the admonition of ſuch as after a Chriſtian manner ſhall adviſe you, if they ſhall ſee you forget yourſelf and the promiſes you have now made?

I will.

¶ *Then ſhall the Miniſter ſay,*

May the gracious God give you repentance to life eternal; receive you into his favour; continue you a true member of the Church of Chriſt; and bring you unto his everlaſting Kingdom, thro' the ſame Jeſus Chriſt our Lord. *Amen.*

¶ *After which he ſhall ſpeak to the Congregation, as follows:*

Seeing now, dearly beloved brethren, that this perſon is moved by the good Spirit of God to confeſs *his* ſins, and to be afflicted for them. Let us, that we may mourn with *him* as becomes good Chriſtians, conſider that we are all ſubject to ſin, and to death eternal.

That there is nothing ſo vile and wicked which we ſhould not run into, did not the grace of God prevent us.

That

That therefore we have nothing to value ourſelves for above others, but what the good Spirit of God has given us.

Let him then, as the Apoſtle adviſes, that thinks he ſtands, take heed leſt he fall.

Let us ever remember the words of Chriſt, *Watch and pray, that ye enter not into temptation*; becauſe our adverſary the devil, as a roaring lion, walketh continually about, ſeeking whom he may devour.

Let us learn never to be aſhamed to acknowledge our ſins, but let us confeſs and forſake them, that we may find mercy. For it is far better to ſuffer ſhame here, than the wrath of God hereafter.

In a word; let us all with penitent hearts call our ſins to remembrance, and judge ourſelves, though we are not cenſured by the Church. Let us confeſs our ſins unto God, who is moſt willing to pardon us, if we turn unto him with all our hearts, ſtedfaſtly purpoſing to lead a new life. Which God grant we may all do, for Jeſus Chriſt his ſake. *Amen.*

¶ *Then ſhall be ſaid diſtinctly the fifty-firſt Pſalm, together with the Prayers appointed* (in the Commination office) *for Aſh-Wedneſday.*

My Brethren,

IN the form for receiving Penitents, there ought to have been a prayer for perſons performing penance, who are not yet to be received into the peace of the Church; I have, therefore, ſent the incloſed Form of Prayer, which I deſire you to take a copy of, to be conſtantly uſed on ſuch occaſions. I mean, where people do penance for the great crimes of Adultery, Fornication, Perjury, or Inceſt. For leſſer faults, I think, it may be omitted.

I make no doubt but ſo edifying a practice, ſo very agreeable to the way of the primitive Church, and ſo reaſonable in itſelf, will be approved by you all, and conſcientiouſly complied with.

I am, your affectionate Friend and Brother,

Tho. Sodor and Man.

¶ When Penitents are to be received into the peace of the Church, you are to uſe the Form already in your hands; and at other times, this following Prayer only, with proper Exhortations.

¶ Let the Penitent be made ſenſible of the crimes for which *he* is cenſured; exhorted to humble *himſelf* before God and the Church; and eſpecially to manifeſt the ſincerity of *his* ſorrow, by bringing forth fruits meet for repentance. After which, all kneeling, ſhall devoutly pray as followeth:

¶ *The Prayer.*

O GOD, the fountain of mercy, who didſt ſend thy Son into the world to call ſinners to repentance; and who hath aſſured us that there is joy in Heaven over one ſinner that repenteth; look down with an eye of pity upon thy ſervant, who has gone aſtray from thy commandments. Give *him* a clear ſight of *his* ſin, and a deep ſenſe of thy wrath againſt impenitent ſinners; that ſeeing *his* danger, *he* may patiently ſubmit to godly diſcipline, and to all the difficulties of true repentance. And grant, O God, that *he* may not deceive *himſelf* by a counterfeit repentance; but that this publick confeſſion may produce a real change of heart, and amendment of life; that *he* may utterly renounce and forſake all evil ways, break off all evil habits; and being ever mindful of *his* infirmities, *he* may be more careful of

himſelf, and more earneſt for grace for the time to come; working out his ſalvation with fear and trembling; that the Church on earth, and the Angels in Heaven, may rejoice in his converſion.

Bleſs, O Lord, the diſcipline of this Church, and make it effectual for the conviction of wicked men and gainſayers. Vouchſafe unto all penitents a true ſenſe of their crimes, true repentance for them and thy gracious pardon. Be merciful unto us all; and keep it ever in the hearts of thy ſervants, that it is an evil thing and bitter to forſake the Lord. Keep us from preſumptuous ſins; in all temptations ſuccour us, that no wickedneſs may get the dominion over us; but that, continuing in the peace and unity of the Church unto our lives' end, we may be made partakers of everlaſting happineſs with thy Saints in Heaven, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *Then ſhall the Miniſter ſay,*

May the gracious God give you repentance unto life, &c.

At our annual Convocation at Biſhop's-Court, Thurſday in Whitſun Week, May 16, 1706.

THAT the Diſcipline of this Church may not degenerate or fall into contempt, it is thought meet by this Convocation, that the form above-mentioned be religiouſly obſerved (in the Mother Tongue) in all Churches and Chapels of this Dioceſe; and that none omit it under penalty of the ſevereſt Eccleſiaſtical Cenſures.

That the Miniſter and Churchwardens, with ſome of the graveſt of the Pariſhioners, ſhall, bona fide, *certify unto the Biſhop, that all this was performed after a decent and Chriſtian manner; which certificate, the perſon who has performed this cenſure ſhall be directed by his Paſtor to bring himſelf within ſeven days (and not to ſend it by any other perſon) that he may receive the Biſhop's bleſſing, and ſuch ſpiritual counſel and advice, as may tend to the good of his ſoul.*

THO. SODOR AND MAN.

SAM. WATTLEWORTH, Archdeacon
ROBERT PARR
JO. CURGHEY
THO. ALLEN
JO. PARR
HEN. NORRIS
JO. COSNAHAN
MATTH. CURGHEY
J. WOODS
EWAN GILL
THO. CHRISTIAN
WM. GELL.

INSTRUCTIONS

INSTRUCTIONS

FOR AN

ACADEMICK YOUTH.

A

CATECHETICAL INSTRUCTION

FOR

CANDIDATES FOR HOLY ORDERS.

CANDIDATES FOR HOLY ORDERS.

FOR

CATECHETICAL INSTRUCTION.

A

ACADEMICK YOUTH.

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INSTRUCTIONS

INSTRUCTIONS for an ACADEMICK YOUTH.

I DO not deſign, that the following Directions ſhould interfere with the Academick Maſter's buſineſs or Inſtructions; I would only give you ſome few hints, how to fill up, moſt uſefully, the ſpare hours you may have from the uſeful ſtudies which he will put you upon.

For though the circumſtances of this place do not neceſſarily require ſo large a compaſs of knowledge in Philoſophy, as do thoſe of other nations; yet Logicks, Metaphyſicks, and Ethicks, and an inſight at leaſt into Mathematicks, Geography, Aſtronomy, and Natural Philoſophy, will be neceſſary; not only as they are great helps to the Study of Divinity, but as they will ſet you above the level of the common people; not to elate you with pride, but to make you juſtly eſteemed. The Academick Maſter will give you the beſt directions what books to read, and what time to ſpend on theſe ſtudies.

But for as much as you purpoſe to dedicate your life and labours to the more immediate ſervice of God, it is fit you ſhould have an eye to that in all your other ſtudies; and it is for this reaſon I put theſe ſhort directions into your hands.

And in the firſt place lay this down for a certain truth, that without God's eſpecial bleſſing, your beſt purpoſes, and all your endeavours will come to nothing. *We have toiled all the night, and have taken nothing*, [Luke v. 5.] will be found true by every body who will be making experiments, how far their own natural parts will carry them without the aid of God's good Spirit.

The Divine Grace is neceſſary for every man, but much more for one who hopes to be inſtrumental in ſaving others as well as himſelf. Let me therefore adviſe and conjure you, as you hope for ſucceſs in your ſtudies, to beg of God a bleſſing upon yourſelf and labours, every day of your life.

And becauſe there never was, nor ever can be, a good Divine without a good acquaintance with the Holy Scriptures; be perſuaded to lay yourſelf under an obligation of reading every day one Chapter at leaſt in the New Teſtament, with ſuch parts of the Old as the New refers to.

If you are maſter of the ſmall Folio Bible, printed within theſe few years at Dublin, (which if well choſen, and well bound, will laſt your whole

whole life) you have in the margin Dr. Scattergood's and the late Biſhop of Worceſter's references; which if you carefully conſult and compare, you will come to a competent underſtanding of the Scriptures, and gain ſuch a knowledge as will ſtick by you; becauſe gained by your own induſtry, and God's bleſſing upon your pains.

At the end of that Bible, you will find a Chronological table of the Biſhop of Worceſter's, which you ſhould read over, at ſpare times, ſo often, till you are maſter of it; by which you will have a diſtinct knowledge of all that paſſed in the world from the Creation 'till the cloſe of the New Teſtament, and the order of the ſeveral great events in point of time; which will be of greater uſe to you than at preſent you can imagine.

There are two things which I do moſt earneſtly recommend to you, as you hope to benefit yourſelf, or others, by reading the Holy Scriptures.—The *firſt*, that you always implore the aſſiſtance of that Spirit by which they were written, for the true underſtanding of them; and the *ſecond*, that you apply every Scripture as ſpoken to yourſelf:—For inſtance, ſay to yourſelf;—this is the very word of God;—this is *his* command to *me*;—it is what he requires of *me*;—this, by the Grace of God, I will obſerve.—Do I live like one who believes this truth?—Do I act according to this rule? &c.

Give me credit:—By this plain and eaſy method, of conſidering every truth as concerning yourſelf, your graces will increaſe with your knowledge:—You will become every day more humble, more devout, more patient, &c. You will avoid the vices, and the ſnares, there ſet down, and dread the conſequence of falling into them.—In one word; you will come to ſuch a knowledge of Divine Truths, as that you will know your own duty perfectly; and, in God's good time, be able to teach others.

And indeed this is the very way preſcribed by our Lord himſelf, for arriving at Divine Knowledge: [John vii. 17.] Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν,—*If any Man will do* (that is, wills, deſires to do) *the will of God, he ſhall know of the Doctrine whether it be of God.*

Some books of *Piety* and *Devotion* you cannot be without. I conſider your circumſtances; and for the preſent, I recommend three only of the firſt kind, viz. *The whole Duty of Man*, which I take for granted you have already;—*Mr. Law, of Chriſtian Perfection*, one of the beſt books that has appeared in this age;—and a little book entitled, *The Life of God in the Soul of Man.*

But then I would have you read theſe ſo often, and with care, till your heart be poſſeſſed with that Spirit by which they were compoſed. For be aſſured of it, that two or three books read with care, and often, well underſtood and thoroughly digeſted, will improve you more than two or three hundred read careleſsly, and only to gratify your curioſity.

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For your Private Prayers, the *Enchiridion Precum*, which I have always recommended to Scholars that are able and willing to make uſe of them, will anſwer all the ends of Devotion, being written in a fine Latin ſtyle, and full of quotations out of Holy Scripture; and will at once improve your learning and devotion.

The Greek Teſtament ſhould be read daily; a Chapter every afternoon. This is neceſſary both to preſerve and increaſe your knowledge in that language in which that book was originally written; and will give you a better underſtanding in that part of Scripture.

There is another exerciſe which I would put you upon; and to recommend it more effectually; and that it may not be too raſhly cenſured, I do tell you, it is the advice of one of the greateſt Men of this age, to the Youths in the Univerſity; eſpecially to ſuch as are deſigned for the Miniſtry: And this is,—to read and abridge, at their ſpare hours, every week, ſome of the beſt Practical Sermons they can meet with, in order to give them an early taſte of Divinity; to form their ſtyle, improve their knowledge in ſuch ſtudies as are to be the buſineſs of their life;—furniſh them with proper expreſſions; and, above all, to fill their minds with ſaving Truths.

The abridgement may be very ſhort, and yet contain abundance of matter; ſuch as, the manner of handling the ſubject; the way of reaſoning; the moſt convincing arguments; the moſt moving exhortations, &c.

And this will be ſo far from making you lazy, that it will engage you to take pains, and to endeavour to collect, and ſuit all that you meet with to the neceſſities of the place and people to whom you ſhall be ſent. For aſſure yourſelf, there are very few diſcourſes that are nicely proper for any other place and circumſtances, than thoſe for which they were compoſed.

By thus reading and abridging two Sermons every week, (which may be done at evenings before you go to bed, and you will not ſleep the worſe) you will, in a few years, have ſuch a fund of ſound Divinity, ſo fixed in your heart and memory, as that you will be able to ſpeak and write upon any neceſſary ſubject; and in ſome good meaſure anſwer the character of the Houſholder mentioned by our Saviour, [Mat. xiii. 52.] WHICH BRINGETH OUT OF HIS TREASURE THINGS NEW AND OLD.

And if you always ſet about this exerciſe with a ſhort ejaculation (which I cannot too often inculcate) *that God would enlighten your mind with ſaving Truth*, you will draw down God's bleſſing upon your labours, and you will be ſure to fix upon ſuch things as are *inſtructive*, rather than *curious*.

The Sermons I would recommend to you are ſuch as you may borrow; (eſpecially if you uſe books with care) for I conſider the length of your purſe. Such are, Archbiſhop Sharp's, Biſhop Bull's, Mr. Blaire's Sermons on

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our Saviour's Sermon on the Mount. Several of Biſhop Hopkins's, or any other practical Sermons you can meet with:—I ſay practical; for if you will take my advice, you ſhould not read any one book of controverſy, until you ſhall be in full orders, except ſuch only as are neceſſary to explain the thirty-nine articles of Religion.—If you know the truth, you will eaſily ſee what is contrary to it, according to the old rule:—*Regula eſt regula recti et obliqui.*

Keep cloſe to your ſtudies; and believe it for a certain truth, that an habit of trifling, not reſiſted, will inſenſibly grow upon you; it will be as hard to be conquered, as any other vice whatever.

I doubt not but you will be ſtrictly careful of your life and manners; what company you keep, &c.—That you may give no offence, and that ſuch as muſt hereafter ſign your Teſtimonials may do it with pleaſure, and with a good conſcience.

I have this only further to adviſe you at preſent,—That you be very careful not to concern yourſelf in the unhappy miſunderſtandings which are now the curſe of this once quiet nation; otherwiſe you will create yourſelf enemies; you will poſſeſs your mind, perhaps, with unjuſt prejudices; you will divert your thoughts from things of much greater concern to you; and, which is well to be conſidered, you will inſenſibly run into a crime, which for its commonneſs is ſcarce thought any,—*of ſpeaking evil of the Gvernment, whether in Church or State*; which are both the Ordinances of God, and not to be reviled, but at the peril of our Souls.

May God direct and bleſs you, your intentions, your ſtudies, and your affections, that you may be eſteemed both for your piety, and for your endowments!

THOMAS SODOR AND MAN.

A CATECHETICAL

A

CATECHETICAL INSTRUCTION

FOR

CANDIDATES FOR HOLY ORDERS.

Q. WHAT is the end and deſign of the Chriſtian Miniſtry?

A. To turn men from darkneſs to light, and from the power of Satan unto God; that they may obtain remiſſion of ſin, and be made eternally happy. Acts xxvi. 18.

Q. By what name are the Miniſters of Chriſt dignified in the Scriptures?

A. They are ſtyled the Ambaſſadors of Chriſt, and *Stewards* of the myſteries of God.

Q. Why are they ſtyled Chriſt's Ambaſſadors?

A. Becauſe they are ſent by Chriſt to preach the Goſpel.

Q. What is meant by the word *Goſpel?*

A. It ſignifies *good news*, or *good tidings of great joy*, as the Angel [Luke ii.] expoundeth it.

Q. What are the good tidings which Chriſt, by theſe his Ambaſſadors, has ſent to men?

A. The meſſage is this:——That all men being ſinners, and as ſuch under the diſpleaſure of their Maker, he is ready to be reconciled to them, on account of what his Son has done and ſuffered for them.

Q. How ought the Miniſters of Chriſt to be qualified?

A. They ought to be regularly called and ordained.—They ought to underſtand well the meſſage which they are to bring from God to Men.—They are to have at heart the value of Souls, which Chriſt hath purchaſed with his own blood.—Their Lives are to be without reproach, and their Conduct ſuch as becomes the Miniſters of Jeſus Chriſt.—Laſtly; They ought to have applied themſelves to the ſtudy of the Holy Scriptures; in which their own Duty, and the Will of God, is contained, and his meſſage to men.

Q. What is the Duty and Office of the Miniſters of Chriſt?

A. Their Duty is to preach the Goſpel;—to adminiſter the means of Grace and Salvation;—to reprove and rebuke Sinners;—to comfort the Afflicted;—to endeavour to reduce thoſe that are out of the way;—to pray daily for their people, and for themſelves, that they may faithfully diſcharge the duties of their high Calling.

Q. What eſpecial motives have they to do this faithfully?

A. Firſt; The reward promiſed by Chriſt, which is inexpreſſibly great;—*Even a Crown of Glory, that fadeth not away.* [1 Pet. v. 4.] And *ſecondly*; The

ſtrict account they muſt give, and the puniſhment of their unfaithfulneſs.—*If any man, for want of warning given him, periſh, his blood will I require at the Watchman's hand.* [Ezek. xxxiii.]

Q. When is a Miniſter of Chriſt regularly called to that office?

A. There is an outward and an inward call.—Such as are called and ordained according to the laws of the Church where they are to ſerve. The *inward call* depends upon the motives and purpoſes which lead them to undertake the Miniſtry; which the learned Mr. Calvin ſets down in theſe words:

Arcana vocatio eſt cordis noſtri teſtimonium, quod neque ambitione, neque avaritia, neque ulla alia cupiditate, ſed ſincero Dei timore, & edificandæ Eccleſiæ ſtudio, oblatum munus recipiamus. Inſtit. Lib. 4. cap. 3.

When Jeſus Chriſt had called and ordained his Apoſtles, the charge he gave them was, [Luke xxiv. 47.] *That Repentance and Remiſſion of Sins ſhould be preached in his Name unto all Nations*; namely, Repentance *on Man's part*, and forgiveneſs of Sins *on God's part*. Purſuant to this command, *they went out and preached that Men ſhould repent.* Mark vi. 12.

Q. Why were they to begin their preaching with the ſubject of Repentance?

A. Becauſe all men being Sinners; and as ſuch, under the diſpleaſure of God, it was neceſſary they ſhould repent, in order to obtain forgiveneſs from God, that they might be reſtored to his favour.

Q. How came all men to be Sinners, and under the diſpleaſure of their Maker?

A. Becauſe of the ſin and diſobedience of our firſt Parents.

Q. Were the Parents of Mankind created with ſuch diſpoſitions as did naturally lead them to diſobey their Maker?

A. Very far from it!—They were created in the *image of God*; with a power of obeying any command which their Maker ſhould think fit to give them, for the trial of their obedience.

As Adam in Paradiſe had his trial, ſo have every one of his poſterity; a command, a duty, and a trial of their obedience.

Q. In what did the Image of God conſiſt?

A. That is beſt underſtood in our Lord Jeſus Chriſt, *who was the expreſs Image of God*; moſt holy, juſt and good; in whom the love, mercy, holineſs, and goodneſs of the inviſible God, was made known unto men. This was the Image of God in which man was created.

Q. Did our firſt Parents continue in that good eſtate?

A. No; they fell from it, and in a great meaſure loſt that image, and the favour of God, by diſobeying his commands.

Q. How came our firſt Parents to be guilty of ſo great a crime?

A. Through the temptation of the Devil; who perſuaded them not to give credit to their Maker, who had told them, that they ſhould die if they diſobeyed the command he had given them. *Secondly*; the Devil aſſured them, that that command which God had given was not for their good; for that by eating of the forbidden fruit, they would become as wiſe and good as God himſelf. And giving credit to the Devil, they diſobeyed their Maker's command, and became ſlaves to that evil Spirit.

And let it be obſerved, that this was the ſame which provoked God to turn Satan himſelf, and his Devils, out of Heaven;—Diſobedience to God, and affecting to be as his Maker.

Q. What followed upon this diſobedience and tranſgreſſion?

A. They forfeited that happineſs which God had promiſed them; and Satan having got thus far a power over them, would for ever have led them captive at his will, had not God, of his infinite mercy and goodneſs, found out a way to deliver them out of his power.

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We ſee how afraid we ſhould be of every ſin, ſince our firſt Parents ſuffered ſo much by it. Here the Miniſters of Chriſt muſt begin, as ever they hope for ſucceſs in their miniſtry. Sinners muſt feel their danger before they will look out for or value a Saviour. The lame and the blind went to Chriſt, becauſe they would be healed, &c.

Q. How did this ſin of theirs affect their poſterity?

A. The Scriptures tell us, that Adam begat children in his own likeneſs, or image; that is, with ſuch a corrupt and depraved nature as his was now become.

Q. Are then all men born in ſin, and prone to evil, and as ſuch under the diſpleaſure of their Maker?

A. Moſt certainly ſo;—*for all have ſinned, and come ſhort of the Glory of God*; that is, of that glorious happineſs for which they were created. And we have mournful inſtances of this hereditary depravity before our eyes, in the pride, diſobedience, hatred, malice, revenge, uncharitableneſs, luſt, uncleanneſs, injuſtice, and all manner of wickedneſs.—Theſe are the fruits of our depraved nature. This is called *original Sin*, which every man born of Adam by *natural generation*, brings into the world with him.

Q. Of what uſe is the knowledge of this *original Sin?*

A. The knowledge of our Fall in Adam, and of our Recovery in Chriſt, are the two fundamental principles of Chriſtianity; and the order in which it is to be propoſed and preached unto men. Here the Miniſters of the Goſpel muſt begin, as ever they hope for ſucceſs:—For till Sinners are ſenſible of their *guilt*, of their *ſlavery* and *danger*, they will hardly be perſuaded to look out for help; nor perceive the bleſſing of a Redeemer, till they know that they are in bondage, and under the tyranny of Sin and Satan. In one word, till we are ſenſible that we want help, and that we cannot help ourſelves, we ſhall never in good earneſt fly to God, and beſeech him to help us.

Q. Hath not God given all men reaſon; and is not that ſufficient to ſhew them their danger, and how to avoid it?

A. We ſee *that* in Adam, who had reaſon in perfection; and yet having free will, he acted againſt his reaſon, and ſinned moſt grievouſly. He (as many of his poſterity do) would depend upon himſelf, and his own reaſon, without believing and depending upon God; and we ſee what followed.

Q. What are the Miniſters of Chriſt directed to do, in order to awaken Sinners, and to convince them of the danger they are in, and to make them afraid for themſelves?

A. They are to ſet before them the terrors of the Law; *for by the law is the knowledge of ſin*; [Rom. iii.] that is, what ſin deſerves, and what will certainly follow, if Sinners do not repent and turn to God, and bring forth fruits meet for repentance.

Q. What may be hoped will follow from ſetting before Sinners the terrors of the Law?

A. When a Sinner hears how the wrath of God is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of men, if he be ſincerely afraid for himſelf, God will open his eyes; ſo that he will perceive his miſery and danger, and will not be eaſy till he knows WHAT HE MUST DO TO BE SAVED.

Q. What encouragement have Sinners to hope that God will receive them into favour, accept of their repentance, and pardon their ſins?

A. We have the ſureſt proof of this, that the heart of a Sinner can deſire; ſince the Son of God died for us, to aſſure us of the ſincere love of his Father for his poor creatures, and that he will be thoroughly reconciled to them, if they will but be reconciled to the means which he has propoſed to reſtore them to his favour.

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Q. What way and means hath God appointed to mend the corruption of our nature, and to reſtore us to his favour?

A. The Chriſtian Religion is the way appointed by God to mend what is amiſs in us; to reſtore us to his image and to his favour, and to fit us for Heaven and Happineſs. In ſhort, it is the only ſure and merciful way to reclaim men from their ſins;—to keep them from ruining themſelves, and to make them partakers of the Divine Nature.

Q. What is the end of Religion?

A. It is to inſtruct and lead us in the way to be happy when we die, that God may be glorified in our ſalvation.

Q. What are the chief heads of the Chriſtian Religion?

A. *Firſt*; That God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. John iii. 16.

Secondly; That this Son of God is the *Way*, the *Truth*, and the *Life*; that is, he is the *Author* of the *Way*, the *Teacher* of the *Truth*, and the *Giver* of *Life*.

Thirdly; That whoſoever *believeth* in him, ſhall receive remiſſion of ſins; and that he is the Author of Salvation to all them that *obey* him.

All which is contained in thoſe comprehenſive words of the Apoſtle, [1 Cor. i, 30.] Jeſus Chriſt is made unto us, *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption*.

Q. What is the meaning of theſe words?

A. It is this:—That the World being ignorant of God, Jeſus Chriſt became their *Wiſdom*, by revealing to us the true God, and his Will; by bringing Life and Immortality to light, through the Goſpel.—That being Sinners, he became our *Righteouſneſs*, by ſatisfying, in our nature, and in our ſtead, the Juſtice of God, and procuring for us the forgiveneſs of Sins;—and by procuring for us the gifts of his Holy Spirit to purify our ſouls, he became our *Sanctification*.——And laſtly; the whole World being in bondage, and ſlaves to ſin and Satan, and to the corruption of Nature, Jeſus Chriſt became our *Redeemer*, by paying the full price of our *redemption*.

Q. What is required on Man's part, in order to be made partaker of theſe bleſſings?

A. A *ſaving Faith*; a *true Repentance*; and a *ſincere Obedience*.

Q. What is a ſaving Faith?

A. It is the receiving and believing in Jeſus Chriſt, as he is propoſed to us in the Holy Scriptures.

Faith is a certain perſuaſion, and ſolid *truſt*, in the goodneſs and mercy of God, obtained by Jeſus Chriſt for the pardon of ſin, and eternal life for all ſuch as with ſincere repentance, and ſincere obedience, lay claim to thoſe bleſſings.

Q. How is Jeſus Chriſt propoſed to us in the Holy Scriptures?

A. As our *Prophet*; as our *Prieſt*; and as our *King*.

We are to believe him to be a *Prophet*, and receive him as ſent from God, to declare God's Will to Men, and the way by which they muſt hope to be ſaved. We believe him to be a *Prieſt*, who offered himſelf a *Sacrifice*, to make our reconciliation with God; by virtue of which ſacrifice, he maketh continual interceſſion for all ſuch as repent and believe in him. We believe him to be our *King*, when we obey his laws, and ſuffer him to *reign* over us.

Q. How may a Chriſtian ſatisfy himſelf that he hath a true and ſaving Faith?

A. By ſuch marks and fruits as theſe following, it will appear that we have a true and ſaving Faith:

Firſt; *If our Faith purifies our Hearts*; that is, if there is a change made in our hearts for the better; if the deſire of our hearts is to pleaſe and glorify God.

Secondly;

Secondly; If our Faith *worketh by love*; that is, if the love of God for us obliges us to love our Neighbour.

Thirdly; If our Faith ſhews itſelf in our life and actions, enabling us to overcome the World, the Fleſh and the Devil. *It is then a true and ſaving Faith.**

Q. Thus far of the firſt thing required of a Chriſtian,—*a ſaving Faith.* What is a *true and ſaving Repentance?*

A. A true and ſaving Repentance conſiſts in ſuch a ſincere ſorrow, as makes a ſinner to hate and forſake every ſin whatever, and this out of a ſenſe, and ſhame, and concern for having offended the beſt of Fathers, and the moſt gracious God;† ſuch a *ſorrow* as doth melt and ſoften an heart that was hardened by ſin; and laſtly, ſuch a *ſorrow* as will oblige a ſinner to ſubmit to any means of Grace, how bitter ſoever, that is required or neceſſary to root ſin out of his ſoul, and to repair the diſhonour done to God, by diſobeying his commands, and breaking his laws.

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* *Maxims of the Chriſtian Faith, or Religion.*—That there is one *God*, the Maker of all things; one *Redeemer*, the Lord Jeſus Chriſt; and one *Holy Ghoſt*, the Sanctifier of the choſen People of God. That God would have all men to be ſaved;—that therefore he ſent his own Son from Heaven, to ſhew men the way of ſalvation;—that this his Son has reconciled us to God;—that he is our Advocate with God, to obtain for us all neceſſary aſſiſtance and bleſſings.—That God will give his *Holy Spirit* to ſuch as pray for him;—that he has given the Holy Scriptures to be the rule of our faith, of our lives and actions;—that he will call all men to an account;—that ſuch as have lived according to his Word and Will, ſhall by him be made happy for ever; and that ſuch as have done evil, have led evil lives, and have not repented, ſhall have their portion with Devils.

† The moſt effectual means of our recovery from what we are fallen, conſiſts in a firm faith in the power and love of God, to root out whatever is amiſs in us, and diſpleaſing to him.——Secondly; in praying earneſtly to God, to make us ſenſible of our faults, and to avoid, and reſiſt, and overcome, and root all evil out of our ſouls.——And thirdly; a ſincere care and endeavour, that on our part we do what is in our power to avoid ſin, and to conquer it.——Dr. Moore.

Repentance, which is ſo much inſiſted on as the great condition of the Goſpel, is expreſſed by other words, ſignifying *the great change* made, or to be made by Repentance; ſuch as, *Converſion*; *Regeneration*, a *being born again of God*—made a *new creature*; *Self-denial*, *Mortification*, &c.

Q. Is there danger of being miſtaken in this important duty?

A. Very great danger!——Such as place Repentance only in making confeſſion of their ſins, without amendment of life;—ſuch as depend upon good purpoſes, or upon a death-bed repentance, or in forſaking ſin, without a change of heart; or, finally, ſuch as place all their hopes of pardon in their repentance, and not in the merits and blood of Jeſus Chriſt, by which alone all our ſins will be forgiven.

Q. The next thing neceſſary to Salvation is *New Obedience*. *What is meant by New Obedience?*

A. When once a man is in Chriſt, that is, a Chriſtian, he is no longer at his own diſpoſal, to live as he pleaſes;—he has rules to live by, and by which he muſt be judged at the laſt day. In order to this Obedience, he will be obliged to *deny himſelf* all ungodlineſs and worldly luſts; that he may live ſoberly, righteouſly and godly, in this preſent evil World. His will muſt become ſubject to the will and law of God; his converſation muſt be ſuch as becomes the Goſpel of Chriſt. In ſhort, he muſt become a *new man*, a *new creature*, walk in *newneſs of life*, and continue patient in well-doing; putting off daily the old man, as children of Adam, who by his diſobedience loſt all right to the Tree of Life, that is, to eternal Life and Happineſs; to regain which right, a Chriſtian muſt put on the new Man, made after the image of God, as ever he hopes for Heaven.

Q. Doth God require a *perfect obedience* to his commands?

A. God

A. God knoweth our weakneſs and our infirmities; as a Father, he will accept of a dutiful and ſincere Obedience, though mixed with many imperfections; provided we ſtrive againſt ſuch failings, pray for a greater meaſure of Obedience and Holineſs, and labour after it.

Q. Are not Chriſtians too apt to value themſelves for their Obedience and good Works, and think they merit by them?

A. Many are apt to do ſo; but it is very wrong:—For let a man have been never ſo exact in his obedience, and done never ſo many good works, he has but done his duty, and has nothing to boaſt of, or claim any thing by his merit. In ſhort, neither our *faith*, nor our *repentance*, nor our *obedience*, though never ſo perfect, can merit our *Juſtification*, either our *Pardon* or *Reward*. Theſe are the free gift of God, purchaſed for all ſuch as *believe* and *repent*, and become obedient, by the merits of Jeſus Chriſt, and through faith in his blood.

Q. What is Juſtification?

A. It is to abſolve a perſon from the guilt of ſin, and free him from that ſentence of condemnation paſſed upon mankind in Adam, and from God's diſpleaſure for our ſins.

When a perſon, by the Spirit of God, is convinced of his guilt and danger, and repents and flies to God for help; when God, paſſing by the puniſhment which ſuch a ſinner has deſerved, pardons him, and admits him into favour, and into a ſtate of ſalvation, *ſuch a perſon is ſaid to be juſtified.* Now all this is owing to the mere free grace, and mercy, and goodneſs of God; on account of what Jeſus Chriſt hath done and ſuffered for us, not for any thing that any man has done, or can do.

Q. The law, the moral law, our Lord aſſures us, ſhall laſt and be in force as long as the world laſts. *What are moral Laws*, or Commands?

A. They are concerning ſuch things as are in themſelves good or evil, though they had never been commanded or forbidden; they are really ſuch as the conſcience of every man cannot but aſſent to, when he hears them. But for aſmuch as Man, after the fall, became unwilling to conſult his own reaſon and conſcience, God ordered theſe laws to be engraved upon tables of ſtone, that all might read them, and be without excuſe if they tranſgreſſed them. Theſe are called the *Ten Commandments*; and contain the duties we owe to God, to our Neighbour, and to ourſelves.

Q. Hath not our Saviour Chriſt ſummed up theſe ten Commands in fewer words?

A. He hath done ſo,—in theſe words: *Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul; with all thy mind, and with all thy ſtrength.* This is the *firſt* commandment; and the ſecond is like, namely this,—*Thou ſhalt love thy Neighbour as thyſelf.*

Q. When may we be ſaid thus to love God?

A. When we ſincerely endeavour to keep his commandments, and do ſuch things as we know will pleaſe him.—1 John iii. 22.

Q. When may we be ſaid to love our Neighbour as ourſelves?

A. When we love others, (for all are our neighbours) as men fearing God love themſelves; or, as our Lord explains it, *As ye would that men ſhould do unto you, do ye alſo to them likewiſe.* And Chriſtians have a very particular reaſon and motive given them for loving their Neighbour, *Becauſe Jeſus Chriſt loved us, and laid down his life for us*; and becauſe they are related to Jeſus Chriſt, (he having taken our nature upon him) and is therefore greatly concerned for the good of every man living, and laid down his life for them, though they were his enemies.

Q. Are there not other duties and commands which Chriſt hath required of us as Chriſtians?

A. There

A. There are, and eſpecially thoſe of *Self-denial* and *Watchfulneſs*, which comprehend the reſt; and are abſolutely neceſſary to our ſalvation, and ſuited to all our ailments.

Q. Why hath Chriſt commanded Self-denial?

A. Not becauſe he can command what he pleaſeth; but becauſe the corruption of our nature requires it, and that we ſhould be hindered from every thing that would ruin us.

For inſtance; we are really blind with regard to what would hurt and ruin us; we are therefore commanded *to deny our own wiſdom.* Intemperance would injure both our ſouls and bodies; we are therefore commanded *to deny our appetites.*—We are required to keep a *ſtrict watch over our hearts*, becauſe from thence proceed a thouſand evils.—And becauſe our eternal happineſs depends upon our loving God with all our heart, we are *forbid to ſet our hearts upon the World.*—And becauſe as Sinners, ſuffering is our due, we are forbid all repining when God afflicts us.—And becauſe our bodies have a great influence over our ſouls, we are not only commanded to *be always temperate*, but to *faſt* ſometimes, and to deny ourſelves the pleaſure of indulging the appetite.

Theſe, and other ſuch duties, are commanded purely becauſe they are neceſſary, either to cure our corruption, or to qualify us to receive the Grace of God; or to hinder us from grieving his Holy Spirit, and forcing him to forſake us.

Q. Are we able of ourſelves to do theſe things, and to keep the commands of God?

A. We are not.—Our ſufficiency muſt be from God; who has promiſed to help us to overcome all the difficulties we can poſſibly meet with in the way of our duty. Luke xi. 9.

Q. What do the Holy Scriptures direct us to, in order to obtain the grace and help of God?

A. To earneſt prayer. For ſo we are aſſured, that God will give the Holy Spirit and all other bleſſings to them that aſk him, and that make uſe of the other *means* of Grace and Salvation, which God has appointed.

Q. What are the means of Grace?

A. They are chiefly theſe:—*Prayer*, the *Holy Scriptures*, and the *Sacraments*.

Q. What is Prayer?

A. Prayer is the making our wants known unto God, and begging him to give us ſuch things, as in his wiſdom and goodneſs ſhall ſeem beſt for us, and for his glory.

Q. Doth not God know all our wants?

A. Moſt certainly he doth ſo; even better than we ourſelves do. But he would have us to know and to remember, that we depend upon him for life, and breath, and all things; and that we may receive his favours with thankſgiving.

Q. What encouragement have we to believe that God will grant our requeſts?

A. Even the greateſt that our hearts can deſire. *Verily*, (ſaith his only Son) *Whatſoever ye ſhall aſk the Father in my Name, he will give it you.* [John xvi. 23.] Theſe being the conditions of being heard,—that we aſk ſuch things as are agreeable to God's Will; and in the Name, and for the Sake of Jeſus Chriſt.

Q. How may we be ſure to aſk nothing but what is agreeable to his Will?

A. He himſelf has given us a ſhort form of Prayer, not only to direct us what to pray for, but alſo as a form of Prayer; that none may want words, by which to lay before God the deſires of their hearts.

Q. With what diſpoſition ſhould we pray, ſo as that we may be accepted of God?

A. That we pray with *humility*; for God reſiſteth the Proud, but giveth grace unto the Humble. *Secondly*; With *ſubmiſſion:—Not my Will, but thine be done. Thirdly*; With a *forgiving temper* towards all that have injured us.——

Fourthly;

Fourthly; With a full purpoſe of leading a godly, righteous, and ſober life.

Q. Are not Praiſe and Thankſgiving a part of that ſervice which we owe to God?

A. They are certainly ſo. And it is much to be feared, that Chriſtians do too often put a ſtop to, and deprive themſelves of many bleſſings, by their ingratitude, and for want of taking notice of the favours and mercies they every day receive, and giving thanks to God for them.

Q. How may the *Lord's Prayer* become a pattern, and direct us how, and what to pray for?

A. As followeth:

OUR FATHER WHICH ART IN HEAVEN. By this we are directed to apply to God, the Lord of Heaven and Earth, with reverence and godly fear:—And at the ſame time with confidence of being heard; for as a Father pitieth his own children, ſo is the Lord merciful to them that fear them.

HALLOWED BE THY NAME. This teacheth us, that the Glory of God ought to be the firſt in our thoughts and deſires: He being worthy to receive Honour, and Glory, and Power; for he hath created all things, and by his will they all ſubſiſt. Rev. iv. 2.

THY KINGDOM COME. By this we are directed both to pray, and to endeavour, that the Goſpel of Chriſt may be propagated in all the World; that the Kingdoms of the World (all that are now the ſlaves of Satan) may become the Kingdom of the Lord, and of his Chriſt, that he may reign for ever and ever. Rev. xi. 14.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. Which is deſigned to teach us, to have the higheſt regard for the Will and Providence of God in the government of the World;—to reſign our will and deſires to Him, who only knows what is beſt for us;—never to diſpute or queſtion the Will and Orders of One, who is infinitely *wiſe*, and *holy*, and *good*, but to ſubmit, and with pleaſure cloſe with it, as the beſt that can be ordered for ourſelves or others.

GIVE US THIS DAY OUR DAILY BREAD. To put us in mind, that it is God that giveth food unto all fleſh; that our Heavenly Father knoweth what things we have need of;—and that where he gives abundance, he expects that we ſhould impart to the reſt of his Children that are in want, of what he has given us more than our daily bread.

But above all things, we are hereby directed to pray *for the Bread that nouriſheth to eternal Life.*

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. Here is matter of Direction and Comfort for Sinners!—If we find our hearts diſpoſed to forgive others, He, who put this grace into our hearts, aſſures us by this, that our ſins ſhall be forgiven. So that our firſt petition ſhould always be, That the good Spirit of God may give us a forgiving temper.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. In this petition we are directed, never to truſt in our own ſtrength; for it is God only, who can deliver us from *evil*; from the *evil one*; from an *evil world*; and from our own evil and corrupt hearts.—He only can enable us to eſcape the corruption that is in the World through luſt, that we may be partakers of the divine Nature.—He only, in all in our ſaving trials and temptations, can enable us to overcome to his glory.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN. Here we are directed to acknowledge God in every thing we do, or pray for.—As the only ſure foundation of all our hopes, to him we pray; on him we depend; to him we ſtand obliged; to him we give thanks;—For He only hath *power*, and ought to have the Glory of all the Bleſſings we enjoy, or hope for, in this World, or in the World to come. Amen.

Q. The

Q. The WORD OF GOD is another *means of Grace*.——How doth it become ſuch?

A. As it is intended, and ſufficient, through the grace of God, to make men wiſe unto ſalvation: Being profitable for doctrine; for reproof; for inſtruction in the way of righteouſneſs; and as ſuch, is the great inſtrument of men's converſion.

Q. How doth it become inſtrumental to converſion?

A. By hearing it read or preached; by receiving it into an honeſt and good heart,—an heart ſincerely diſpoſed to receive the truth; with prayer to God for grace to practiſe it in our lives.

Q. Hath the Word of God this effect upon all that read or hear it?

A. No; God knows, it has not.—Some deſpiſe it, and will not read it;—and by many, the cares and pleaſures of this life, and the deceitfulneſs of riches, and the luſts of other things, hinder the word; ſo that it bringeth no fruit to perfection.

Q. How are the SACRAMENTS means of Grace and Salvation?

A. As they are means appointed by Jeſus Chriſt.—*Firſt*; for admitting us into his Family, which is his Church; out of which there is no appointed means of ſalvation.—And *ſecondly*; by making us worthy members of his Church and Family, by engaging us to lead a new and Chriſtian life.

Q. Which are the Sacraments of the Chriſtian Religion?

A. They are two only; namely, *Baptiſm*, and the *Lord's Supper*.

Q. What is *Baptiſm?*

A. Baptiſm is a ſolemn dedication of a perſon to *God*, the *Creator*; to Jeſus Chriſt, the *Redeemer* of the World; and to the *Holy Ghoſt*, the Sanctifier of all ſuch as ſhall be ſaved.

Q. How is this ſolemn Dedication performed?

A. By waſhing the perſon with water, in the Name of the *Father*, *Son*, and *Holy Ghoſt*.

Q. What is ſignified by this outward ſign?

A. That ſuch a perſon is waſhed from his former pollutions, and reſtored to the favour of God.

Q. What other Names are given in the Goſpel to this Sacrament?

A. It is called *Regeneration*, or the *new Birth*, or being made a *new Creature*, *&c.* or *being born again*.*

Q. Why is it ſo called?

A. Becauſe, as we did receive a natural life from our Parents, as deſcendants of Adam, ſubject to ſin and miſery; ſo by baptiſm, we receive the holy Spirit for a principle of a new and Chriſtian life, and as truly as we did receive a natural life from our Parents:—And being thus engrafted into Chriſt, or his Church, we receive grace and a new life from Chriſt, as really as a branch receives life and nouriſhment from the good tree in which it is grafted. This is called the *preventing grace* of God, or his *free gift*; becauſe we have done nothing to deſerve ſuch a favour.

Q. What doth this free grace of God oblige Chriſtians to?

A. To honour God, their Maker, their Redeemer, and Sanctifier, by an holy and Chriſtian life; and eſpecially, not to grieve the Holy Spirit, by which they have been ſanctified, and by which alone they can be ſecured from falling into a ſtate of Heatheniſm, and into the power of Sin and Satan.

Q. What muſt they do, who have been ſo unhappy as to have grieved that holy Spirit: And though they have been baptiſed, *yet are not renewed by the Holy Ghoſt?*

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* *Regeneration*, or *New Birth*, is that ſpiritual change that is wrought by the holy Spirit upon any perſon in the uſe of Baptiſm; whereby he is tranſlated out of his natural ſtate as a deſcendant of Adam, to a ſpiritual ſtate in Chriſt; that is, to a ſtate of ſalvation; in which, if it is not his own fault, he will be ſaved.

A. Such unhappy people (and too great, God knows, is their number) have no other choice, but *Repentance* or *Damnation.* So the Apoſtle tells Simon Magus, who had received the waſhing of regeneration, and ſo was entitled to pardon upon his repentance; which the Apoſtle exhorted him to, to prevent his eternal ruin.

Q. What is the other Sacrament, or means of grace, which is called the *Lord's Supper?*

A. It is an ordinance appointed by Chriſt, by which the worthy receiver is made partaker of all the graces and bleſſings which Jeſus Chriſt has purchaſed by his death.

Q. What are the Graces and Bleſſings which Jeſus Chriſt by his death hath purchaſed for ſuch Chriſtians as are worthy partakers of this Sacrament?

A. The pardon of our ſins;—new degrees and ſupplies of grace and ſtrength to do our duty, which if we continue to do,—Eternal Happineſs when we die; which we may expect as ſurely as we do expect health and ſtrength from the daily food we eat.

Q. Who are worthy receivers of this Sacrament?

A. Such as ſeriouſly conſider the ſtate of their ſouls;—whether they have ſincerely repented of their ſins;—whether they as ſincerely reſolve to lead a Chriſtian life, renewing their vow made in baptiſm;—whether they have a lively faith in God's mercy through Chriſt; and are in love and charity with their Neighbours; that is, with all the World.

Q. What is ſignified by the Bread and Wine made uſe of in this Sacrament?

A. After the Bread and Wine are conſecrated by giving of thanks and prayer, the bread is broken, to put us in mind of Chriſt's ſufferings;—and the wine is poured out, as the blood of Chriſt was, for the ſins of the World.

Q. What ought to be a ſerious Chriſtian's thoughts upon this?

A. Every underſtanding Chriſtian will conclude,—*Firſt*; that all ſin muſt be hateful to God, ſince it required ſuch a ſacrifice,—the life and blood of Jeſus Chriſt.——If any thing will touch our hearts with godly ſorrow, and a repentance not to be repented of, this, through the grace of God, will do it.

Secondly; This will oblige us to lead a Chriſtian life; ſince nothing can be more juſt and reaſonable, than to conſecrate a life to him, which he has redeemed with his moſt precious blood.

Thirdly; This Sacrament ought to be a powerful motive to oblige Chriſtians to love one another; ſince we are one Body under one Head, which is Chriſt; and therefore ought to have one heart. The deſign of this ordinance is to unite us in love and charity. We worſhip the ſame God and Saviour; we hope for the ſame ſalvation; we eat at one and the ſame table; we eat the ſame bread which came down from Heaven; and we ought to live by one and the ſame Spirit.

Laſtly; This Sacrament is a repreſentation of the greateſt love of Chriſt; a love for ſinners; a love for enemies; a love expreſſed in laying down his life for us.—This ſure ſhould oblige us to love one another, not in word only, but in deed and in truth.

Q. Who are appointed to adminiſter to Chriſtians theſe means of Grace and Salvation?

A. They are ſuch as are regularly ordained and appointed for that office; ſpiritual Governors, Paſtors and Teachers; who watch for the ſouls of their flock; whoſe prayers are heard, in a more eſpecial manner, for thoſe over whom the Holy Ghoſt hath made them overſeers; who receive Chriſtians into the Church, out of which there is no appointed means of ſalvation. Theſe, and many other things, are their duty and their charge.

Q. What is the duty of Chriſtians to theſe Miniſters of Chriſt?

A. To honour them for their work's ſake, and for their maſter Chriſt's ſake; and to obey their godly admonitions.

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THE

HISTORY OF THE ISLE OF MAN.

THE Iſle of Man, very probably, had the name it goes by *now* from the Saxon word Mang, *Among*, as lying almoſt at an equal diſtance between the kingdoms of England, Scotland, Ireland and Wales. Hence it is, that the neighbouring nations uſe the expreſſions *Mancks-men, Mancks-language, &c.*

The extent and ſituation of this iſland is from north to ſouth, rather more than thirty miles in length; not above fifteen broad in the wideſt, nor above eight in the narroweſt part. Biſhop's-Court, which is near the middle of the iſland, lies in the fifty-fourth degree, ſixteen minutes, of northern latitude. It lies ſo exactly in the chops of the channel that runs betwixt Scotland and Ireland, that if this iſland did not very much break the force of the tides and weſterly winds, it might be much worſe for that part of England which lies oppoſite to it.

The ſoil in this, as in moſt other places, is very different. The limeſtone ground to the ſouth is as good as can be deſired. The mountains are cold, and conſequently leſs fruitful, here as well as elſewhere. The vallies betwixt them afford as good paſture, hay, and corn, as in moſt other places. Towards the North indeed there is a dry, barren, ſandy earth, but then this might, and no doubt in time will be helped, when once the Huſbandman comes to know the value of marle (of which there is good ſtore in the Northern pariſhes) and can be perſuaded to make uſe of it, which yet he is not willing to do; finding the improvements made by liming the ground to yield a preſent great advantage, with leſs charge than that of marling.

A large tract of land, called the *Curragh*, runs the breadth of the iſle betwixt Ballaugh and Ramſea. It was formerly a bog, but ſince it has been drained, it is one of the richeſt parts of the iſland; and though the peat is ſix, eight, or ten feet deep, yet by huſbandry and burning they have got a ſurface which will bear the plough. And the ſame place ſupplies the neighbourhood both with bread and fuel. In this place have been found very large trees of oak and fir, ſome two feet and a half diameter, and forty feet long, ſuppoſed by the inhabitants to have lain here ſince the deluge. The oaks and firs do not lie promiſcuouſly; but where there are plenty of one ſort, there are generally few or none of the other. In ſome places of this tract, there is a remarkable layer of peat for ſome miles together, of two or three feet thick, under a layer of gravel, clay, or earth, two, three, and even four feet thick.

A high ridge of mountains runs almoſt the length of the iſland, which ſupply the inhabitants quite round with water and fire. Abundance of little rivulets and ſprings of excellent water (by the ſides of which the inhabitants for the moſt part build their houſes) run hence to the ſea, and the ſides of the mountains

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are ſtored with heath, and an excellent peat for fuel. The higheſt of theſe mountains is called *Snafield*; its height, as taken by an exact barometer, being about five hundred and eighty yards; the mercury ſubſiding two inches and one tenth. From the top of this mountain they have a fair proſpect of *England*, *Scotland*, *Ireland*, and *Wales*.

The air is ſharp and cold in winter; but then this muſt be underſtood of ſuch places only as are expoſed to the winds, which, conſidering the ſituation, muſt needs be very boiſterous. But in all ſuch places as have a natural ſhelter, or an artificial one from trees, the air is as mild as in *Lancaſhire*; the froſts being ſhort, and the ſnow not lying long on the ground, eſpecially near the ſea.

This is plain from the improvements that have been made in ſuch places; where their orchards and gardens produce as good fruit, and neceſſaries for the kitchen, as in any of the neighbouring countries. But if the winds be frequent and ſometimes troubleſome, they are alſo wholeſome, and drive away noxious vapours; ſo that it has been truly obſerved, that the plague was never remembered to be here, and the inhabitants, for the moſt part, live to a good old age.

The black cattle and horſes are generally leſs than thoſe of England; but as the land improves, ſo do theſe, and of late there have been ſome bred here as large as in other places. They have indeed a ſmall hardy breed of horſes in the mountains, very much coveted by gentlemen abroad for their children; but beſides theſe, they breed horſes of a ſize fit either for the plough or the ſaddle.

In the mountains they have alſo a ſmall breed of ſwine, called purrs, or wild ſwine; not that they are *feræ naturâ*, or wild, (for every man knows his own) but becauſe they are bred and live continually in the mountains, without coming to their houſes; and both theſe and the wild ſheep are counted incomparable meat. Amongſt the ſheep they have ſome called *Loughtan*, of a buff-colour: the wool is fine, and makes a pretty cloth without any dye.

There are ſeveral noxious animals, ſuch as badgers, foxes, otters, filmerts, moles, hedge-hogs, ſnakes, toads, &c. which the inhabitants know no more of than their names; as alſo ſeveral birds, ſuch as the wood-pecker, the jay, the maup, &c. And it is not long ſince a perſon, more fanciful than prudent or kind to his country, brought in a breed of magpies, which have increaſed incredibly, ſo as to become a nuiſance. And it is not many years ſince ſomebody brought in frogs, which they ſay increaſe very faſt.

There is one airy of eagles, and at leaſt two of hawks of a mettled kind: for which reaſon it was that Henry the fourth of *England*, in his letters patent of the grant of this Iſle to Sir *John Stanley*, firſt King and Lord of Man of that name and family, did oblige him, in lieu of all other ſervices, to preſent him and his ſucceſſors, upon the day of their coronation, with a caſt of faulcons.

There are not many quarries of good ſtone: One there is near *Caſtle-town*, which yields a tolerable good black marble, fit for tomb-ſtones, and for flagging of churches; of which ſome quantities have of late been ſent to London for thoſe uſes.

Here are alſo good rocks of lime-ſtone; which, being burnt with peat or coal, is become a great improvement of barren lands. Theſe ſtones, eſpecially about *Bally-lool*, are full of petrify'd ſhells of different kinds, and ſuch as are not now to be found on theſe coaſts.

There are ſome few rocks about *Peel* of a red free-ſtone, capable of being formed into regular ſhapes; but the greateſt part of the quarries are a broken rag-ſtone, ſometimes riſing in coarſe uneven flags, or in irregular lumps, fit only

only for coarſe walls, with which nevertheleſs they make a ſhift to build good ſubſtantial houſes; though an Engliſh Maſon would not know how to handle them, or would call their walls, as one merrily did, *a cauſeway reared up upon an edge.*

Here are alſo a good many quarries of a blue, thin, light ſlate, one of the beſt coverings for houſes; of which good quantities are exported. And at a place called the *Spaniſh-Head*, there is a rock, out of which are wrought long beams (if one may uſe that expreſſion) of tough ſtone, fit for mantle-trees, of twelve or fifteen feet long, and ſtrong enough to bear the weight of the higheſt ſtack of chimnies.

Mines of *Coal* there are none, though ſeveral attempts have been made to find them. But of *Lead*, *Copper*, and *Iron*, there are ſeveral, and ſome of them have been wrought to good advantage, particularly the lead; of which ore many hundred tons have of late been ſmelted, and exported. As for the copper and iron ores, they are certainly better than at preſent they are thought to be; having been often tried and approved of by men ſkilled in thoſe matters. However, either through the ignorance of the undertakers, or by the unfaithfulneſs of the workmen, or for ſome other cauſe, no great matter has yet been made of them.

This iſland has had many maſters.—They have an old tradition, and it has got a place in the records, that one *Mananan Mac-Lir*, a Necromancer, was the firſt proprietor, and that for a long time he kept the iſland under miſts, that no ſtranger could find it, till St. *Patrick* broke his charms. But a late Iriſh Antiquary gives a particular account of this *Mananan*, namely, That his true name was *Orbſenius*, the ſon of *Alladius*, a Prince in Ireland; that he was a famous merchant, and, from his trading betwixt Ireland and the Iſle of Man, had the name of *Mananan*; and *Mac-Lir*, that is, the Son of the Sea, from his great ſkill in navigation; and that he was at laſt ſlain at *Moycullin*, in the county of *Galway*, in *Ireland*. And it is not improbable, that the ſtory of his keeping the iſland under a miſt might ariſe from this, that he was the only perſon, in thoſe days, that had a commerce with them.

The *Norwegians* conquered *this*, when they made themſelves maſters of the Weſtern Iſles, which they ſent Kings to govern, who generally choſe the Iſle of Man for their place of reſidence. This continued till 1266, when there was a very ſolemn agreement made betwixt *Magnus* the fourth of *Norway*, and *Alexander* the third of *Scotland*; by which this iſle, amongſt the reſt, was ſurrendered to the Scots for four thouſand marks to be paid in four years, and one hundred marks yearly. Purſuant to which, *Alexander* drives out the King of Man, *A. D.* 1270, and unites it to *Scotland*.

In 1312, there is a ſecond agreement betwixt *Hacquin* the fifth, and *Robert* the firſt of *Scotland*; and in 1426, a third agreement (all which are ſet down at large in *Torfeus* his Hiſtory of the *Orcades*.) But before this laſt agreement, the iſland was in poſſeſſion of *John* Lord *Stanley* and of *Man*, who had it given him by Henry the fourth, *A. D.* 1405. However, for as much as by the laſt agreement betwixt the Kings of *Norway* and *Scotland*, the latter claimed a right to this iſland; and the Lords of *Man* were obliged to keep a conſtant ſtanding army and garriſons for the defence of it, till the reign of King *James* the firſt of *England*. And in this honourable Houſe it continued to the year 1739, except for twelve years during the civil wars, when it was given by the Parliament to the Lord *Fairfax*; but returned to its ancient Lords at the Reſtoration.

Though this iſland (as the Lord *Coke* ſays) be no parcel of the Realm of *England*, yet it is part of the Dominions of the King of *England*, to whom therefore allegiance

allegiance is reſerved in all public oaths adminiſtered here.

The Lords of it have for a long time waved the title of *Kings*, and are now only ſtiled *Lords of Man and the Iſles*; though they have ſtill moſt of the *Regalia*, as giving the final aſſent to all new laws, and the power of pardoning offenders; of changing the ſentence of death into baniſhment; of appointing and diſplacing the Governors and officers; with a right to all forfeitures for treaſon, felony, *felo de ſe*, &c.

The manner of the Lord of Man's inveſtiture, and receiving the homage of his people at his firſt acceſſion, was this; he was to ſit on the Tinwald-Hill, in the open air, in a chair of ſtate, with a royal cloth or canopy over his head; his face to the eaſt (towards a chapel eaſtward of the hill, where there were publick prayers and a ſermon on theſe occaſions) and his ſword before him, holden with the point upwards. His Barons, (the Biſhop and Abbot) with the reſt in their degrees, ſat beſide him; his beneficed men, council, and deemſters, ſat before him. His gentry and yeomanry in the third degree, and the twenty-four keys in their order, and the commons, ſtood without the circle, with three clerks in their ſurplices.

The Lord ſends a Governor, Lieutenant, or Captain, who conſtantly reſides at *Caſtle-town*, where he has a handſome houſe, ſalary, and other conveniences befitting his ſtation. He is to take care that all officers, civil and military, diſcharge their truſts and duty. He is Chancellor, and to him there is an appeal in matters of right and wrong, and from him to the Lord, and finally (if occaſion be) to the King of England in council.

The Governor's oath is ſomething peculiar. He is ſworn to do right betwixt the Lord and his people, as uprightly *as the ſtaff* (the enſign of his authority, then in his hand) *now ſtandeth*, that it may be a conſtant monitor to him of the obligations he lies under.

The inhabitants are an orderly, civilized people, and courteous enough to ſtrangers; and if they have been otherwiſe repreſented, it has been by thoſe that knew them not, or perhaps it is becauſe they have ſenſe enough to ſee when ſtrangers (who are too apt to have a mean opinion of them) would go about to impoſe upon them, which they are not willing to ſuffer, if they can help it.

They have ever had a profound reſpect for their Lords, eſpecially for thoſe of the houſe of Derby, who always treated them with great regard and tenderneſs. At the ſame time they are jealous of their ancient laws, tenures and liberties. They have a great many good qualities. They are generally very charitable to the poor, and hoſpitable to ſtrangers, eſpecially in the country, where the people, if a ſtranger come to their houſes, would think it an unpardonable crime not to give him a ſhare of the beſt they have themſelves to eat or drink. They have a ſignificant proverb (which generally ſhews the genius of a people) to this purport, *Tra ta yn derrey Vought cooney leſh bought elley, ta ſee hene garaghtee*, that is, when one poor man relieves another, God himſelf rejoices at it; or, as it is in Mancks, laughs outright.

They have generally hated ſacrilege to ſuch a degree, that they do not think a man can wiſh a greater curſe to a family, than in theſe words; *Clogh ny killagh ayns Corneil dty hie moar*, that is, May a ſtone of the Church be found in the corner of thy dwelling-houſe. And though the covetouſneſs of ſome have taken advantage of the former great poverty of the Clergy, and of the little power they had to defend themſelves in the Biſhop's abſence from his dioceſe, to introduce preſcriptions (which yet, if the obſervations of the people are juſt,

juſt, they have no great reaſon to boaſt of;) yet the piety of ſome others has led them to fling up ſuch preſcriptions, which are ſo very injurious to the rights of the Church, and of ſo evil an example, and an handle for others to attempt the ſame injuſtice.

The inhabitants are laborious enough; and thoſe who think them otherwiſe, becauſe improvements go ſo ſlowly on, do not ſee the difficulties that too many of them have to ſtruggle with. Indeed, the preſent Lord of Man (Lord Derby) has, to his great honour, removed one of the heavieſt diſcouragements to induſtry and future improvements. His Lordſhip, at his acceſſion, found his people complaining, as their anceſtors had been for more than one hundred years, of the uncertainty of their holdings; they claiming an ancient tenure which they called, *The Tenure of the Straw*, by which they might leave their eſtates to poſterity under certain rents, fines, and ſervices, which his officers could not allow of, becauſe of the many breaks that had been made by leaſes, &c. in that manner of holding. He therefore appointed commiſſioners to treat with his people in his preſence, and at laſt came to a reſolution to reſtore them by a publick act of Tinwald to a tenure of inheritance, under certain fines, &c. And the very great improvements which have ſince been made, ſhew plainly, that there wanted ſuch a ſettlement to encourage induſtry, and the preſent and future ages will have reaſon to remember it with the greateſt ſenſe of gratitude.

But to return to the inhabitants; whoſe language is the *Erſe*, or a dialect of that ſpoken in the Highlands of Scotland, with a mixture of ſome words of Greek, Latin, and Welſh; and many of Engliſh original, to expreſs the names of things which were not formerly known to the people of this iſland, whoſe ancient ſimplicity of living and ſpeaking appears in many inſtances. Thus, for example; they do not generally reckon the *time* in Mancks, by the hours of the day, but by the *tra ſhirveiſh*, that is, the ſervice-time; namely, nine in the morning, or three in the evening; an hour, two hours, before or after ſevice-time, &c.

In this language, the ſubſtantive is generally put before the adjective, and many things which in the Engliſh language are derived from the Latin or Greek, and little underſtood by thoſe that know nothing of thoſe languages, in Mancks are expreſſed by a periphraſis eaſily underſtood by the common people.

It has often been ſaid, that the Holy Bible was, by Biſhop Phillips's care, tranſlated into the Mancks Language; but, upon the beſt enquiry that can be made, there was no more attempted by him than a tranſlation of the Common Prayer, which is ſtill extant, but of no uſe to the preſent generation.

[The tranſlation of the Scripture was firſt began by Biſhop Wilſon, and finiſhed by his ſucceſſor Biſhop Hildeſley, who had the honour of perfecting the work, ſo valuable to this country.]

In their habit and manner of living, they imitate the Engliſh; only the middle and poorer ſort, amongſt the men, uſually wear a kind of ſandal, which they call *kerranes*, made of untaned leather; and which, being croſs-laced from the toe to the upper part of the inſtep, and gathered about the ancle, makes a cheap, convenient, and not unhandſome ſhoe.

The iſland is certainly more populous now than ever it was, there being at preſent about twenty thouſand natives, beſides ſtrangers; which obliges them every where to enlarge their churches; ſo that they are ten times as many as in Bede's time, when they were but about three or four hundred families.*

The diviſion of the iſland, as to its civil concerns, is into ſix ſheadings;

* The number of inhabitants have increaſed very conſiderably ſince Biſhop Wilſon wrote this hiſtory; but to what amount the editor has not been able to aſcertain.

every ſheading has its proper coroner, who, in the nature of a ſheriff, is intruſted with the peace of his diſtrict, ſecures criminals, brings them to juſtice, &c.

The South Diviſion contains, the Sheading of Kirk-Chriſt Ruſhen, ſubdivided into the pariſhes of Kirk-Chriſt Ruſhen, Kirk-Arbory, and Kirk-Malew; the Middle-Sheading, ſubdivided into the pariſhes of Kirk St. Ann, Kirk-Marown, Kirk-Braddan; the Garff-Sheading, ſubdivided into the pariſhes of Kirk-Maughold, Kirk-Lonan, Kirk-Concham.

The North-Diviſion contains, the Sheading of Glanfaba, ſubdivided into Kirk-Patrick, and Kirk-German; Michael Sheading, ſubdivided into Kirk-Michael, Kirk St. Mary Ballau, Kirk-Patrick of Jurby; the Ayre Sheading, ſubdivided into Kirk-Chriſt-Lezayre, Kirk-Andrews, (the Archdeaconry) and Kirk-Bride.

There are in every Sheading as many moars and captains as there are pariſhes; theſe moars are the Lord's bailiffs for one year, and are anſwerable for all the rents in their reſpective pariſhes; and the captains are intruſted with the care of the militia or train-bands.

The iſland, as to eccleſiaſtical concerns, is divided into ſeventeen pariſhes, every church bearing the name of the Saint to which it is dedicated, as Maliew to St. Lupus, &c.

The principal towns are only four, which are all ſituated near the ſea; each of them has its harbour, and a caſtle or fort to defend it.

Caſtle-town, to the ſouth (called alſo Caſtle-Ruſhen, from a very ancient, but yet intire, beautiful caſtle, built of a coarſe, but for ever durable, marble) is the firſt town of the iſland: here the Governor reſides, as do moſt of the Lord's officers; here the Chancery-court is kept every firſt Thurſday of the month; and here alſo is held the head-court, or goal-delivery, twice a year. This caſtle is ſaid to have been built by Guttred, King of Man, about the year 960; and it is very probable; for, about that time, the Norwegians began to be troubleſome to all places by their piracies.

Peel, to the weſt, called by the Norwegians Holm-town, from a ſmall iſland cloſe by it, in which ſtands the cathedral, dedicated to St. German, the firſt biſhop of this iſle. This little iſle, naturally very ſtrong, was made much more ſo by art; Thomas Earl of Derby incompaſſing it with a wall, towers, and other fortifications, and making it in thoſe days impregnable. At preſent there is a ſmall garriſon kept there; and it is the priſon for all offenders againſt the eccleſiaſtical laws, whether for inceſt, adultery, &c. or diſobedience; and it is called St. German's priſon.

Douglas, to the eaſt, is much the richeſt town, the beſt market, and moſt populous of any in the whole iſland; and as it has of late years increaſed its trade, it has done ſo in buildings. There are a neat chapel, a public ſchool, and ſeveral good houſes, and excellent vaults and cellars for merchants' goods; but any body that ſees it would wiſh that authority had interpoſed to have made the buildings and ſtreets more regular. The harbour, for veſſels of a tolerable burden, is the ſafeſt in the iſland, the ſhips lying in it as quiet as in a dock or baſon.

Near to Douglas ſtood formerly a nunnery, now a good houſe, pleaſantly ſeated and ſheltered with trees.

Ramſey, to the north, is moſt noted for a ſpacious bay, in which the greateſt fleet may ride at anchor with ſafety enough from all winds but the north-eaſt, and in that caſe they need not be imbayed: this town, ſtanding upon a beach of looſe ſand or ſhingle, is in danger, if not timely prevented, of being waſhed away by the ſea.

Bally-Salley, though not uſually reckoned among the towns, is yet a conſiderable inland village; where formerly

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ſtood the abbey of Ruſhin, founded A. D. 1134, upon lands given by Olavus King of Man; the ruins of which ſtillr emain. This was the lateſt diſſolved monaſtery theſe kingdoms.

The reſt of the inhabitants have their houſes built in the moſt convenient part of their eſtates, for water and ſhelter; the better ſort have good ſubſtantial houſes of ſtone, and covered with ſlate; others with thatch, which they have found a way to ſecure againſt the winds (that in winter are boiſterous enough) by ropes of ſtraw, very readily made, and neatly croſſed like a net one over another, which no ſtorms can injure.

The way of improving their lands is, either by lime, by ſea-wreck, or by folding their ſheep and cattle in the night, and during the heat of the day, in little incloſures raiſed every year to keep them within a certain compaſs; which, in about fourteen days' time, is ſo enriched with the urine and dung of the cattle, as to yield a plentiful crop. Theſe little hedges are very eaſily raiſed by a ſpade peculiar to the country; and, being burnt by the heat of the ſun, and flung down before ſeed-time, yield very good corn, either wheat, barley, rye, or oats.

Oats is the common bread of the country, made into thin cakes, as in the Fell-country in Lancaſhire.

Many of the rivers (or rather rivulets) not having water ſufficient to drive a mill the greateſt part of the year, neceſſity has put them upon an invention of a cheap ſort of mill, which, as it coſts very little, is no great loſs, though it ſtands ſix months in the year; the water-wheel, about ſix feet in diameter, lies horizontal, conſiſting of a great many hollow ladles, againſt which the water, brought down in a trough, ſtrikes forcibly, and gives motion to the upper ſtone, which, by a beam and iron, is joined to the center of the water-wheel; not but that they have other mills both for corn and fulling of cloth, where they have water in ſummer more plentiful.

The commodities of this iſland are, black cattle, (of which ſix hundred, by the act of navigation, may be imported yearly into England) lambs' wool, fine and coarſe linen, and coarſe woollen-cloth, hides, ſkins, honey, and tallow, and heretofore ſome corn and beer; which now, ſince the great reſort of ſtrangers, are little enough for their own uſe.

But formerly herrings were the great ſtaple commodity of this iſle, of which (within the memory of ſome now living) near twenty thouſand barrels have been exported in one year to France and other places.

The time of herring-fiſhing is between July and All-hallow's-tide.

The whole fleet of boats (every boat being about the burden of two tons) are under the government of the water-bailiff on ſhore, and under one called a vice-admiral at ſea, who, by the ſignal of a flag, directs them when to ſhoot their nets, &c. There are due to the Lord of the Iſle, as a royalty, ten ſhillings out of every boat that takes above ten meaſe (every meaſe being five hundred herrings) and one ſhilling to the water-bailiff.

In acknowledgement of this great bleſſing, and that God may be prevailed with to continue it, (this being the great ſupport of the place) the whole fleet duly attend divine ſervice on the ſhore, at the ſeveral ports, every evening before they go to ſea; the reſpective incumbents, on that occaſion, making uſe of a form of prayer, leſſons, &c. lately compoſed for that purpoſe. Beſides this, there is a petition inſerted in the Litany, and uſed in the public ſervice throughout the year, for the bleſſings of the ſea, on which the comfortable ſubſiſtence of ſo many depends; and the law provideth that every boat pay tythe-fiſh, without any pretence to preſcription.

The trade of this iſland is very much improved of late years, foreign merchants having found it their intereſt to touch here, and leave part of their car-

goes, either to bring the remainder under the cuſtom of butlerage, or becauſe the duties of the whole would be too great a ſum to be paid at once in England; or, laſtly, to lie here for a market, the duties and cellerage being ſo ſmall.

The ancient method of commerce, (which was to have four ſworn merchants, who were to agree with the foreign merchant for the price of the goods imported, as alſo for the price of the commodities the iſland had to ſpare, which both ſides were bound to ſtand to) is entirely laid aſide.

The religion and worſhip is exactly the ſame with that of the Church of England. The Iſle of Man was converted to the Chriſtian Faith by St. Patrick about the year 440, at which time the Biſhoprick of Man was erected; St. German, to whoſe name and memory the Cathedral is dedicated, being the firſt Biſhop of Man, who, with his ſucceſſors, had this iſland only for their Dioceſe, till the Norwegians had conquered the Weſtern Iſles, and ſoon after Man, which was about the beginning of the eleventh century. It was about that time, that the *Inſulæ Sodorenſes*, being thirty-two (ſo called from the Biſhoprick of Sodor erected in one of them, namely, the Iſle of Hy) were united to Man, and from that time, the Biſhops of the United Sees were ſtiled Sodor & Man, and ſometimes Man & Inſularum, and they had the Archbiſhop of Drontheim (ſtiled *Nidorenſis*) for their Metropolitan. And this continued till the iſland was finally annexed to the Crown of England, when Man had its own Biſhops again, who ſtiled themſelves variouſly, ſometimes Biſhops of Man only, ſometimes Sodor & Man, and ſometimes Sodor de Man; giving the name of Sodor to a little iſle, before mentioned, lying within a muſket-ſhot of the main-land, called by the Norwegians Holm, and by the inhabitants Peel, in which ſtands the Cathedral. For, in theſe expreſs words, in an inſtrument yet extant, Thomas Earl of Derby and Lord of Man, *A. D.* 1505, confirms to Huan Heſketh, Biſhop of Sodor, all the lands, &c. anciently belonging to the Biſhops of Man, namely, *Eccleſiam cathedralem Sancti Germani in Holm, Sodor vel Pele vocatum, eccleſiamque Sancti Patricii ibidem, & locum præfatum in quo præfatæ eccleſiæ ſitæ ſunt.* This Cathedral was built by Simon, Biſhop of Sodor, who died *A. D.* 1245, and was there buried.

The reformation was begun ſomething later here than in England, but ſo happily carried on, that there has not for many years been one Papiſt a native in the iſland; nor indeed are there Diſſenters of any denomination, except a family or two of Quakers, and even ſome of theſe have of late been baptized into the Church.

The Biſhop has his reſidence in the pariſh of Kirk Michael, where he has a good Houſe and Chapel, (if not ſtately, yet convenient enough) large gardens and pleaſant walks, ſheltered with groves of fruit and foreſt-trees, (which ſhews what may be done in that ſort of improvement) and ſo well ſituated, that from thence it is eaſy to viſit any part of his Dioceſe, and to return the ſame day.

The Biſhops of Man are Barons of the iſle. They have their own Courts for their Temporalities, where one of the Deemſters of the Iſle ſits as judge.

This peculiar privilege the Biſhop has at this day, that if any of his tenants be guilty of a capital crime, and is to be tried for his life, the Biſhop's Steward may demand him from the Lord's bar, and try him in the Biſhop's Court by a jury of his own tenants, and, in caſe of conviction, his lands are forfeited to the Biſhop, but his goods and perſon are at the Lord's diſpoſal.

The Abbot of Ruſhen had the ſame privilege, and ſo has the Steward of thoſe lands to this day.

When

When the Biſhoprick falls void, the Lord of the Iſle names a perſon, and preſents him to the King of England for his royal aſſent, and then to the Archbiſhop of York to be conſecrated. After which, he becomes ſubject to him as his Metropolitan, and both he and the Proctors for the Clergy are conſtantly ſummoned with the reſt of the Biſhops and Clergy of that province to convocation, the dioceſe of Man, together with the dioceſe of Cheſter, being by an act of parliament of the thirty-third of Henry VIII. (confirmed by another of the eighth of James I.) annexed unto the metropolitical ſee of York.

How the Biſhops of Man were choſen before, we find in a bull of Pope Celeſtine to Furnes-abbey:—*In eligendo epiſcopum inſularum, libertatem quam reges earum bonæ memoriæ Olavus & Godedus, filius ejus, monaſterio veſtro contulerunt, ſicut in authenticis eorum continetur, autoritate vobis apoſtolica confirmamus. Dat. Romæ*, 10. *cal. Julii, pontificatus noſtri* 4. That is; 'In chuſing a Biſhop of the 'Iſles, we do, by our apoſtolical autho-'rity, confirm the liberty, which the 'Kings of the Iſles, Olavus and Godred 'his ſon, veſted in your monaſtery, as 'it is expreſſed in their original grants. 'Dated at Rome on the 10th of the ca-'lends of July, and the 4th year of our 'pontificate."

The Archdeacon, in all inferior cauſes, has alternate juriſdiction with the Biſhop; he holds his courts either in perſon, or by his official, as the Biſhop does by himſelf and Vicars-general; which are two, for the north and ſouth diviſions of the Iſle.

The clergy are generally natives; and indeed it cannot well be otherwiſe, none elſe being qualified to preach and adminiſter the ſacraments in the Mancks language; for the Engliſh is not underſtood by two-thirds at leaſt of the iſland, though there is an Engliſh ſchool in every pariſh; ſo hard it is to change the language of a whole country!

The livings are generally ſmall; the two parſonages are, indeed, worth near ſixty pounds a year; but the vicarages, the royal bounty included, are not worth above twenty-five pounds, with which, notwithſtanding, the frugal clergy have maintained themſelves, and ſometimes pretty numerous families, very decently; of late, indeed, the great reſort of ſtrangers has made proviſions of all ſorts as dear again as formerly.

That, thro' the poverty of the place, the church might never want fit perſons to perform divine offices, and to inſtruct the people in neceſſary truths and duties, the pious and worthy Dr. Iſaac Barrow, ſoon after the reſtoration, being then Biſhop of Man, did ſo effectually make uſe of his intereſt with his Majeſty King Charles the Second, and other noble benefactors, that he obtained a grant of one hundred pounds a year, payable out of the exciſe for ever, for the better maintenance of the poor vicars and ſchoolmaſters of his dioceſe: And the Right Hon. Charles Earl of Derby, being pleaſed to make a long leaſe of the impropriations of the Iſle in his hands, which, either as Lord or Abbot, were one-third of the whole tithes, the good Biſhop found means to pay for the ſaid leaſe, which (beſides an old rent and fine, ſtill payable to the Lord of the Iſle) may be worth to the clergy and ſchools about one hundred pounds more.———Beſides this, he collected, amongſt the Engliſh nobility and gentry, (whoſe names and benefactions are regiſtered and preſerved in public tables in every pariſh) ſix hundred pounds, the intereſt of which maintains an academic maſter; and, by his own private charity, he purchaſed two eſtates in land worth twenty pounds a year, for the ſupport of ſuch young perſons as ſhould be deſigned for the miniſtry; ſo that the name and good deeds of that excellent prelate will be remembered with gratitude, as long as any ſenſe of piety remains amongſt them.

There

There is nothing more commendable than the diſcipline of this Church.

Publick baptiſm is never adminiſtered but in the Church, and private as the rubrick directs.

Good care is taken to fit young perſons for confirmation, which all are pretty careful to prepare themſelves for, leſt the want of being confirmed ſhould hinder their future marriage; confirmation, receiving the Lord's Supper, &c. being a neceſſary qualification for that ſtate.

Offenders of all conditions, without diſtinction, are obliged to ſubmit to the cenſures appointed by the Church, whether for correction or example (commutation of penances being aboliſhed by a late law) and they generally do it patiently. Such as do not ſubmit (which hitherto have been but few) are either impriſoned or excommunicated; under which ſentence, if they continue more than forty days, they are delivered over to the lord of the Iſle, both body and goods. In the mean time, all Chriſtians are frequently warned not to have any unneceſſary converſation with them; which the more thoughtful people are careful to obſerve.

The Biſhop and his Vicars-general having a power to commit ſuch to priſon as refuſe to appear before them, there is ſeldom occaſion of paſſing this ſentence for contumacy only; ſo that people are never excommunicated but for crimes that will ſhut them out of Heaven; which makes this ſentence more dreaded.

Before the beginning of Lent (which is here obſerved with great ſtrictneſs) there is held a court of correction, where offenders, and ſuch as have neglected to perform their cenſures, are preſented; and if there are many, or their crimes of a heinous nature, they are called together on Aſh-Wedneſday, and, after a ſermon explaining the deſign of Church Cenſures, and the duty of ſuch as are ſo unhappy as to fall under them, their ſeveral cenſures are appointed, which they are to perform during Lent, that they may be received into the Church before Eaſter.

The manner of doing penance is primitive and edifying. The peniten,t clothed in a ſheet, &c. is brought into the Church immediately before the Litany, and there continues till the ſermon be ended; after which, and a proper exhortation, the congregation are deſired to pray for him in a form provided for that purpoſe: and thus he is dealt with, till by his behaviour he has given ſome ſatisfaction, that all this is not feigned; which being certified to the Biſhop, he orders him to be received by a very ſolemn form for receiving penitents into the peace of the Church.

But if offenders, after having once done publick penance, relapſe into the ſame or other ſcandalous vices, they are not preſently permitted to do penance again, though they ſhould deſire it ever ſo earneſtly, till they ſhall have given better proofs of their reſolution to amend their lives; during which time, they are not permitted to go into any Church in time of Divine Service, but ſtand at the Church-door, until their Paſtor and other grave perſons are convinced by their converſation that there are hopes of a laſting reformation, and certify the ſame to the Biſhop.

There is here one very wholeſome branch of Church Diſcipline; the want of which, in many other places, is the occaſion that infinite diſorders go unpuniſhed; namely, the injoining offenders purgation by their own oaths, and the oaths of compurgators (if need be) of known reputation, where the fame is common, the crime ſcandalous, and yet not proof enough to convict them; and this is far from being complained of as a grievance: for if common fame has injured any perſon, he has an opportunity of being reſtored to his good name, (unleſs, upon trial, the court finds juſt cauſe to refuſe it;) and a ſevere penalty

is laid upon any that ſhall after this revive the ſcandal. On the other hand, if a man will not ſwear to his own innocency, or cannot prevail with others to believe him, it is fit he ſhould be treated as guilty, and the ſcandal removed by a proper cenſure.

In order to ſecure the diſcipline of the Church, the Biſhop is to call a Convocation of his Clergy, at leaſt once a year; the day appointed by law is Thurſday in Whitſun-Week, (if the Biſhop be in the Iſle;) where he has an opportunity of enquiring how the Diſcipline of the Church has been obſerved, and, by the advice of his Clergy, of making ſuch conſtitutions as are neceſſary for its better government.

The laws of the Iſland are excellently well ſuited to the circumſtances of the place and the condition of the people; antiently, the Deemſters (that is, the temporal Judges) determined moſt cauſes, (which were then of no great moment, the inhabitants being moſtly fiſhermen) either as they could remember the like to have been judged before, or according as they deemed moſt juſt in their own conſciences; from whence came the name of "breaſt-laws."

But as the Iſland every day improved under Sir John Stanley, and his ſucceſſors; ſo they, from time to time, obſerving the many inconveniencies of giving judgment from breaſt-laws, ordered, that all caſes of moment or intricacy, decided in their courts, ſhould be written down for precedents, to be a guide, when the ſame, or the like caſes, ſhould happen for the future.

And, that theſe precedents might be made with greater caution and juſtice, the law has expreſsly provided, that, in all great matters and high points that ſhall be in doubt, the Lieutenant, or "any of the council for the time being," ſhall take the Deemſters to them, with the advice of the elders of the land, (namely, the twenty-four Keys, as it is elſewhere more fully explained) to deem the law truly, as they ſhall anſwer it.

Now, if to this we add, that once every year, namely, on St. John Baptiſt's-Day, there is a meeting of the Governor, Officers ſpiritual and temporal, Deemſters, and twenty-four Keys, where any perſon has a right to preſent any uncommon grievance, and to have his complaint heard in the face of the whole country, there cannot be imagined a better conſtitution, where the injured may have relief, and thoſe that are in authority may, if they pleaſe, have their ſentences and actions, if righteous, juſtified to all the world.

This court is called the Tinwald, from the Daniſh word Ting, that is, *Forum Judiciale*, "a court of juſtice;" and Wald, that is, "fenced:" it is held on a hill near the middle of the Iſland, and in the open air. At this great meeting, where all perſons are ſuppoſed to be preſent, all new laws are to be publiſhed, after they have been agreed to by the Governor, Council, Deemſters, and twenty-four Keys, and have received the approbation of the Lord of the Iſle.

The council conſiſts of the Governor, Biſhop, Archdeacon, two Vicars-general, the Receiver-general, the Comptroller, the Water-bailiff, and the Attorney-general.

The twenty-four Keys, ſo called (it is ſaid) from unlocking, as it were, or ſolving the difficulties of the law, repreſent the commons of the land, and join with the council in making all new laws, and with the Deemſters in ſettling and determining the meaning of the antient laws and cuſtoms in all difficult caſes.

The manner of chooſing them at preſent is this: When any member dies, or is diſcharged, either on account of age, or for any great crime, which, upon a trial by his brethren, he is found guilty of; the reſt of the body preſent

two

two perſons to the Governor, of whom he makes choice of one, who is immediately ſworn to fill up the body. A majority determines any caſe of common law that comes before them; for, beſides that they are a part of the legiſlature, they frequently determine cauſes touching titles of inheritance, where inferior juries have given their verdicts before.

The two Deemſters are the temporal judges, both in caſes of common law, and of life and death; but moſt of the controverſies, eſpecially ſuch as are too trivial to be brought before a court, are diſpatched at their houſes.

The Deemſter's oath, which he takes when he enters upon his office, is pretty ſingular, namely, "You ſhall do juſtice "between man and man, as equally as "the herring-bone lies between the two "ſides;" that his daily food (for in former days, no doubt, it was ſo) might put him in mind of the obligation he lay under to give impartial judgment.

The Eccleſiaſtical Courts are either held by the Biſhop in perſon, or his Archdeacon, (eſpecially where the cauſe is purely ſpiritual;) or by his Vicars-general, and the Archdeacon's official, who are the proper judges of all controverſies which happen between executors, &c. within a year and a day after probate of the will, or adminiſtration granted.

In matters ſpiritual, it is eaſy to obſerve very many footſteps of primitive diſcipline and integrity; offenders are neither overlooked, nor treated with imperiouſneſs; if they ſuffer for their crimes, it is rarely in their purſes, unleſs where they are very obſtinate, and relapſe into their former, or other great offences.

As for civil cauſes that come before theſe courts, they are ſoon diſpatched, and almoſt without any charge, (attornies and proctors being generally diſcountenanced) unleſs where litigious perſons are concerned, who can find ways to prolong law-ſuits even againſt the will of the judge, whoſe intereſt it is to ſhorten them as much as may be, as getting nothing by their length, but more trouble; but beſides what is tranſacted in open court, the Vicars-general compoſe an infinite number of differences at their own houſes, which makes that office very laborious and troubleſome.

In all the courts of this Iſland, eccleſiaſtical and civil, both men and women uſually plead their own cauſes, except where ſtrangers are concerned, who, being unacquainted with the laws and language, are forced to employ others to ſpeak for them. It is but of late years that attornies, and ſuch as gain by ſtrife, have even forced themſelves into buſineſs; and, except what theſe get out of the people, law-ſuits are determined without much charges.

There are a great many laws and cuſtoms which are peculiar to this place, and ſingular.

The eldeſt daughter (if there be no ſon) inherits, though there be more children.

The wives, through the whole Iſland, have a power to make their wills (though their huſbands be living) of one half of all the goods moveable and immoveable, except in the ſix northern pariſhes, where the wife, if ſhe has had children, can only diſpoſe of a third part of the living goods; and this favour, tradition ſaith, the ſouth-ſide women obtained above thoſe of the north, for their aſſiſting their huſbands in a day of battle.

A widow has one half of her huſband's real eſtate, if ſhe be his firſt wife; and one quarter, if ſhe be the ſecond or third; but, if any widow marries, or miſcarries, ſhe loſes her widow-right in her huſband's eſtate.

When any of the tenants fell into poverty, and were not able to pay their rents and ſervices, the ſitting queſt, conſiſting of four old Moars or Bailiffs in every

every pariſh, were obliged to find ſuch a tenant for the eſtates as would ſecure the lord's rent, &c. who, after his name was entered into the court-rolls, had an unqueſtionable title to the ſame.

A child got before marriage ſhall inherit, provided the marriage follows within a year or two, and the woman was never defamed before, with regard to any other man.

Executors of ſpiritual men have a right to the year's profits, if they live till after twelve of the clock on Eaſter-day.

They ſtill retain an uſage (obſerved by the Saxons before the conqueſt) that the Biſhop, or ſome prieſt appointed by him, do always ſit in their great court along with the Governor, till ſentence of death (if any) be to be pronounced; the deemſter aſking the jury (inſtead of guilty or not guilty) *Vod fir-charree ſoie?* which, literally tranſlated, is, "May the man of the chancel, or he that miniſters at the altar, continue to ſit?"

When any laws which concern the Church are to be enacted, the Biſhop and whole Clergy ſhall be made privy thereunto, and join with the temporal officers, and have their conſents with them till the ſame ſhall be eſtabliſhed.

If a ſingle woman proſecutes a ſingle man for a rape, the eccleſiaſtical judges impannel a jury; and, if this jury find him guilty, he is ſo returned to the temporal courts, where, if he be found guilty, the deemſter delivers to the woman a rope, a ſword, and a ring; and ſhe has it in her choice to have him hanged or beheaded, or to marry him.

If a man get a farmer's daughter with child, he ſhall be compelled to marry her, or endow her with ſuch a portion as her father would have given her.

No man heretofore could diſpoſe of his eſtate, unleſs he fell into poverty; and, at this day, a man muſt have the approbation of the Governor and officers, before he can alienate.

The manner of calling any perſon before a magiſtrate, ſpiritual or temporal, is pretty ſingular: The magiſtrate, upon a piece of thin ſlate, or ſtone, makes a mark; generally, the firſt letters of his Chriſtian and ſirname. This is given to a proper officer, the ſummoner, if it be before an eccleſiaſtical magiſtrate; or the lock-mar, if before a temporal; with two-pence, who ſhews it to the perſon to be charged, with the time when he is to appear, and at whoſe ſuit; which if he refuſe to obey, he is fined or committed to priſon, until he give bonds to obey and pay coſts.

Here are more Runic inſcriptions to be met with in this iſland, than, perhaps, in any other nation; moſt of them upon funeral monuments. They are, generally, on a long, flat, rag-ſtone, with croſſes on one or both ſides, and little embelliſhments of men on horſeback, or in arms; ſtags, dogs, birds, or other devices; probably, the atchievements of ſome notable perſon. The inſcriptions are generally on one edge, to be read from the bottom upwards; moſt of them, after ſo many ages, are very entire, and writ in the old Norwegian language, now underſtood in the Iſle of Tero only; and one of the largeſt of theſe ſtands in the highway near the Church of St. Michael, erected in memory of Thurulf, or Thrulf, as the name is now pronounced in Norway.

Very many ſepulchral tumuli, or burying-places, are yet remaining in ſeveral parts of the iſland, eſpecially in the neighbourhood of the Biſhop's ſeat. The urns which have been taken out of them are ſo ill burnt, and of ſo bad a clay, that it is ſcarce poſſible to take them out without breaking them. They are full of burnt bones, white and freſh as when firſt interred.

As for medals, coins, and weapons, none have hitherto been found in theſe places; though it is probable that ſuch tumuli were caſt up after ſome great engagement, being for the moſt part in a champain country, and within the compaſs of a pitched battle.

There are ſome heaps of ſmall ſtones (one eſpecially in the pariſh of Kirk-Michael, called Karn Viael) as alſo ſome very large white ſtones brought together; but on what occaſion is not known.

Some few braſs daggers, and other inſtruments of braſs, were found not many years ago, buried under ground: they were well made and pois'd, and as fit for doing execution as any that are made of ſteel. And very lately, were found ſome nails of gold without allay, with rivets of the ſame metal on the ſmall end: their make ſhews plainly that they were the nails of a royal-target, ſuch as are at this day to be found amongſt the Highlanders of Scotland.

There is a ſmall iſland called the Calf, about three miles in circumference, and ſeparated from the ſouth-end of Man by a channel of about two furlongs.

This little iſland is well ſtored with rabbets, and at one time of the year with puffins, which breed in the rabbet-holes; the rabbets leaving their holes for that time to theſe ſtrangers. About the 15th of Auguſt, the young puffins are ready to fly; and it is then they hunt them, as they call it, and take great numbers of them, few years leſs than four or five thouſand. The old ones leave their young all the day, and fly out to the main ſea, where having got their prey, and digeſted it in their own ſtomachs, they return late at night, and diſgorge it into thoſe of their young; for at no time is there any thing found in the ſtomachs of the young, but a digeſted oil and leaves of ſorrel. This makes them one lump, almoſt, of fat. They who will be at the expence of wine, ſpice, and other ingredients, to pickle them, make them very grateful to many palates, and ſend them abroad; but the greateſt part are conſumed at home, coming at a very proper time for the Huſbandman, in harveſt.

About the rocks of this little iſland, an incredible number of all ſorts of ſea-fowl breed, ſhelter, and baſk themſelves in ſummer, and make a ſight ſo agreeable, that Governor Chaloner was at the pains to have a ſketch of one of theſe ſhelving rocks, with the vaſt variety of birds ſitting upon it, taken and printed along with his account of the iſle.

That this iſland, as well as Britain, was poſſeſſed by the Britons, is granted on all hands. But when the Northern Nations broke in, like a torrent, upon theſe Southern parts, it became ſubject to the Scots. In the time of Honorius and Arcadius, Oroſius ſays it was inhabited by the Scots, as Ireland was; and Ninius tells us of one Binle, a Scot, who poſſeſſed it. The ſame author obſerves, that they were driven out of Britain and the iſles belonging to it, by Cuneda, the grandfather of Maglocunus; who, from the devaſtations he made in theſe iſlands, is called by Gildas the *Dragon of the Iſles*. Afterwards, this iſland, and likewiſe Angleſey, was ſubjected to the Engliſh Monarchy by Edwin King of the Northumbrians; if we ſuppoſe both to be included in the name Menaviæ, as writers tell us they are. At that time it was reputed a Britiſh iſland: But when the North ſent out a ſecond brood (namely, Normans, Danes, and Norwegians) to ſeek their fortune in the world, the Norwegians, who particularly infeſted the northern ſea by their piracies, poſſeſſed themſelves of this iſland and the Hebrides, and ſet petty Princes over them.

A Specimen of the MANKS Language.

[The Lord's Prayer.]

AYR AIN, t'ayns Niau; Caſherick dy rou dt'ennym, Dy jigg dty Reereeaght; Dt'aigney dy rou jeant er y Talloo myr ta ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn Loghtyn myr ta ſhin leih daueſyn ta janoo loghtyn ny noi ſhin. As ny leeid ſhin ayns Miolagh. Agh livrey ſhin veih olk: Son liats y Reereeaght y Phooar as y Ghloyr ſon dy bragh as dy bragh. Amen.

The

The Apoſtles Creed.

TA mee credjal ayns Jee'n Ayr ooilley niartal chroo Hean as Talloo.

As ayns Yæſey Craeſt e ynrycan vac nyn Jiarn v'er ny yentyn lioriſh y ſpyrid noo, rug jeh'n voidyn Dorrey, ren ſurrance fo Pontius Pilate, *v'er ny chroſſey, marroo as oanluckit. Hie e ſhees gys Nivrin, yn Tras laa jirre e reeſht veih ny merriu. Hie e ſeoſe gys Niau as te ny hoi er laueyeſh yee nu Ayr Ooilley-Niartal. Deih ſhen hig e dy vriwnys ny bio as ny merriu.*

Ta mæ Credial ayns y Spyrrid Noo, yn Slane-Agliſh Caſherick, Sheſhaght ny Nooghyn, Leigh Peccaghyn, Irræ reeſht ny Mirrieu, as y Dea ta dy bragh farraghtyn. Amen.

A LIST OF THE BISHOPS OF MAN.

Authors have mentioned three Biſhops after St. Patrick's leaving the iſland, *St. Germanus*, *St. Maughold*, and *Conanus*; but they do not ſeem to have fixed either the date of their conſecration, or even the exact time of their exiſtence: And we are left as much in the dark with regard to their ſucceſſors, till

Hamundus, who was conſecrated by Turſton, Archbiſhop of York. He died about the year 1151, and was then ſucceeded by

Gamaliel, who was conſecrated by Roger Archbiſhop of York. He lies buried at Peterborough, and was ſucceeded by

Reginald, a Norwegian, to whom the thirds of the livings were firſt granted by the Clergy.

Chriſtian, buried in Ireland.

Michael, a Mankſman, who died about the year 1203.

Nicholas de Melſa, abbot of Furneſs.

Reginald, conſecrated 1216.

John, who was ſucceeded by

Simon, a man of great piety and learning. He held a ſynod of the Clergy in the year 1239, in which thirteen canons were enacted. He died in a good old age, at his palace at Kirk-Michael in the year 1249. After him

Laurence, the Archdeacon, was elected Biſhop in the year 1242.

Richard, an Engliſhman, died in 1274.

Marcus Galvadienſis, conſecrated in the year 1275.

Mauritius, who was carried to priſon by Edward the Firſt, and in his room was placed

Allen or *Onanus*, who was ſucceeded by

Gilbert, a Scot. After him

Bernard, a Scot, held the Biſhoprick three years, and was ſucceeded by

Thomas, a Scot, who ſat as Biſhop fourteen years, and died September 20, 1348, in which year

William Ruſſel, Abbot of Ruſhin, was elected by the whole Clergy of Man, in St. German's. He added five more canons; and at his death, which happened April 21, 1374, was ſucceeded by

John Duncan, inſtalled 1376.

Robert Welby, conſecrated 1396; ſat twenty-two years, and was ſucceeded by

John Sprotton, 1452; ſucceeded by

Thomas Burton, who died 1458.

Evan, or *Huan*, elected Biſhop by Sir Thomas Stanley in 1503.

Hugh Heſketh, if not the ſame perſon as the foregoing.

Robert Ferrier, 1554; ſucceeded by

Henry Man, 1555, died 1573.

John Saliſbury, who was ſucceeded by

James Stanley, illegitimate ſon of Sir Edward Stanley, firſt Lord Monteagle.

John Merrick, 1577. He wrote the Hiſtory of the Iſle of Man, which Mr. Camden firſt publiſhed in his Britannia.

George Lloyd, 1599, tranſlated to Cheſter Jan. 14, 1604.

William Foſter.

Dr. *John Philips*, conſecrated in the year 1605; a man much eſteemed for his piety and hoſpitality. Died 1633.

Dr. *Richard Parr*, in the year 1635; the laſt Biſhop that ſat before the unhappy Civil Wars.

Samuel Rutter, was ſworn Biſhop in the year 1661. He had been Archdeacon, and was the friend and companion of the great Earl of Derby when confined in

priſon; and wrote ſome pieces of poetry for the Earl's amuſement, which are in great eſteem among the people of the Iſle of Man to this day. He ſat Biſhop till the year 1663; and was then ſucceeded by

Dr. *Iſaac Barrow*, to whom the Clergy are obliged for the Royal Bounty, for the Impropriations, and many other Charities, which rendered his tranſlation to the See of St. Aſaph a very great loſs to the iſland. He was ſucceeded by

Dr. *Henry Bridgman*, 1671.

Dr. *John Lake*, was conſecrated in 1682, and being afterwards removed to Briſtol, was ſucceeded by

Dr. *Baptiſt Levinz*, in the year 1684, who died in 1693.

Dr. *Thomas Wilſon* was conſecrated the 16th of January, 1697—8. Died March 7, 1755.

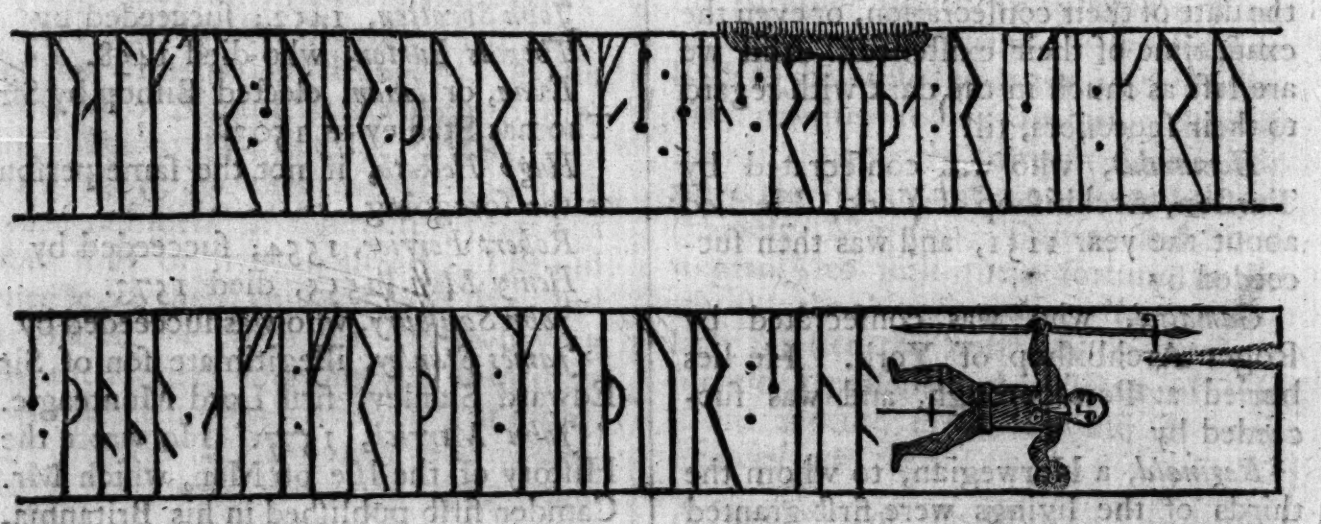
Dr. *Mark Hildeſley*, conſecrated Aug. 27, 1755. Died Nov. 28, 1772, and was ſucceeded by

Dr. *Richmond*, who died the beginning of the preſent year, 1780, and was ſucceeded by

Dr. *Maſon*, who has already deſigned, and is putting into execution, a plan for enlarging ſeveral Churches in his Dioceſe, which at preſent are too ſmall to contain the number of inhabitants; and we ſincerely hope, he will meet with the aſſiſtance neceſſary for the completion of his pious deſign.

A RUNICK INSCRIPTION *on a Stone Croſs in Kirk Michael.*

[Deciphered and Tranſlated by JOHN PRESTWICH, Eſq.]



JUALFTR: ! UJNR : THURULF ! : EIN ! : RAUTHA : RI ! TI ! KRU ! : THONO · AFT : FRITHU : DUTHUR : ! JAO +

WALTER, SON OF THURULF, A KNIGHT RIGHT VALIANT, LORD OF FRITHU; THE FATHER; JESUS CHRIST.

F I N I S.